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# *Historical, Critical, Geographical, Chronological, and Etymological*

# DICTIONARY

OF THE

# HOLY BIBLE,

## In THREE VOLUMES.

Wherein are Explained all the

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AS ALSO

Most of the Significant and Remarkable APPELLATIVES that any where occur therein.

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With PREFACES proper to each PART.

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Written originally in *French*,

*By the Reverend Father Dom* AUGUSTIN CALMET, *a* BENEDICTINE *Monk, Abbot of* Senones.

And now Translated into *English*, from the Author's last Edition, with occasional REMARKS, by

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## VOL. II.

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M.DCC.XXXII.

# K

קוף Koph. כף Caph.

THE letter K anſwers to the *Hebrew Koph*, and ſometimes to *Caph* too. It is almoſt entirely baniſhed out of the *French* Language, and is ſcarce ever made uſe of, unleſs to expreſs foreign Names. The Words which are moſt to be met with here under K, may be ſought for under the Letter C.

KABALA, Tradition. See under the letter C CABALA.

KABZEEL, a City belonging to the Tribe of *Judah*, in the Southern Part of this Tribe. *Joſhua* xv. 21.

KADESH, or *Kadeſh-barnea*, otherwiſe called the *Fountain of Judgment*. This City is celebrated for ſeveral Events. At *Kadeſh*, *Miriam* the Siſter of *Moſes* died. Here it was that *Moſes* and *Aaron*, ſhewing a Diſtruſt of God's Power, when they ſmote the Rock at the Waters of Strife, were condemned to dye, without having the Conſolation of entring the promiſed Land. The King of *Kadeſh* was one of the Princes killed by *Joſhua*. This City was given to the Tribe of *Judah*. It was about eight Leagues from *Hebron* towards the South.

Gen. xiv. 7. Numb. xx. 1. Numb. xxvii. 14. Joſh. xii. 22. Joſh. xv. 24.

It is perhaps the ſame as *Cadytis*, mention'd by *Herodotus*, the Situation whereof he deſcribes in this Manner. *The Countrey of the* Syrians, *called* Paleſtine, *reaches from* Phœnicia *to the Mountains of* Cadis. *Now* Cadis *is a City, in my Opinion, not much leſs than* Sardis. *From* Cadis, *the trading Places which lye upon the Sea, as far as the City* Jenyſus, *belong to* Arabia. *And from* Jenyſus *to the Lake* Sirbon, *they again belong to* Syria. *Paleſtine* extends therefore from *Phœnicia*, which ends about Mount *Carmel*, to the Mountains of *Kadeſh-barnea*, which lye to the South of *Paleſtine*. From *Kadeſh* to *Jenyſus*, a Place which is unknown to us, the maritime Towns belong to the *Arabians*; and from *Jenyſus* to the Lake *Sirbon* they again belong to the *Paleſtines*, or *Syrians* of *Paleſtine*. This ſeems to be pretty clear. *Herodotus* in another Place ſays, that *Nechos* King of *Egypt*, having attacked the *Syrians* at *Magdolum*, defeated them, and took *Cadytis* from them, which is a large City in *Syria*. Some believe that he meant the Battle fought between *Necho* and *Joſiah* King of *Judah*, wherein this laſt Prince was overcome and wounded mortally. The Scripture ſays, that this battle was fought at *Megiddo*, which has ſome Reſemblance to *Magdolum*, mentioned by *Herodotus*. *Scaliger* was of this Opinion.

Herodot. Lib. 2. Chap. 5. p. 2. Herodot. Lib. 2. p. 156. 2 Kings xxiii. 29. 30.

Others have thought, that *Cadytis* ſignified the City of *Jeruſalem*, called *Cadyta* or *Cadyſcha*, as if it were ſaid the *holy City*. But we do not read expreſly in Scripture, that *Necho* took this City, either before or after his Expedition to *Carchemiſh* *. We were of Opinion formerly, that *Cadys*,

* *It is certain, notwithſtanding our Author's Aſſertion, and we are aſſured of it from Scripture, that after the Battle of* Megiddo, Necho *did take* Jeruſalem; *for he was there when he made* Jehoiakim *King. And altho' there is no mention of the Name* Kadytis, *in either the Scriptures or* Joſephus, *yet that it was ſo called by the* Syrians *and* Arabians *in* Herodotus's *Time, appears from this; that by them and all the Eaſtern Nations, it is even to this Day, called by no other Name than one of the ſame Original and Signification.* Jeruſalem *is now a Name as ſtrange to them, as* Kadytis *to us. They call it* Al-kuds, *which ſignifies the ſame as* Kadytis, The Holy. *The Inſcription in the* Jewiſh *Shekels was* Jeruſalem Keduſhah, *whence the neighbouring Nations for Brevity ſake, called it* Keduſhah, *in the* Syriac *Dialect* Keduſha; *whence* Herodotus *giving it a* Greek *Termination, called it* Kadytis. *See* Prid. Connect. *&c.* Part I. Book 1.

See our Comment. upon 2 Kings xxiii. *Cadys*, which *Herodotus* ſpeaks of, is the ſame as *Kadeſh* or *Kedeſh of Nephtali*, in *Upper-Galilee*, which *Necho* might have taken after his Victory over *Joſiah* at *Megiddo*, near the Foot of Mount *Carmel*. His road to *Carchemiſh*, upon the *Euphrates*, lay in the Neighbourhood of *Kedeſh of Nephtali*.

Tob. i. 1, 2. KADMIEL, one of the Children of *Hodoviah*, who returned from the Captivity of *Babylon*. *Ezra*. ii. 40.

KADMONITES, that is to ſay, *Eaſtern People*, ancient Inhabitants of the promiſed Land, deſcended from *Canaan* the Son of *Ham*. Their Habitation was beyond *Jordan*, to the Eaſt of *Phœnicia*, about Mount *Libanus*. The celebrated *Cadmus*, the founder of *Thebes* in *Bœotia*, is thought to have been originally a *Kadmonite*, and his Wife *Hermione* to have taken her Name from Mount *Hermon*. The *Kadmonites* were *Hivites*, and the Word *Hivites* is derived from a Root which ſignifies *a Serpent*. The Fable ſays, that *Cadmus* ſowed Serpents Teeth, and that from thence ſprung up armed Men, becauſe he ſettled his *Hivites* or *Kadmonites* at *Thebes*, who were the Fathers of a valiant and martial Nation.

KADUMIM. See CADUMIM. The Brook *Cadumim*.

KAIN, Father of the *Kenites*. *Numb.* xxiv. 22. See KENITES.

KALENDS, the firſt Day of the Month, according to the Style of the *Latins* [a]. The *Greeks* had no Kalends; hence proverbially People are referr'd to the *Greek* Kalends, that is to ſay, to ſome unknown and uncertain Time. Among the *Hebrews* there were particular Ceremonies obſerved on the firſt Day of every Month, whereof we ſhall ſay ſomething under the Article *Neomenia*, which ſignifies the ſame thing in *Greek* as *Kalends*. And the Tranſlators of the Scripture uſe indifferently both theſe Words to denote the firſt Day of the Month.

KANNA or *Canna*, a ſort of Meaſure conſiſting of ſix *Hebrew* Cubits, whereof each included a Palm more than the *Babylonian* Cubit. The ſix Cubits or *Kanna*, or *Hebrew* Fathom, was ten Foot three Inches. See above CALAMUS.

KARAITES, a Sect of the *Jews*, who adhere principally to the Text and literal Senſe of Scripture, and are oppoſite to the *Rabbiniſts*, who inſiſt chiefly upon the Traditions of the Elders. See under the Letter C, CARAITES.

KARKAA, a Town upon the Confines
Joſh. xv. 3. of the Tribe of *Judah*, Southward. *Euſebius* places a Caſtle called *Carcaria*, at the Diſtance of a Day's Journey from *Petra*.

KASIB or *Kaſbi*, a City in the Tribe *Judah*. *Gen.* xxxviii. 5. See CASBI.

KASIDEANS. See ASSIDIANS, and 1 *Macc.* vii. 13. and *Pſ.* lxxviii. 3.

KEDAR, the Son of *Iſhmael*, is the Father of the *Kedarenians*, mentioned by *Pliny*, who dwelt in the Neighbourhood of the *Nabathæans* in *Arabia the Deſert*. Theſe People do not live in Towns or Houſes, but under Tents; for which Reaſon we cannot eaſily ſhew the Place of their Habitation, becauſe they ſo often change it. Gen. xxv. 13. Cant. i. 4. Jerem. xlii. 11.

*Arabia-Deſerta* is ſometimes called in Scripture *Kedar*; but the Dwelling of the *Kedarenians* was principally in the Southern Part of *Arabia-Deſerta*, to the North of *Arabia-Petræa* and *Arabia-Felix*: There were ſome of them, even as far as the *Red-Sea*.

KEDEM. This is an *Hebrew* Word which we find in ſome Places of the Scripture, and is generally tranſlated *Eaſt*. It is ſaid, for Example, that the Sons of *Noah* having but one Language, *departed from the Eaſt and came into the Land of* Shinar. Gen. xi. 1, 2. Hereupon ſome Difficulties have been raiſed; for the Land of *Shinar* is not to the Weſt of *Armenia*, where we know the Ark reſted, and *Armenia* does not lye to the Eaſt of *Babylonia*, where the Land of *Shinar* was. On the contrary, we are ſure that it is to the North of this Countrey. To diſengage themſelves out of theſe Perplexities, Interpreters and Commentators have imagined different Explanations of this Paſſage.

Some by the Word *Kedem* have underſtood the Countrey which was afterwards peopled by *Kedemah*, the youngeſt Son of *Iſhmael*. Others, that *Kedem* was uſed for, *at the Beginning*; and that *Moſes* intended to deſcribe the particular Time at which the firſt Men departed after the Deluge, in order to ſpread themſelves into different Countries. Others, that *Moſes* ſpoke according to the Cuſtom of the *Aſſyrians*, who called all the Provinces of their Empire, which were ſituated beyond the *Tigris*, *Kedem* or *Eaſt*; and thoſe on this Side the ſame River, the *Weſt* or *Arab*. *Druſius*, inſtead of *they departed from the Eaſt*, tranſlates, *they departed to go towards the Eaſt*. He relates ſome paſſages which ſeem to favour his Explanation: But we muſt confeſs that it is ſomething forced. Capellus pud Boch. Phaleg. l. 1. c. 7. Gen. xxv. 15. Bochart. loco citato.

It appears to us, from a great Number of Places in the Old, and even in the New Teſtament, that the ſacred Writers called the Provinces which were beyond the *Tigris* and *Euphrates*, even *Meſopotamia*, *Armenia*, and *Perſia*, *Kedem* or the *Eaſt*. Mo-

their

[a] It was a Cuſtom among the *Romans*, for the High-Prieſts to call together the People on the Day of the Calends, (from whence the Name of *Calends a calando plebem*,) and inſtruct them in the divine Duties which they were to perform that Month. *Macrob.* 1. *Saturnal.*

THE ANCIENT PLAN OF THE ISLAND OF MALTA WHERE St PAUL CAME ON SHORE AFTER HIS SHIPWRECK

*ses*, who had been bred up in *Egypt*, and lived long in *Arabia*, in this likewise might probably follow the Custom of the Country. It is certain that *Babylonia*, *Chaldæa*, *Susiana*, *Persia*, and a Part of *Mesopotamia*, as well as the Rivers of *Euphates* and *Tigris*, for the greatest part of their Course are to the East of *Palestine*, *Egypt*, and *Arabia*.

It is farther certain, that the People who came from *Armenia*, *Syria*, *Media*, and *Upper Mesopotamia*, entred *Palestine* and *Egypt* from the East side, which was sufficient for the *Hebrews* to say, that these People lay to the East, with respect to them. Lastly, We prove that these Countries were known among the *Hebrews* under the Name of East, by the following Numb. xxiii. 7. Passages. *Balaam* says, that *Balak* King of *Moab had brought him from the Mountains of the East*; that is to say, from Is. xli. 2. *Pethor* upon the *Euphrates*. *Isaiah* says, that *Abraham* came from the East into the Land of *Canaan*. We know he came from Is. xlvi. 11. *Mesopotamia* and *Chaldæa*. The same Prophet says, that *Cyrus* should come from the Is. ix. 12. East against *Babylon*. He places *Syria* to the *East* of *Judæa*. *Daniel* says, Dan. xi. 44. *Antiochus* should be troubled with the News which he received relating to the Revolt of the Eastern Provinces; that is to say, the Provinces on the other Side of the *Euphates*. St. *Matthew* says, that the wise Men who came to worship *Jesus Christ*, sat out from the East. *Matt.* ii. 1.

All this demonstrates, in my opinion, what we have advanced; that in the Scripture Style, the *East* is often used for the Provinces which lye to the North of *Judæa* and *Egypt*, from whence however people generally enter *Palestine* by the Way only of *Damascus*, which is to the North-East of this Country.

Gen. xxv. 15. KEDEMAH, *Ishmael*'s youngest Son, who dwelt, as did his Brethren likewise, Eastwards of the Mountains of *Gilead*. The Town of *Kedemoth* might at first, perhaps, belong to the Descendants of *Kedemah*. But we cannot look upon him as Father of the *Kadmonites* or *Kedmonites*, mentioned. *Gen.* xv. 19. For these are the ancient Inhabitants of *Canaan*, who were already powerful in the Time of *Abraham*, *Kedemah*'s Grandfather.

Josh. xiii. 18. KEDEMOTH, a Town in the Tribe of *Reuben*, Eastward of the Brook *Arnon*. It is one of the Stations of the *Hebrews* in Deut. ii. 26. the Wilderness. It was given to the Sons of *Merari*, of the Race of *Levi*, for their Chr. vi. 79. Abode.

KEDESH NEPHTALI. *Josephus* calls it *Cadesa* or *Cadesa*, and the *Greek* of *Tobit*, *Cadis*: It lay in *Upper Galilee* above *Naasson*, having *Sephet* to the Left or North. Tob. i. 2. *Kedesh* was given to the Tribe of *Nephtali*, and afterwards a Cession was made Josh. xix. 37. of it to the *Levites* of *Gershams*'s Family, Josh. xxi. 32. for their Habitation; at length it was declared a City of Refuge. Josh. xx. 7.

KEHELATHAH, an Incampment of the *Israelites* in the Wilderness; when they left *Rissa*, they went to *Kehelathah*, *Numb.* xxxiii. 22. We are of Opinion, that it is the same as *Keilah*, a Town Southward of *Judah*, which we shall next speak of. But when we say they went to *Keilah*, our Meaning is only that they went into the Wilderness, which was about this City.

KEILAH, a Town in the Tribe of *Ju-* Josh. xv. 44. *dah*. *Eusebius* places it at the Distance of seventeen Miles from *Eleutheropolis*, on the Side of *Hebron*. St. *Jerom* makes it to be only eight Miles from *Hebron*. It is said that the Prophet *Habbakuk*'s Tomb Sozomen. Hist. Lib. 8. c. 29. was shewn there.

KELITAH or *Kelaiah*, a *Levite*. *Ezra*. x. 23.

KEMUEL, the third Son of *Nahor*. *Moses* says, that he was the Father of the *Syrians*, or rather of *Aram*. He had a Gen. xxii. 21. Son of this Name, or he had a Son who was surnamed the *Syrian* or *Aramite*; for the Nation of the *Syrians* was derived from *Aram*, one of the Sons of *Shem*. *Kemuel* may have given his Name to the *Kamilites*, a People of *Syria* lying Westward of the *Euphrates*. Strabo. Lib. 16. p. 710.

KEMUEL the Son of *Shiphtan*, of the Tribe of *Ephraim*, was one of the Deputies appointed to make a Partition of the promised Land, among the other Tribes. Numb. xxxiv. 24.

KENATH, a Town in the Tribe of *Manasseh*, beyond *Jordan*. It took the Numb. xxxii. 42. Name of *Nobah*, after that one *Nobah* an *Israelite* had made a Conquest of it. Nevertheless it is now known by the Name of *Kenath*. *Eusebius* says, it is in the *Trachonitis*, somewhere about *Bozra*. *Pliny* places it among the Towns of the *Decapolis*. Plin. Lib. 5. c. 18.

KENAZ, the Father of *Othniel* and *Caleb*. *Joshua* xv. 17. *Judg.* i. 13. iii. 9. *&c.*

KENAZ, the fourth Son of *Eliphaz*, the Son of *Esau*. He was one of the Dukes of *Edom*. He succeeded *Zepho*, and was succeeded by *Korah*. *Gen.* xxxvi. 15.

KENITES, People who dwelt Westward of the *Dead-Sea*, and extended themselves pretty far into *Arabia-Petræa*; for *Jethro*, *Moses*'s Father-in-law and a Priest of *Midian*, was a *Kenite*, and in *Saul*'s Judg. i. 16. and 1 Chr. ii. 55. Time the *Kenites* were mingled with the *Amalekites*. Altho' the *Kenites* were some of those People, whose Lands God had 1 Sam. xv. 6. promised to the Descendants of *Abraham*, Gen. xv. 19. nevertheless, in Consideration of *Jethro*, the Father-in-law of *Moses*, all of them who submitted to the *Hebrews*, were suffered to live in their own Country: The rest fled, in all Probability, to the *Edo-*

*mites*

*mites* and *Amalekites*. The Lands of the *Kenites* were in *Judah*'s Partition.

*Balaam* having been invited by *Balak* King of *Moab*, to devote and curse the *Israelites*; he stood upon a Mountain, from whence he could view the Camp of *Israel*, and the Land of *Kain*, and said these Words, addressing himself to the *Kenites*. *Strong is thy Dwelling-Place, and thou puttest thy Nest in a Rock; nevertheless the* Kenite *shall be wasted, until* Ashur *shall carry thee away captive*. The *Kenites* dwelt in Mountains and Rocks, which were almost inaccessible. The Word *Ken* signfies *a Nest, a Hole, a Cave*; and *Kinnim*, in *Greek*, may be translated *Troglodytes*. The *Kenites* were conquered and carried into Captivity by *Nebuchadnezzar*. After *Saul* there is no more Mention of the *Kenites*; but they still subsisted, being mingled among the *Edomites*, and other *Arabians* of *Arabia-Petræa*. We have elsewhere spoken of *Eber* or *Heber* the *Kenite*.

Numb. xxiv. 21.

Joseph. Antiq. l. and c. 2. p. 345.

KENIZZITES, ancient People of *Canaan*, whose Land God promised to the Descendants of *Abraham*. It is believed that the *Kenizzites* dwelt in the Mountains Southward of *Judæa*. *Kenaz*, the Son of *Eliphaz*, probably took his Name from the *Kenizzites*, among whom he settled.

Gen. xv. 19.

KEPHA, *Kaipha* or *Keipha*, or *Hepha*, a Town situated at the Foot of Mount *Carmel*, on the North Side, opposite to *Ptolemais*. It is likewise called *Sycaminon*, the City of wild Fig-Trees. See SYCAMINON.

KEREM. See CHEREM, Anathema or Excommunication. It should not be written with a K, but with *Ch*.

חרם Cherem Anathem.

KERMES. See VERMICULUS WORM.

KEROS, one of the *Nethinims*, of whom there is Mention made in *Ezra* xi. 44.

KESITAH. This Word is to be met with in *Genesis*[a] and in *Job*[b], and is translated Sheep or Lambs; so that *Jacob* bought the Field, where he had set up his Tents, for the Price of an hundred Lambs; and every one of *Job*'s Friends and Relations, after his Recovery, made him a present of a Lamb or young Ewe. But the Rabbins and modern Interpreters are generally of Opinion, that *Kesitah* signifies rather a Piece of Money; for to give such a Man as *Job* a young Ewe, seems to be a Present unworthy of the Generosity of his Friends and Relations, and no Way suitable to his Wants, or to his and their Quality. But may we not make the same Objection, if we admit that *Kesitah* signifies a Piece of Money? Unless we will suppose that it was Gold, and of a considerable Value; for there are some who make it very small[c]. *Bochart* and *Eugubinus* are of Opinion that the Septuagint meant *Minæ*, and not *Lambs*; in *Greek hecaton mnôn*, instead of *hecaton amnôn*: Now a *Mina* was worth sixty *Hebrew* Shekels, and consequently six Pounds sixteen Shillings and ten Pence Half-Penny Sterling *. *M. Le Pelletier* of *Roan*, is of Opinion, that *Kesitah* was a *Persian* Coin, stamped on one Side with an Archer, (*Kesitah* or *Keseth*, in *Hebrew* signifies *a Bow*) and on the other with a Lamb; that this was a Gold Coin, known in the East by the Name of a *Daric* †, and was in Value about twelve Livres and ten Pence *French* Money. Several learned Men, without mentioning the Value of the *Kesitah*, say it was a Silver Coin, the Impression whereof was a Sheep; for which Reason the Septuagint and Vulgate translate it by this Name. It is our Opinion, that *Kesitah* was a Purse of Gold or Silver. In the East they reckon at present by Purses. A Purse in *Persia* consists of fifty *Tomans*, which make two thousand five hundred eighteen Penny Pieces of *French* Money. The Word *Kista*, in *Chaldee*, signifies a Measure, a Vessel. And *Eustathius* says, that *Kista* is a *Persian* Measure. *Jonathan* and the *Targum* of *Jerusalem* translate *Kesitah*, a Pearl. See our COMMENT upon *Gen*. xxxiii. 19.

Gen. xxv. 1, 2, &c.

KETURAH, *Abraham*'s second Wife. The *Jews* say, that *Keturah* and *Hagar*, whom *Abraham* after the Death of *Sarah* invited again to his House, are the same Person. Others think she was a *Canaanite*. But we had better own, that we know nothing of the Matter. It is surprizing to some, that *Abraham* at the Age of an hundred and forty Years should go again and marry a Wife, and perhaps a *Canaanite*, and that he could have the Children by her, whom we shall name in this Article. Some say, as Saint *Austin*, that God miraculously preserved his prolifick Virtue to this Age, in Order to his begetting *Isaac*. Others will have it, that he married *Keturah* long before *Sarah*'s Death, and that he kept her in the Quality of a Wife of the second Rank, till after *Sarah*'s Death; and that then, and not before, he gave her the Rank and Quality of Matron and Wife of the first Order; that at last he had the Children

Aug. l. iii. contra Julian.

1 Chr. i. 32 and Gen. xxv. 6.

[a] Gen. xxxiii. 19. Hebr. מאה קשיטה. 70. Ἑκατὸν ἀμνῶν. Vulg. centum Agnis. Idem repetitur apud Jos. xxiv. 13.

[b] Job. xlii. 11. קשיטה אחת איש Unus quisque ovem unam.

[c] *David Kimchi* explains *Kesitah* by מעה, which signifies no more that the *Hebrew Gerah*, worth an Obolus, or a little more in Value than a Penny and seven Deniers. The *Hebrews* had no Piece of Money smaller than the *Gerah*, which in the *Chaldee* is translated *Mehah*. 1 Sam xi. 37.

* *Or nine Pounds* English, *supposing, as Dr.* Prideaux *does, that a Shekel is worth three Shillings.*

† *A* Daric *is a Piece of Gold worth, as Dr.* Prideaux *says, five and twenty Shillings* English. *See his* Connect. Part I. p. 101.

Children by her who are mentioned in Scripture, a little after the Birth of *Isaac*, and the Expulsion of *Hagar*. The Sons who were born of *Keturah* and *Abraham* are these, *Zimran*, *Jokshan*, *Medan*, *Midian*, *Ishbak*, and *Shuah*. *Abraham* gave Presents to all these Children, and sent them to dwell towards the East in *Arabia Deserta*, being unwilling that they should abide in the Country, which the Lord had promised *Isaac*.

KEY. There is frequent mention of *Keys* in Scripture, as well in a litteral and natural, as in a figurative and moral Sense. The Keys of the Ancients in general were very different from ours; because their Doors and Trunks were closed generally with Bands, and the Key served only to loose or fasten these Bands in a certain artificial Manner. The Keys which are still at this Day used in the East are very unlike ours. *Chardin* says, that a Lock among the Eastern People is like a little Harrow, which enters half way into a wooden Staple, and the Key is a wooden Handle with Points at the End of it, which are pushed into the Staple, and so raise this little Harrow. See likewise *Dandini*'s Voyage to Mount *Libanus*, Ch. 14. and our Dissertation upon the Dwellings of the ancient *Hebrews*, before our Comment on the Book of *Judges*.

Key in a moral Sense has many Significations. For Example, *Isai.* xxii. 22. *And the Key of the House of David will I lay upon his Shoulders. So he shall open and none shall shut, and he shall shut and none shall open.* He shall be grand Master and principal Officer of his Prince's House. He shall open and shut with an intire Authority, without any one's being able to open what he shall shut, or shut what he shall open. Thus *Jesus Christ*
Matth. xvi. 19. gives St. *Peter* the principal Authority in his Church: He gives him the Key of the Kingdom of Heaven, the Power of binding and loosing, that is to say, of opening and shutting; for this frequently consisted only as we have said, in tying and untying. *Isaiah* remarks, that *Eliakim* should wear his Key upon his Shoulder, as a Mark of Distinction. These Keys were of Wood, and pretty long and large, as they are at present in the East. *Callimachus* says, that *Ceres* carried a Key upon her Shoulder*.

Luke xi. 52. *Jesus Christ* reproaches the Scribes and Pharisees with having taken the Key of Knowledge, and neither entring themselves nor suffering others to enter into the Kingdom of God; that is to say, with reading and studying the Scriptures, without making any Advantage of them themselves, and without discovering to others the Truth, which in some Sort they held captive in Rom. i. 18.
Unrighteousness.

Lastly *Jesus Christ* in the *Revelations* says, Rev. i. 18.
that he has the Key of Death and Hell, that is to say, that it is in his Power to bring any one to the Grave, or, if he pleases, to rescue any one from it; to give Life or Death. And in another Place St. *John* ap- Rev. iii. 7.
plies to him, what *Isaiah* said of *Eliakim*, that he has the Key of *David*'s House, that he shuts and no one can open; that he opens, and no one can shut. Which is very certain and strictly true when spoken of *Jesus Christ*, who is the Lord of Life and Death, of eternal Destruction or Salvation. The Rabbins say, that God hath reserved to himself four Sorts of Keys, with which he hath entrusted no one, not even the Angels; the Key of Rain, the Key of the Grave, the Key of Fruitfulness, and the Key of Barrenness.

KEZIA, the Name of the second Daughter, whom *Job* had after his Misfortunes, *Job* xlii. 14.

KEZIZ, The Valley of *Keziz*, *Joshua* xviii. 21. in the Tribe of *Benjamin*.

KIBERATH-HAARETZ, we meet with this Word in *Genesis* xxxv. 16, and xlviii. 7, and 2 *Kings* v. 19. St. *Jerom* in two several Passages translates it Spring, *Verno tempore*; and in the third, the finest Season in the Year, *electo terræ tempore*. The Septuagint keep to the *Hebrew* Word *Chabrata*, and join it with *Hippodromos*, intending perhaps to shew, that *Kiberath-Haaretz* was the Space which a Horse run in the Hippodrom, that is, two Furlongs or three hundred Paces. *Aquila* translates it *along the Ways*; others an Arm of Chald. Syr. Vatab.
Land; others, the Way which a Man might go from Meal to Meal. It is our Opinion, that *Kiberath* comes from the *Hebrew*, *Kerab*, or *Kabar*, which signifies to plough; and that *Kiberath-Haaretz* signifies a Ridge of Land, or the Length of a Piece of Ground which two Oxen might plough in a Day. This Length is an hundred and twenty Feet[a] whereof an Acre of Land is double. *Jugum vocabatur*, says *Pliny*, *quod uno jugo boum in die arari posset. Actus, in* Plin. l. 18. c. 3.

* *This Custom of carrying Keys upon Shoulders is very strange to us. The Ancients had their Keys made very large, and in the Form of a Sickle, and the Weight and Shape of them was such, that they could no otherwise be carried conveniently, but as we see our Reapers carry their Sickles.* Homer *having said, that* Penelope *took several Things out of her Store-room, adds,*

Εἵλετο δ' κληῗδ' εὐκαμπέα χειρὶ παχείῃ,
Καλὴν, χαλκείην· κώπη δ' ἐλέφαντος ἐπῆεν. Odyss. 21.

*Whereby he seems to represent, that it required some Strength to lift up. For the same Reason therefore they were called* Καλαμαλία. *See* Huet. Demonstr. Evangel. Prop. ix. c. cv.

[a] Gen. xxxv. 16. ויהי עד כברת הארץ LXX. Κατὰ τὸν Ἱππόδρομον Χαβραθὰ τῆς γῆς Aquil. Κατὰ ὁδὸν τῆς γῆς.

*quo boves aguntur cum aratro, uno impetu justo. Hic erat* CXX *pedum; duplicatusque in longitudine jugerum faciebat.* Compare *Columella.* l. 5. c. 1. *Isidor. Origin.* l. 15. c. 15. See likewise 1 *Sam.* xiv. 14, where it is said, that *Jonathan* and his Armour-bearer killed twenty men, *within as it were half an Acre of Land, which a Yoke of Oxen might plough.*

Numb xi. 34, 35. KIBEROTH-AVAH or *Kiberoth-hattaavah*, the Graves of Lust. One of the Incampments of the *Israelites* in the Wilderness was called by this Name, because when they desired of God Food for their Sustenance, declaring that they were tir'd with Manna, God sent them Quails in so great Quantity, that they had enough of them for several Days. But while the Meat was yet in their Mouth, God smote them, and killed so great a Number of them, that the Place from thence was called *the Graves of Lust* [e]. (Ps. lxxviii. 30.)

KIDRON, the Brook *Kidron*, which was in a Valley Eastward of *Jerusalem*, between the City and the Mount of *Olives*, and discharged itself into the *Dead* Sea. It is generally not much filled with Water, and oftentimes has none at all in it. But upon Storms or great Rains it swells exceedingly, and runs with great Impetuosity. Some are of Opinion, that the Name of *Cedron* or *Kidron* came from the Abundance of Cedars which they say were formerly planted upon its Banks. But there is no Proof of this Fact; and the Name of *Kidron* is deriv'd rather from the Obscurity of this Brook, which runs in a deep Vale, and was formerly overshadowed with many Trees; or from the common Sewers of the City which empty themselves into it. *Josephus* declines always *Kidron, Kidronos, Kidroni.* The Valley of *Kidron*, particularly the Southern Part of it, was as it were the Sink of *Jerusalem.* The Kings *Asa*, and *Hezekiah*, and *Josiah* burnt there the Idols and Abominations, which were made Use of chiefly by the Apostate *Jews* in their Worship.

(קדרון à קדר Obtenebratus fuit. — קדרון Ab Arabico קדר spurcus fuit. — 1 Kings xv. 13. 2 Chr. xxix. 16. 2 Kings xxiii. 4.)

KIKAJON. We read this Word in *Jonah* iv. 6, where S. *Jerom* uses *Hedera*, *Ivy*. The Septuagint translate it *Gourd* [f]. *Aquila* translates it *Ivy*, as well as S. *Jerom.* This Father confesses, that the Word Ivy does not answer the Signification of the *Hebrew Kikajon*; but as he could not find any *Latin* Words proper to express it, he chose rather to set down *Hedera*, than to leave *Kikajon*, which might be taken for a monstrous Animal in the *Indies*, or Mountains of *Bœotia.* His Account of *Kikajon* is this. It is a Shrub which grows in the Sandy Places of *Palestine*, and encreases so suddenly, that within few Days it comes to a considerable Height. The Leaves of it are large, and like those almost of the Vine. It is supported by its Trunk, without being upheld by any thing else, and furnishes a very agreeable Shade under the Thickness of its Leaves. (Vide Hieronym. in Jonam iv.)

Modern Interpreters almost all agree, that the *Hebrew Kikajon* signifies the *Palma Christi*, or *Ricinus*, in *Egyptian* called *Kiki*, and in *Greek*, *Seli-cyprion.* It is a Plant like a Lilly, the Leaves whereof are smooth, scattered here and there, and spotted with black Spots. The Stem of it is round and glossy, and produces Flowers of divers Colours. *Doscorides* says, that there is a Sort of it which grows large like a Tree, and as high as a Figtree. The Leaves of it are like those of the Plum-tree, tho' broader, smoother and blacker. The Branches and Trunk of it are hollow like a Reed. *Jonah* in all Probability speaks of this last Species. St. *Austin* relates, that an *African* Bishop appointing St. *Jerom*'s Translation to be read in the Congregation of his People, all who were present were offended, when they heard an *Ivy* nam'd instead of a *Gourd*, which they were used to hear; that they found it necessary to refer themselves hereupon to the *Jews* who were in the City, and out of Malice or Ignorance declared, that the *Hebrew* signified a Gourd: So that the Bishop, to appease his People, and prevent their leaving his Communion, was forced to say, that St. *Jerom*'s Translation was faulty in this Place.

(Kimchi. Bochart. Mont. Jun. Pisc. Mercer. Grot. Buxt. Drus. Ursin. Burman. alii. — Aug. Ep. 71. & Hieronym. inter Augustin. 75. n. 22.)

KINAH, a Town in the Tribe of *Judah*, *Josh.* xv. 22.

KINGDOM OF HEAVEN, an Expression often used in the New Testament, to signify the Kingdom of *Jesus Christ*, the Calling of the People to the Faith, the Preaching of the Gospel. The Old Prophets, when they described the Characters of the *Messiah*, scarce ever failed of inserting the Name of King and Deliverer; and when they spoke even of his Humiliations and Sufferings, they interspersed some Touches which shewed his Power, his Reign, his Divinity. For Example, when *Zachary* foretold *Jesus Christ*'s Entry at *Jerusalem*: *Behold*, said he, *thy King cometh unto thee. He is Just and having Salvation, lowly and riding upon an Ass, and upon a Colt the Fole of an Ass.* The *Jews* and the Apostles, who were accustomed to these ways of speaking in the Prophets, expected the Kingdom of the *Messiah* to be like to that of a temporal King, who was to exercise his Power upon his Enemies, to make great Conquests, restore the Monarchy of the *Jews*, and raise the Throne of *David* once more to all its Splendor, subdue the Nations to his Dominion,

[e] Numb. xi. 34, 35. קברות התאוה Kibaroth-Hattaavah, Sepulcra concupiscentiæ.

[f] Jonah iv. 6. קיקיון Kikajon, LXX. Κολοκύνθη, Cucurbita. Aqu. Κισσὸς, Hedera.

minion, and reward his Friends and faithful Servants, in Proportion to their Fidelity and Services. Hence it was that the Apostles had so often Contests about Precedency in this Kingdom; and that the Sons of *Zebedee* prevailed with their Mother to desire of our Saviour the two first Places in it; and *Jesus Christ* to prove that he was the true
Mat. xviii. 11. *Messiah*, declared to them often, that the
Mark ix. 13. 34. Kingdom of Heaven was come, or was at Hand; and when he spoke of what was to
Mat xx. 21. happen in his Church after his Resurrection, he said in like Manner, that such a Thing would be seen *in the Kingdom of Heaven.* Lastly, he very frequently began his Parables in these Words: "The Kingdom "of Heaven is like unto a rich Man, a Fa-"ther of a Family, a Treasure, *&c.*

We therefore may observe in the Gospel, several Acceptations of these Words, *the Kingdom of Heaven.*

1. They are taken for the first coming of the Son of God, for his temporal Birth, his Preaching, his Manifestation to the World.
Luke xi. 20. For Example: *If I with the Finger of God cast out Devils, no doubt the Kingdom of God is come upon you.* Saint *Matthew* in another Place says, that *Jesus Christ went a-*
Luke xvii. 21. *bout all the Cities and Villages preaching the Gospel of the Kingdom.* And Saint *Luke, The Kingdom of God is within you.* Which is
John i 26. parallel to what Saint *John* says; *There standeth one among you whom ye know not.*

2. These Terms are made Use of to shew the Vengeance which God was to exercise upon the incredulous *Jews*, and which accordingly he exercised after the the Death of our Saviour upon *Jerusalem*, by the Arms of the *Romans*, who destroyed this City and the Temple in it, and committed such Cruelties there, as have occasioned the last Siege of it to be looked upon, as one of the most lively Images of the last Judgment. In this Sense the Kingdom
Mat iii 2. of Heaven is taken in Saint *Matthew : Repent, for the Kingdom of Heaven is at Hand.* God is ready to let his Arm fall heavy on the wicked; he hath the Ax already in his Hand wherewithal to hew down Trees that are good for nothing. See likewise the Pa-
Mat. xxv. 1, 2, 3. rable of the ten Virgins, and that of the Servants with whom the Father of the Family left a certain Number of Talents to
Mat. xxv. 23, 24, *&c.* be improved by them: The foolish Virgins excluded from the Wedding, and the unprofitable Servant cast into a Dungeon, denote the incredulous *Jews* forsaken by God, and given up to the Vengeance of their Enemies.

3. *The Kingdom of Heaven* signifies eternal Bliss, the Reward of God's faithful
Mat. vii. 21. Servants: *He who doth the Will of the Father which is in Heaven, shall enter into the Kingdom of Heaven.* And in another Place;
Mat. xix. 14. *Suffer the little Children to come unto me, for of such is the Kingdom of Heaven.* And again: *Blessed are the Poor in Spirit, for theirs* Mat. v. 3. *is the Kingdom of Heaven.*

4. This Expression is made Use of to signify the Calling of the Gentiles, exclusive of the *Jews.* For Example, *Jesus Christ*, after having spoken of the Centurion's Faith, foretells the calling of the Gentiles, and Rejection of the *Jews* in these Words: *The* Mat. viii. 12.
*Children of the Kingdom shall be cast out.* In the same Sense are related the Parables of the Feast which Strangers were called to, upon the Refusal of those Friends, whom the Father of the Family had invited to it; and Mat. xxii. 2.
that of the Husbandmen who drove their Masters Servants out of the Vineyard, and killed his Son. Mark xii. 2.

5. *The Kingdom of Heaven* most frequently denotes the Church of *Jesus Christ*, the preaching of the Gospel, the Manner of God's Conduct towards the Elect in Order to bring them to the Faith, and afterwards to Happiness. In this Sense *Jesus Christ* says, that the Kingdom of Heaven is like unto a Treasure hid in a Field, which a Man discovers, and purchases at the Price of his whole Fortune; and unto goodly Pearls, for which Mat. xiii. 44.
a Merchant gives all that he is worth. By Mat. xiii. 45.
this Treasure, and these Pearls, nothing else is meant but Faith in *Jesus Christ.* In another Place he compares the Kingdom of Heaven to a Field, where Tares are found mixed with the good Seed; to a Net with Mat. xiii. 3. 4, 18.
which good and bad Fish are gathered; by Mat. xiii. 47, 48.
which the Church is meant, that containing always in this World good and bad *Christians.* He says frequently, that his Reign will begin after his Resurrection, that the Gospel will be preached then principally, and his Elect called by him to the Faith.

The *Kingdom of God* is often synonymous with the Kingdom of Heaven. But in the Old Testament the *Kingdom*, or *the Reign of God* signifies his infinite Power, the sovereign Authority exercised by him over all Creatures, over the Kingdoms of the World, over the Hearts of Mankind. The Author of the Book of *Wisdom* says, that God Wisd. x. 10.
shewed his Kingdom to *Jacob*, who fled from the Anger of *Esau*; he opened the Kingdom of Heaven to him in shewing him the mysterious Ladder by which the Angels ascended and descended; and *Ecclesi-* Ecclus xlvii. 13.
*asticus*, that God gave unto *David*, *Testamentum Regni*, the Covenant, Assurance, the Promise of the Kingdom for him and his Successors: It is said likewise, that God did not forsake *Jacob*, and that he procured for him *Sceptrum Regni*, the Scepter in *Egypt*; Wisd. x. 14.
not that in Reality he reigned there, but had an Authority there almost equal to the King's, See *Gen.* xli, 40. *Only in the Throne will I be greater than thou. Nebuchadonozar* swears by his Throne, and by his Kingdom, that he would surely be a- Judith i. 12.
venged.

The *Kingdom of Hell*, the *Kingdom of Satan*, signifies either the Empire which the Devil exercises over other Devils, or that which he exercises over the Wicked in this Life; or lastly, that which he has over the Souls of the wicked who are in Hell. The Author of the Book of *Wisdom* says, that the Kingdom of Hell was not upon the Earth before the Sin of the first Man, *Nec infernum regnum in Terra*. Or according to the *Greek*, *That* Pluto *had not then his royal Palace upon the Earth*. He did not exercise his Dominion over Mankind. And our Saviour in the Gospel, *Every Kingdom divided against itself is brought to Desolation; and if Satan cast out Satan, he is divided against himself. How then shall his Kingdom stand?* He answers the Accusation of the *Pharisees*, who said, that he cast out Devils in the Name of *Belzebub* Prince of the Devils. He shews the Impossibility of this, because it must then be said, that *Satan* endeavours to destroy his own Dominion, and that the Kingdom of Hell is at Variance with its own Subjects.

Wisd. i. 14. Οὐδὲ ᾅδου βασίλειον ἐπὶ γῆς.

The Psalmist represents the Wicked to us in Hell like a Flock of Sheep, of whom Death is the King and Shepherd; *Sicut oves in inferno positi sunt, mors depascet eos.* The Prophets describe Hell as a sort of Commonwealth, where the Kings and Potentates of the Earth still preserve some vain Appearance of their first Grandure. See *Isai.* xiv. 9, 10, *&c.* And *Ezek.* xxxi. 15, 16, 17. and xxxii. 20, 21, *&c.*

Ps. xlviii. 15.

In the Book of *Job*, and in the first of *Kings*, *Satan* is represented as appearing before God's Tribunal, and receiving Orders from his Majesty to afflict or to deceive Mankind. Thus the *Hebrews* did not believe that he had an absolute Power, or an independent Kingdom, even to do Evil: They acknowledged only that he was the Executioner of God's Orders, and the Minister of his Justice, or Vengeance, or of his Trials of Mankind.

Job i. 6. 1 Kings xxii. 20, 21.

KINGS. The *Israelites* had no King of their Nation till *Saul*. Before him, they were governed, at first by Elders, as in *Egypt*, then by Princes of God's Appointment, as *Moses* and *Joshua*; then by Judges, such as *Othniel*, *Ehud*, *Shamgar*, *Gideon*, *Jephthah*, *Samson*, *Eli*, *Samuel*; and last of all by Kings, as *Saul*, *David*, *Solomon*, *Rehoboam*.

*A Chronological List of the Kings of the* Hebrews.

*Saul*, the first King of the *Israelites*, reigned forty Years, from the Year of the World 2949, to 2909.

*Ishbosheth*, the Son of *Saul* succeeded him, and reigned six or seven Years over Part of *Israel*, from 2949, to 2956.

*David* was anointed King by *Samuel* in the Year of the World 2934, but did not enjoy the Regal Power till the Death of *Saul* in 2949, and was not acknowledged King of all *Israel* till after the Death of *Ishbosheth* in 2956. He died in 2990, at the Age of Seventy.

*Solomon* his Son succeeded him; he received the royal Unction in the Year 2989. He reigned alone after the Death of *David* in 2990. He died in 3029, after a Reign of forty Years.

After his Death the Kingdom was divided; and the ten Tribes having chosen *Jeroboam* for their King, *Rehoboam*, the Son of *Solomon*, reigned only over the Tribes of *Judah* and *Benjamin*.

*The Kings of* Judah.

*Rehoboam*, the Son and Successor of *Solomon*, reigned seventeen Years; from the Year 3029, to 3046.

*Abijam*, three Years, from 3046, to 3049.

*Asa*, one and forty Years, from 3049, to 3090.

*Jehoshaphat*, five and twenty Years; from 3090, to 3115.

*Jehoram*, four Years; from 3115, to 3119.

*Ahaziah*, one Year; from 3119, to 3120.

*Athaliah* his Mother, reigned six Years; from 3120, to 3126.

*Joash* was set upon the Throne by *Jehoiada* the High Priest, in 3126. He reigned forty Years, to the Year 3165.

*Amaziah*, thirty nine Years; from 3165, to 3194.

*Uzziah*, otherwise called *Azariah*, reigned seven and twenty Years, to the Year 3221. Then attempting to offer Incense in the Temple, he was struck with a Leprosy, and obliged to quit the Government. He lived after this six and twenty Years, and died in 3246.

*Jotham* his Son took upon him the Government in the Year of the World 3221. He reigned alone in 3246, and died in 3262.

*Ahaz* succeeded *Jotham* in the Year of the World 3262. He reigned sixteen Years, to 3278.

*Hezekiah*, eight and twenty Years; from 3278, to 3306.

*Manasseh*, five and fifty Years; from the Year of the World 3306, to 3361.

*Amon*, two Years; from 3361, to 3363.

*Josiah*, nine and twenty Years; from 3363, to 3394.

*Jehoahaz*, three Months.

*Eliakim*, or *Jehoiakim*, eleven Years; from the Year 3394, to 3405.

*Jehoiachin*, or *Jeconiah*, reigned three Months and ten Days, in the Year 3405.

*Mattaniah*, or *Zedekiah*, reigned eleven Years; from 3405, to 3416. In the last Year of his Reign *Jerusalem* was taken, the Temple burnt, and *Judah* carried into Captivity, beyond the *Euphrates*.

*Kings of* Israel.

*Jeroboam* reigned two and twenty Years; from 3030, to 3051.

*Nadab*,

F. van Bleyswyck sculp.

THE CEREMONIAL HABIT OF THE KINGS OF ISRAEL

*According to Schaceus*

*Nadab*, one Year. He died in 3051.

*Baasha*, two and twenty Years; from 3052, to 3074.

*Elah*, two Years. He died in 3075.

*Zimri*, seven Days.

*Omri*, eleven Years; from 3075, to 3086. He had a Competitor, *Tibni*, who succeeded and died, in what Year we know not.

*Ahab*, one and twenty Years; from 3086, to 3107.

*Ahaziah*, two Years; from 3106, to 3108.

*Jehoram*, the Son of *Ahab*, succeeded him in 3108. He reigned twelve Years, and died in 3120.

*Jehu* usurped the Kingdom in 3120, reigned eight and twenty Years, and died in 3148.

*Jehoahaz*, reigned seventeen Years; from 3148, to 3165.

*Joash*, reigned fourteen Years; from 3165, to 3179.

*Jeroboam* II. reigned one and forty Years, from 3179, to 3220.

*Zachariah*, twelve Years; from 3220, to 3232.

*Shallum*, reigned a Month. He was killed in 3233.

*Menahem*, ten Years; from 3233, to 3243.

*Pekahiah*, two Years; from 3243, to 3245.

*Pekah*, twenty Years; from 3245, to 3265.

*Hosea*, eighteen Years; from 3265, to 3283. *Here the Kingdom of* Israel *had an End after a Duration of two Hundred fifty three Years.*

The *Jews*, after their Return out of Captivity, which happened in 3468, lived under the Dominion of the *Persians* an hundred and four Years, till the Reign of *Alexander* the Great, who came to *Jerusalem* in the Year of the World 3672. After his Death, which fell out in 3681, *Judæa* at first was obedient to the Kings of *Egypt*, then to the Kings of *Syria*; till at last *Antiochus Epiphanes* having forced the *Jews* to take Arms for the Defence of their Religion, in the Year of the World 3836, the *Maccabees* recovered by Degrees their ancient Liberty, and lived in a State of Independency, from the Government of *John Hyrcanus*, in the Year of the World 3874, till *Judea* was reduced into a Province by the *Romans*.

*A List of the* Maccabees *or* Asmonean *Princes, who governed the* Jewish *Commonwealth, as Princes and High Priests, till the Reign of* Herod *the Great.*

*Mattathias*, the Father of *Judas Maccabæus*, died in 3838, in the Beginning of the Persecution set on Foot by *Antiochus Epiphanes*. *Judas Maccabæus* governed five Years to the Time of his Death, which happened in 3843.

*Jonathan Maccabæus* governed seventeen Years, from 3843, to 3860.

*Simon Maccabæus*, governed nine Years; from 3860, to 3869.

*John Hyrcanus*, governed nine and twenty Years; from 3869, to 3898. He was perfectly at Liberty after the Death of *Antiochus Sidetes*, King of *Syria*, in 3874.

*Aristobulus* took upon him the Title of King, and reigned one Year. He died in 3899.

*Alexander Jannæus*, reigned seven and twenty Years; from 3899, to 3926.

*Salome*, or *Alexandra*, the Wife of *Alexander Jannæus*, governed nine Years, while her eldest Son *Hyrcanus* exercised the Office of High Priest. She died in 3935.

*Hyrcanus*, King and High Priest of the *Jews*, began to reign after his Mother's Death in 3935; but he reigned peaceably for three Months only.

*Aristobulus*, the Brother of *Hyrcanus*, made himself Master of the Kingdom and High Priesthood, which he enjoyed three Years and three Months, to the Year 3940: Then *Pompey* took *Jerusalem*, and restored the High Priesthood to *Hyrcanus*, together with the Quality of King; but without allowing him to wear the Diadem. *Aristobulus* was taken in *Jerusalem*, and carried to *Rome* by *Pompey*.

*Hyrcanus* did not quietly enjoy the Honours and Dignities which *Pompey* had restored to him. *Antigonus* his Nephew, the Son of *Aristobulus*, sent for the *Parthians* to *Jerusalem*, and made himself Master of the Crown and High Priesthood, in the Year of the World 3964. *Hyrcanus* was taken, his Ears were cut off, in Order to render him incapable for the Future of exercising the Functions of the Priesthood, and he was carried to *Babylon*, from whence he did not return till 3968. He was put to Death by *Herod* in 3974, eight and forty Years after the Death of his Father *Alexander Jannæus*, and nine and thirty after that of his Mother *Salome*, or *Alexandra*.

*Antigonus*, his Nephew, who had got Possession of the Crown and High Priesthood, enjoyed them no longer than about two Years and seven Months. He was taken in *Jerusalem* by *Sosius*, in 3967, and afterwards beheaded the same Year at *Antioch*, by the Order of *Mark Antony*.

*Herod the Great*, the Son of *Antipater*, and by Extraction an *Idumæan*, was declared King of the *Jews* by the *Roman* Senate, in the Year of the World 3964. He died after a Reign of six or seven and thirty Years, at the Age of Seventy, in the Year of the World 4001, and the first of *J.C.* three Years before the Vulgar *Æra*.

His Dominions were divided between his three Sons *Archelaüs*, *Herod Antipas*, and *Philip*.

*Herod Antipas* had *Galilee* and *Peræa*. He was baniſhed to *Lions* in the Year of *J. C.* 43 of the Vulgar *Æra* 39. From thence he was ſent in Exile into *Spain*, where he died. He reigned two and forty Years; from the Year of the World 4001, to 4042, of *J. C.* 42, of the vulgar *Æra* 39. The Emperor *Caius* gave his Tetrarchy to *Agrippa* I. of whom we ſhall ſay ſomething hereafter.

*Philip* for his Share had the *Batanea*, the *Trachonitis*, & *Auranitis*. He died in the Year of *J. C.* 37. of the vulgar *Æra* 33. His Tetrarchy was then reduced into a Province.

*Archelaus* poſſeſſed the Kingdom of *Judæa* under the Title of an Ethnarchy, from the Year of the World 4001, which is the firſt Year of *J. C.* and three Years before the vulgar *Æra*. He was baniſhed to *Vienne* in *France*, in the Year of *J. C.* 9. of the vulgar *Æra* 6.

*Judæa* was then reduced into a Province, and made ſubject to Governors, till the Year of *J. C.* 40, which is the 37 of the vulgar *Æra*. See the Liſt of Governors who governed this Province, under the Article GOVERNOR.

*Agrippa* I. the Son of *Ariſtobulus*, and Grandſon of *Herod* the Great and *Mariamne*, received Part of *Judæa* from *Caius*, with the Title of King, in the Year of *J. C.* 40, of the vulgar *Æra* 37. Four Years after, that is to ſay, in the Year of *J. C.* 44, of the vulgar *Æra* 37, the Emperor *Claudius* added all the reſt of *Judæa*. *Caius Caligula* gave him the Kingdom or *Tetrarchy*, which his Uncle *Herod Antipas* had enjoyed, who was baniſhed to *Lions* with *Herodias*, in the Year 42 of *J. C.* of the vulgar *Æra* 39. *Agrippa* died in the Year of *J. C.* 7, which is the Year 44 of the vulgar *Æra*; *Judæa* then returned again to the *Romans*, and was put under the Adminiſtration of Governors till its intire Ruin, which happened in the Year of *J. C.* 73 of the vulgar *Æra* 70. See the Article GOVERNORS.

*Agrippa* II. his Son, called *Young Agrippa*, not being of Age to poſſeſs the Kingdom of *Judæa*; (he was but ſeventeen at his Father's Death) the Emperor *Claudius* ſent *Cuſpius Fadus* thither as Governor; but *Agrippa* obtained of the Emperor ſome Authority over the Temple, and the ſacred Treaſury, and the Power of appointing or depriving the High Prieſts; which Power he enjoyed till the Deſtruction of *Jeruſalem* and the Temple. He uſed his utmoſt Endeavours to contain the *Jews* within the Bounds of Duty to the *Romans*, and to prevent their Revolt: But not being able to accompliſh this, he was at the Siege of *Jeruſalem* with *Titus*, and made Uſe of his Arms in reducing the Rebels to the Obedience of the *Romans*. *Claudius*, in the Year of *J. C.* 52 of the vulgar *Æra* 49, gave him the Kingdom of *Chalcis*; and in the Year 53, he gave him the *Trachonitis*, inſtead of the Kingdom of *Chalcis*. In the Year 54, *Nero* added ſome Towns of *Galilee* to his Dominions. *Agrippa* II. died after the Year 77 of the vulgar *Æra*, and before the Year 93, but the particular Year of his Death we do not know.

See the Lives of theſe Kings, and an exact Account of their Actions in the ſeveral Articles relating to them under their Names.

*Books of Kings.* We have four Books in our Bibles which are called the *Books of Kings.* Anciently there were but two in the *Hebrew* Bibles, the firſt whereof was called *Samuel*, and the other *Kings* or *Kingdoms*. At preſent in the *Hebrew* Copies, as well as in the *Greek* and *Latin*, there are four Books, the two firſt whereof in the *Hebrew* are called *Samuel*, and the two laſt *Kings*. The *Greeks* cite them all four under the Name of the *Books of Kingdoms*, and the *Latins* under the Name of the *Books of Kings.*

*The firſt Book of Kings* contains the Hiſtory of an hundred Years; from the Birth of *Samuel* in 2849, to the Death of *Saul*, in 2949. Herein he have an Account of the Birth of *Samuel*, the War between the *Philiſtines* and *Hebrews*, wherein the Ark of the Lord was taken; the Death of *Eli* the High Prieſt, and his Sons *Hophni* and *Phineas*, the Reſtitution of the Ark ſent back by the *Philiſtines*; of *Samuel's* being acknowledged Judge of *Iſrael*, of *Saul's* Election to be King, his ſucceſsful Beginnings, his Wars and Victories, his Rejection, the anointing of *David*, his brave Actions, his Misfortunes, his Flight, the War between *Saul* and the *Philiſtines*, and the Death of this Prince.

*The ſecond Book of Kings* contains the Hiſtory of nine and thirty Years; from the ſecond anointing of *David* at *Hebron*, in the Year of the World 2949, to the Year 2988, wherein *David* appointed *Solomon* to be his Succeſſor, two Years before his Death, which happened in 2990. Here we have an Account of *David's* being acknowledged King by the Tribe of *Judah*, while the other Tribes of *Iſrael* obeyed *Iſhboſheth*, the Son of *Saul*. *Iſhboſheth* being killed ſeven Years after, in 2956, *David* was acknowledged King of all *Iſrael*. He received the royal Unction a third Time; took *Jeruſalem* from the *Jebuſites*, brought back the Ark from *Kirjathjearim* to the City of *David*, had the Advantage of the *Philiſtines*, *Moabites*, *Syrians*, and *Edomites*, upon ſeveral Occaſions. *Hanun*, King of the *Ammonites*, having inſulted *David's* Ambaſſadors, this Prince made War upon his Countrey, and brought it under his Obedience. During this War *David* lived with *Bathſheba*, and procured the Murder of *Uriah*. *Nathan* reproved him for his Adultery and Murder;

Murder; *David* did Pennance for them; God puniſhed him with the Rebellion of *Abſalom*. After this War, wherein his unnatural Son periſhed miſerably, *David* being quiet in his Dominions, ordered the People to be numbered. The Lord puniſhed his Curioſity with the Plague. Laſtly, *David* prepared every Thing neceſſary for erecting the Temple.

*The Third Book of Kings* compriſes the Hiſtory of an hundred and twenty ſix Years; from *Solomon*'s being anointed, and his Admiſſion as a Partner with *David*, in the Year of the World 2989, to the Death of *Jehoſhaphat* King of *Judah* in 3115. Here we have an Account of *Adonijah*'s aiming at the Crown, and thereby giving *Nathan* and *Bathſheba* an Opportunity to perſuade *David* to declare his Succeſſor, and make *Solomon* his Aſſociate in the Throne. Here we read of *David*'s Death, of *Adonijah*'s, *Joab*'s and *Shimei*'s; of the building and finiſhing the Temple by *Solomon*, of this Prince's Riches, Wiſdom, Reputation, Fall into Idolatry and Death, of his Son *Rehoboam*'s alienating the Minds of the *Iſraelites* by his Imprudence, and occaſioning the Schiſm of the Ten Tribes, and the Choice of *Jeroboam* for their King. Of *Rehoboam*'s Succeſſors *Abijam*, *Aſa* and *Jehoſaphat*, who died in 3115. Of *Jeroboam*'s Succeſſors *Nadab*, *Baaſha*, *Elah*, *Zimri*, *Omri*, *Tibni*, *Ahab* and *Ahaziah*. The laſt of theſe died in 1708. The third Book of Kings gives the Hiſtory of all theſe Princes.

*The fourth Book of Kings* includes the Hiſtory of two hundred and twenty ſeven Years; from the Death of *Jehoſhaphat*, and the Beginning of *Jehoram* in 3115, to the Beginning of the Reign of *Evilmerodach* King of *Babylon*, who delivered *Jechoniah* out of Priſon in 3442. We have here a long Succeſſion of wicked Princes in the Kingdom of *Iſrael*; *Ahaziah*, *Jehoram* the Son of *Ahab*, *Jehu*, *Jehoahaz*, *Joaſh*, *Jeroboam*, *Zachariah*, *Shallum*, *Menahem*, *Pekahiah*, *Pekah*, *Hoſea* the Son of *Elah*, in whoſe Reign *Samaria* was taken by *Salmanezer*, and the ten Tribes carried Captive into *Aſſyria*. There are ſeveral eminent Prophets named during this Interval in the Kingdom of the Ten Tribes. *Iddo*, *Oded*, *Abijah*, *Elijah*, *Eliſha*, *Hoſea*, *Amos*, *Jonah*, and many others.

In the Kingdom of *Judah*, we find ſome few pious Princes among many others who were very corrupt. *Jehoſhaphat* was ſucceeded by *Jehoram*, *Ahaziah*, *Athaliah*, *Joaſh*, *Amaziah*, *Uzziah*, otherwiſe *Azariah*, *Jotham*, *Ahaz*, *Hezekiah*, *Manaſſeh*, *Amon*, *Joſiah*, *Jehoahaz*, *Eliakim*, or *Jehoiakim*, *Jechoniah*, or *Jehoiachin*, *Mattaniah*, or *Zedekiah*, in whoſe Reign *Jeruſalem* was taken by the *Chaldæans*, the Temple burnt, and the People carried away in Captivity to *Babylon*, in 3416. After this we read of the ſad Death of *Gedaliah*, whom the *Chaldæans* had left in the Countrey to govern the Remains of the People of *Judah*; the Retreat of this People into *Egypt*, and the Favour ſhewn by *Evilmerodach* King of *Babylon* to *Jehoiachin*, or *Jechoniah* King of *Judah*, whom he took out of Priſon, and placed with Honour in his Palace.

In this Interval God raiſed up many Prophets in *Judah*; ſuch as *Iddo*, *Abijah*, *Shemaiah*, *Hanani*, *Azariah*, *Jehu*, *Iſaiah*, *Jeremiah*, *Zephaniah*, *Huldah*, *Micaiah*, *Joel*, and many others. The fourth Book of Kings has preſerved ſeveral Particulars of the Lives of theſe great Men, as well as of the Prophets who lived at the ſame Time in the Kingdom of *Iſrael*, or the Ten Tribes.

As to the Author of the four Books of *Kings*, the World is not agreed. Many aſcribe the two firſt to *Samuel*, whoſe Name we read in the Front of theſe Books in the original *Hebrew*. The *Jews* allow him the Honour only of ſeven and twenty Chapters (Talmudiſtæ & Kimchi.) in the firſt, which include the Hiſtory of his Life, and a Recital of what was done by *Saul* and *David*, while he was living. The reſt they believe was continued by *Gad* and *Nathan*, according to theſe Words of the *Chronicles*: *Now the Acts of David the King firſt and laſt, behold, they are written in the Book of Samuel the* Seer, *and in the Book of Nathan the Prophet, and in the Book of Gad the Seer.* (1 Ch. xxix. 29.) This Opinion is very probable; but notwithſtanding it labours under great Difficulties, ſince there are certain Remarks viſible in it, which could not have any Place in the Time of *Samuel*, or even in the Time of *Nathan*: For Example, it is ſaid that while *Samuel* was living, *Prophecy was rare in Iſrael*; (1 Sam. iii. 1.) which intimates, that when the Author wrote, it was more frequent. He ſays in another Place, that *Bethel* was called *Bethaven*, or the Houſe of Iniquity; (1 Sam. xiii. 5.) a Name whereby it did not go till *Jeroboam* had ſet up there one of his golden Calves.

The Author obſerves likewiſe upon *David*'s invading the *Geſhurites* and *Gezrites*, that *this Countrey of old was well peopled, from Shur even unto the Land of Egypt*; that is to ſay, it was ſo in *David*'s Time, but not when the Author was living. (1 Sam. xxvii. 8.) He ſays elſewhere, that they who formerly were called *Seers*, were in his Time termed *Nabi* or *Prophets*. (1 Sam. i. 10.) Now in *Samuel*'s Time the Name of *Seer* was very common; the Author therefore of theſe Books is more modern than this Prophet. He ſpeaks of *Samuel* as of a Perſon who had been dead long before, and praiſes him. He takes Notice that the City of *Ziklag* belonged to the Kings of *Judah*, (1 Kings xii. 15.) ever ſince the Ceſſion which *Achiſh* made of it to *David*. This Remark (1 Sam. xxvii. 6.) muſt have been made ſince the Separation of the Kingdoms of *Judah* and *Iſrael*; and conſequently this Author lived not only after *Samuel*, but even after *David* and *Solomon*.

Several other Observations of this Nature have been made, whereby some have been persuaded, that *David*, *Hezekiah*, *Jeremiah*, or *Ezra* compiled these Books from Memoirs which were prepared in the Time of *Samuel* and the Prophets, who lived in the Reign of *David* and *Solomon*; and it is certain, that if we compare the different Characters of these two Books, we shall on one Side see that the Circumstances, Facts and Remarks are for the most Part the same. The Uniformity of the Style and the Sequel of the Narration prove likewise, that there was but one Author of them, and he Contemporary with the Persons whom he speaks of. But on the other Side, there are some new Circumstances, which make us think, that a more modern Writer had a Hand in them, and added some Particulars, and certain Terms proper to explain, what the Distance of Time render'd obscure and inexplicable. Now, if we suppose that *Ezra*, who was an inspired Author, had in his Hands the Original Writings of *Samuel*, and the antient Writers of *Saul* and *David*'s Times, and that he digested them into Order and connected them, all Difficulties are easily resolved, and the seeming Contradictions by some observed to be in the Text of these Books are reconciled.

That these Works are Authentick and Canonical, is a Point not disputed; both the *Jewish* and the *Christian* Church unanimously receive them as inspired Scripture, and *Jesus Christ* quotes them in the Gospel.

Matt. xii. 2. Mark xii. 25. Luke vi. 3.

There are the same Difficulties almost with Relation to the Author of the third and fourth Books of *Kings*, and the Time when they were composed. Some have been of Opinion, that *David*, *Solomon*, and *Hezekiah*, wrote the History of their own Reigns. Others have asserted, that the Prophets took this Care upon them, who lived under their Government in *Israel* and *Judah*; for example, *Isaiah*, *Jeremiah*, *Gad*, and *Nathan*. We know very certainly, that several of the Prophets have written the Lives of those Kings, who reigned in their Times; and the Names and Writings of these Prophets are mentioned in several Places of the Books of *Kings* and *Chronicles*. Besides, the Memoirs and Annals of the Kings of *Judah* and *Israel* are cited almost every Moment, and these included the Particulars of those Princes Actions, whereof the Sacred Books have handed down to us Summaries only, and Abridgments.

See 1 Chr. xxix. 29. 2 Chr. ix. 29. 2 Chr. xii. 15. 2 Chr. xiii. 22. 2 Chr. xvi. 7. 2 Chr. xx. 34, & 37. xxvi. 22. & xxii. 32.

It must be confessed therefore, that there are two Sorts of Writers, who have been concerned in penning the Books of *Kings*. Those original, primitive and contemporary Authors, who wrote the Annals, Journals, and Memoirs of what passed in their Times; from whence the Matter and Substance of of our Sacred History has been formed; and from whence the Authors which came afterwards have taken what they left us. These antient Memoirs have not descended down to us, but were certainly in the Hands of those sacred Penmen, whose Writings are in our Possession, since they cited them, and refer to them: But who are the Authors who compiled and digested these antient Writings, and in what Time did they live?

It is generally believed that *Ezra* is the Author of the four Books of *Kings*, and of the *Chronicles*, as we have them at present; and the Proofs whereupon this Opinion is grounded, are these. 1. The Author who digested these Writings into Order, lived after the Captivity of *Babylon*. At the End of the fourth or second Book of *Kings* he speaks of the Return from the Captivity. 2. He says, that in his Time the Ten Tribes were still Captives in *Assyria*, whither they had been carried into Captivity as a Punishment of their Sins. 3. In the xvii. Chapter of the fourth or second Bood of *Kings*, he makes some Reflections upon the Calamities of *Judah* and *Israel*, which demonstrate that he wrote after the Event. 4. He refers almost every where to antient Memoirs, which he had before him, and abridged. 5. The Author, as far as we are able to judge of this Matter, was a Priest, and very much attached to the House of *David*. Now all these Marks suit very well with *Ezra*, a learned and very curious Priest, who lived during the Captivity, and after it, who might have collected an infinite Number of Monuments, which Time and the Persecutions, which the *Jews* have suffered, might have deprived us of.

2 King. xxv. 22, 23, &c.

I confess, that there are some Particulars in these Books which do not agree with the time of *Ezra*: For Example, he says, that in his Time the Ark of the Covenant was still in the Temple; that the Kingdom of *Judah* and *Israel* were still subsisting. In another Place, he speaks of the Months *Sif* and *Bul*, Names, which in the Time of *Ezra* were no longer in Use. Lastly, He expresses himself throughout as a Contemporary, and as an Author would have done, who had been a Witness of what he wrote. But this pretended Contradiction may be easily reconciled. *Ezra* generally transcribes Word for Word the Memoirs which he had in his Possession; he copies them, without giving himself the Trouble to reconcile them. This is a Proof of his Exactness, his Fidelity and Honesty. In other Places, some Reflexions or Illustrations are inserted by him, which arise naturally from his Subject. This shews he was Master of the Matter which he had in Hand, and that being inspired by God, he was not afraid of intermixing his own Words with those of the Prophets, whose Writings lay before him.

1 King. viii. 8. 1 King. xii. 19. 1 King. vi. 1, & 28.

*The King's Rights*. The *Israelites* having desired *Samuel* to give them a King, such as other

1 Sam. viii. other Nations had ſhewn round about them: He hereupon replied to them, the King who ſhall govern you will have the following Prerogatives: "He will take your Sons to "guide his Chariots, and make Horſemen "of them to march before him. He will "make them his Officers to command ſome "a Thouſand, others an Hundred Men: "Some he will take to plow his Fields, and "gather in his Corn; others to make his "Arms and Chariots. Your Daughters he "will take to be his Confectionaries, Cooks "and Bakers. He will likewiſe take your "beſt Fields, Vineyards, and other Gardens, "and give them to his Servants. He will "make you pay Tythe of your Corn and "Vineyards, that he may have wherewithal "to gratify his Officers and Eunuchs. He "will take your Men and Maid Servants, "and the ſtrongeſt of your young People, "together with your Aſſes, and will em-"ploy them in working for him. He will "alſo take the Tenth of your Flocks, and "ye ſhall be his Servants. Ye ſhall cry out "in that Day againſt your King, and the "Lord will not hear you, becauſe ye your-"ſelves deſired to have a King."

There is a conſiderable Difficulty propoſed relating to theſe Words. The Queſtion is, whether *Samuel* only foretold here what ſhould happen to the *Iſraelites* from their King, without pretending to authorize or approve it; or whether he declared to them what the real Privileges of a King would be, and the lawful Uſe of their Authority: Opinions are divided about this Matter. The Commentators for the moſt part think, that the Prophet here deſcribes in what Manner the Prince would abuſe his Power, and what would be his exceſſive Pretenſions, rather than the juſt and legal Exerciſe of his Rights *. As to the laſt Opinion *Grotius* may be conſulted in his *De jure Belli & Pacis*, l. 1. c. 1. & c. 4. Art. 3. & 4. and *Schicardus de Jure Regni.*

*Kings of the Feaſt.* At great Entertainments a King was created, who aſſigned to every one his Place. He was choſen by Lot, or by the Perſon who gave the Banquet. He commanded, and every one was obliged to obey him. The Author of the Book of Ecclus xxxii. 1. *Eccleſiaſticus* ſpeaks of this Cuſtom: *If thou be made the Maſter of a Feaſt, lift not thy ſelf up, but be among them as one of the reſt: Take diligent Care for them, and ſo ſit down. And when thou haſt done all thy Office, take thy Place, that thou mayſt be merry with them, and receive a Crown for the well ordering of the Feaſt.* This Practice ſeems to have been in uſe not only among the *Greeks* and *Latins*, but among the *Perſians* too. At *Ahaſuerus*'s Feaſt there was no King of it: *Nec erat qui nolentes cogerit ad bibendum.* Every Man drank to ſatisfy his Thirſt, without there being any ſuch Officer to preſcribe to any the Number of Cups which they ſhould drink. *Empedocles* complained of one who was King of the Feaſt, and had commanded him to drink, or if he did not, that the Wine ſhould be poured upon his Head.

KINGS. The Idolatrous Nations, and even the *Hebrews*, called their Gods Kings. *Moloch*, *Milchom*, *Adramelech*, and *Anamelech*, are Names of Deities derived from that of Kings. The Words of *Iſaiah* in *ch.* xxxvii. 13, *Where is the King of Hamath, and the King of Arphad, and the King of the City of Sepharvaim, Henah and Ivah?* ſeem parallel to thoſe of the preceding Chapter xxxvi. 19, *Where are the Gods of Hamath and Arphad? Where are the Gods of Sepharvaim?* And in *Amos*, ch. i. 15. God threatens *Melchom*, the God of the *Moabites*, with ſending him and his Princes into Captivity. *Ibit Melchom in captivitatem ipſe, & principes ejus ſimul.* In the Scripture God is called in every Page almoſt, the King of the *Hebrews*.

KINNEROTH or *Cinneroth*, *Tiberias.* Lake of *Cinneroth*, Lake of *Tiberias.*

KINNOR. See the Article CINYRA.

KION. *Amos* reproaches the *Iſraelites* Amos v. with having worſhipped Idols in the Wil- 25. 26. derneſs, and carried the *Baſe of their Idols*; in *Hebrew*, *Kion of your Images.* See above CHIUN, and the Articles REMPHAN, and SAMARITANS.

KIPPUR, or rather *Chippur*, the Feaſt of כפור Pardon, or ſolemn Expiation. *Levit.* xvi. Chippur Expiatio. See EXPIATION.

KIR-HARESHETH. See Art. AREOPOLIS, the Capital of the *Moabites.*

KIRJATH. This Word ſignifies a City; hence it is that we ſo often meet with it in the Names of Places in *Paleſtine.* There was a Town of this Name near *Gibeon* in the Tribe of *Benjamin*, *Joſh.* xviii. 28.

KIRJATHAIM or *Cariada*, a Town beyond *Jordan*, ten Miles from *Medaba*, weſtward. See *Joſh.* xiii. 19.

KIRJATHAIM, a City in the Tribe of *Nephtali*, 1 *Chr.* vi. 76.

KIRJATH-ARBA. A City in the Tribe of *Judah*. *Joſh.* xv. 13.

KIRJATH-JEARIM, or *Kirjath-Baal*, or *Baale* of *Judah* or *Bela*, a City of *Judah* upon the Confines of *Benjamin*, where

* *I cannot deny my ſelf the Satiſfaction here of tranſcribing the Sentiments of a very judicious and ingenious Writer, whom I have occaſionally cited in other Places relating to the Point here in Queſtion: His Words are theſe;* It is a vile Opinion of thoſe Men, and might be puniſhed without Tyranny, if they teach it, who hold, that the Right of Kings is ſet down in this Place by *Samuel.* Neither did the People of *Iſrael* ever allow, or the Kings avow the Aſſumption of ſuch a Power, as appears by the Story of *Ahab* and *Naboth.* Some indeed did exerciſe it; but that is no more a Proof of the Right than their Practice was of *the Lawfulneſs of Idolatry. The Reader may likewiſe conſult* Barbeyrac's *Notes upon the Paſſages of* Grotius *which are referr'd to by our Author, and his Remarks upon* Puffendorf's *Law of Nations.* Book vii. ch. vi. Sect. 9.

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the Ark was lodged for many Years in the House of *Abinadab*, till *David* removed it
2 Sam. vi. to *Jerusalem*. See BALA.

KIRJATH-SANNAH, a City in the Tribe of *Judah*, *Josh*. xv. 49.

KIRJATH-SEPHER, that is to say the City of Letters, or Books †, otherwise called *Debir*, a City in the Tribe of *Judah*, one of those which fell by Lot to this Tribe, and were afterwards given to *Caleb*. It was taken by *Othniel*, to whom *Caleb* for his Reward gave his Daughter *Achsah* in Mar-
Josh. xiv. 6, 7. and Judg. i. 10, 11, 12. 13. riage.

I. KISH, the Son of *Abi-Gibeon* and *Maachah*, 1 *Chr*. viii. 9.

II. KISH, the Son of *Ner*, and Father of *Saul*, 1 *Sam*. ix. 1. and 1 *Chr*. viii. 33. ix. 38, 39.

III. KISH, the Son of *Abdi*, a *Levite* of *Merari*'s Family, 2 *Chron*. xxix. 12.

KISHION, of the Tribe of *Issachar*, was yielded to the *Levites* of *Gershom*'s Family.

1 Josh. xix. 20. KISHON. The Brook *Kishon* has its Source in the Valley of *Jezreel*. It runs along this Valley, to the South of Mount *Tabor*, and discharges itself into the Port of *Acco*, otherwise called *Ptolemais*, in the *Mediterranean*.

KISS. There are in the Scripture Style Kisses of Friendship, Adoration, Homage and Respect, Kisses of Peace and Reconciliation. Saint *Paul* speaks frequently of the Kiss of Peace, which was in Use among Believers, and was given by them to one another, as a Token of Charity and Union,
Heb. xi. 21. publickly in their religious Assemblies. *Salute each other with an holy Kiss*. We have already spoken of the Kiss of Adoration under the Word *Adore*. *Joseph* coming to visit his Father *Jacob*, who was on his Death-Bed, the good old Man kissed the End of the Staff of Command which he held in his
Adoravit fastigium virgæ ejus. Vide LXX in Gen. xlvii. 31. Esth. v. 2. Ps. 11. 12. juxta Heb. Hand. *Esther* kissed the End of King *Ahasuerus*'s Scepter, in the Way of Homage and Adoration. The Psalmist exhorts us, to embrace the Son of God, and acknowledge his Dominion. We kiss the Text of the holy Gospels, the Cross, Relicks, Altars, and sacred Vessels, out of Respect, and with a kind of relative Worship, which we pay them: And with this same Spirit the converted Adulteress kissed our Saviour's Feet, washed them with her Tears, and wiped them with her Hair.

Luke vii. 38. KITE, a Bird of Prey, in *Latin* called *Milvus*, and in *Hebrew Daah*: Some translate this Word *Magpye*; and others *Vultur*. The *Hebrew Daah*, signifies to *fly*. The Kite flies very swiftly and very high. *Moses* places it among the unclean Birds.

KITHLISH, a Town belonging to the Tribe of *Judah*. *Joshua* xv. 40.

KITRON, a City of *Zebulun*, which they of that Tribe could not take from the *Canaanites*. *Judg*. i. 30.

KITTIM, the Son *Javan*, and Grandson to *Noah*. We have shewn in the Comment upon *Genesis* x. 4. that *Kittim* peopled *Macedonia*. *Josephus* by *Kittim* understands the Isle of *Cyprus*; others the Isle of *Chios*; others *Cilicia*; others again *Achaia*. But the Author of the first Book of *Maccabees* understands it as we do, of the *Macedonians*; for he calls *Alexander King of the Kittims*, and says, that *Perseus King of the Kittims* was overcome by the *Romans*. *Daniel* speaks of the *Ships of the Kittims*, which *Bochart* takes to be meant of the *Roman* Fleet. He will 1 Mac. i.
have it, that *Kittim* signifies *Italy*. It is true 1 Mac. viii. 5.
*Daniel* speaks in this Place of the *Roman* Dan. pi.
Fleet, but he calls it *the Fleet of the Kittims*, because it lay in the Harbours of *Macedonia*, when it departed to attack *Antiochus*, under the Conduct of *Caius Popilius*; and of this Event *Daniel* was speaking in the Passage cited by *Bochart*. Thus the Fleet of the *Kittims* and *Macedonia* is in this Circumstance the *Roman* Fleet also. 20.

KNIVES of *Stone*, made Use of in circumcising People. See hereafter the Article STONE.

TO KNOW. *I know thee by Name*, I know thee very particularly, I know who thou art: Thou art my peculiar Servant, whom I have named. It is God who speaks thus to *Moses*. Otherwise; I have called thee to my Service by Name. *Kill every Woman that hath known Man*: All the married Women, and those who are not Virgins. Thus; *Adam cognovit uxorem suam*; *Virum non cognosco*; *Rex non cognovit eam*. All these Expressions describe in a decent Manner the Act of Marriage. Ex. xxxiii. 12, 17. Numb. xxxi. 17.

*To know the Lord*, to know the Way and Judgments of the Lord. And in a contrary Sense, *they have not known the Lord*, nor his Ways, does not signify a mere speculative Knowledge, but a practical Knowledge accompanied with Actions, and with Charity. *The Ox knoweth his Master, but Israel doth not know him*. If. i. 3. Jer. xxxi. 34. Hosea xiii. 4, &c.

*I did know thee in the Wilderness*; I chose thee for my People, and gave my Law to thee in the Wilderness. And *Amos*; *You only have I known of all the Families of the Earth*. You only have I taken for my People. And again; *They have made Princes, and I knew it not*. They have set themselves over my People without my Mission or Consent. Hosea xiii. 5. Amos iii. 2. Hosea viii. 4.

*I do not know thee, I know not who thou art*;

† *This City was so called long before* Moses *appeared in the World; which proves that there were Books before this Legislator, and that he is not the oldest Writer that ever was, as the Fathers have asserted. It is possible the* Canaanites *might have lodged their Records here, and those few Monuments of Antiquity which they had remaining*.

that is to say, I have nothing to do with thee, I design to treat you as a Stranger, as an indifferent Person, as one whom I have never seen.

To know denotes frequently the View of any Thing with Approbation, Esteem and Friendship. *The Lord knoweth the Ways of the Righteous*, Ps. i. 6. *The Lord knoweth the Days of the Upright*. Ps. xxxvii. 18. And, *the Lord knoweth the Ways which are on the right Hand*, he approves, he loves them. *Prov.* iv. 27 ‡.

KNOWLEDGE. God planted in Paradise the *Tree of the Knowledge of Good and Evil*; that is to say, of the Knowledge of all Things; for to know Good and Evil signifies a general Knowledge, at least in Morals. Some are of Opinion that this Tree of Knowledge was different from the Tree of Life, and that *Eve* was inclined to eat the Fruit of Knowledge, with the Hopes of becoming a little Deity, abounding with Light and Knowledge; *ye shall be as Gods,*
Gen. iii. 5. *knowing Good and Evil.*

1 Sam. ii. 3. *The Lord is a God of Knowledge*, says *Hannah* in her Thanksgiving Song. That is to say, he sees, perceives, and knows every Thing; what is past, present and to come lies open to his View; he penetrates our deepest Thoughts, and most concealed Inclinations; he is the Author of all Science and Knowledge.

*Thy Knowledge, Lord, is infinitely too high for me, I cannot attain unto it. Mirabilis facta est Scientia tua ex me.* It would be ridiculous for Man not only to pretend to equal the Knowledge of God, but even to be-
Psalm cxxxviii. 6. lieve that he can form a just Idea of it. We may easily discern, that our Notices of Things are very limited and imperfect, and that the Knowledge of God is without the Defects of ours; but to desire to learn how far it extends, is to aim at numbering the Drops of Water in the Sea.

*The Knowledge of God, of Salvation, of the Saints*, may denote those serious and useful Notices of Things relating to Religion, which guide us to God and Holiness; or the Knowledge which is given and inspired by God, and has Things holy for its Object.

*There is no Knowledge or Wisdom in the Grave whither thou goest* in the other Life: These Qualities of Wise and Learned which the World esteems, and procure you some
Eccles. ix. 10. Honour and Reputation in this Life, will disappear at Death. There will be then no Question about any Thing but of a good Life and good Works. These are the only Advantages which will be of any Benefit or Use to us at the Hour of Death. It may be explained likewise as if it were an Objection offered by Libertines, Let us enjoy present Pleasure, for every Thing perishes with the Body; in the other Life there will be neither Work, nor Reason, nor Wisdom, nor Knowledge.

*Knowledge puffeth up, but Charity edifieth.* The empty Knowledge of Speculative and useless Things, which tend only to gratify Curiosity and Vanity, the Object whereof is 1 Cor. viii. 1.
such Knowledge only as contributes neither to our own Salvation nor our Neighbours, neither to the publick Good, nor God's Glory; such Sort of Knowledge is much more dangerous than profitable. The true Science is that of Salvation, to know God, and love him, to know and to despise our selves; to employ our Knowledge in sanctifying ourselves, in glorifying God, and edifying our Neighbour, this is the only sound Knowledge.

Saint *Paul* says himself that *he was rude in Speech, but not in Knowledge*; that he had none of that insolent and ostentatious Knowledge which consists in imposing upon others with pompous, sublime and eloquent 2 Cor. xi. 6.
Discourses; his Knowledge was humble and simple, but solid, elevated, pure, and suited to the Capacity of those, who heard him with holy Dispositions, and with the Desire of being edified and instructed.

Our Saviour reproaches the *Pharisees with having taken away the Key of Knowledge, and neither entring in themselves, nor suffering others to enter into the Kingdom of Heaven.* Luke xi. 52. The *Pharisees* made particular Profession of studying the Law. They passed for the most learned of the *Jews*. They could not endure that others should be in any Reputation for Learning. In a Word, they seized on the Key of Knowledge, but what did they do with it? They did not live the better for it; they did not enter into the Kingdom of Heaven; their Lives were nothing but Ostentation and Hypocrisy. The Traditions wherewith they had overloaded the Law, were rather a Corruption than a good Explanation of the Will of God. So that they not only did not follow the Way which leads to the Kingdom of Heaven, but farther misled others out of it by their bad Explanations.

*Knowledge of the Egyptians*, wherein *Moses* was instructed. See the Articles WISDOM and MOSES.

KOHATH, the Son of *Levi*, and Father of *Amram*, *Jehar*, *Hebron* and *Uzziel*. *Ko-* Gen. xlvi. 11.
*hath*'s Family was appointed to carry the Ark Exod. vi. 18.
and sacred Vessels of the Tabernacle, while the *Israelites* marched through the Wilderness. Numb. iv. 4, 5, 6, &c.

I. KORAH, the Son of *Esau* and *Aholibamah*. He succeeded *Korah* in Part of the Genesis xxxvi. 15, 16.
Kingdom of *Edom*, and was succeeded by *Gatam*.

‡ *The Author's Citation is here taken from the Vulgate, wherein the 27th Verse is inserted with Additions which the Translator has copied from the Septuagint, but are not to be found in the Original Hebrew; this concludes the Chapter with the Words following* הסר רגלך מרע, *and the* English *Version accordingly with these*, remove thy Foot from Evil. *The Septuagint continue*; ὁδοὺς γὰρ τὰς ἐκ δεξιῶν οἶδεν ὁ Θεὸς, *and so on.*

II. Korah, the Son of *Jebar*, of the Race of *Levi*, and Father of *Asher*, *Elkanah* and *Aliasaph*, and Head of the *Korites*, a celebrated Family amongthe *Levites*. *Korah* being dissatisfied with the Rank he held among the Sons of *Levi*, and envying the Authority which *Moses* and *Aaron* enjoyed, formed a Party against them; wherein he engaged *Dathan*, *Abiram* and *On*, with two Hundred and fifty of the principal *Levites*. *Korah* at the Head of the Rebels went to *Moses* and *Aaron*, and complained that they alone arrogated to themselves all the Authority over the People of the Lord. *Moses* falling with his Face upon the Earth, answered them: To Morrow in the Morning the Lord will discover who are his. Let every one of you take therefore his Censer, and to Morrow he shall put Incense into them; and offer it before the Lord; and he shall be acknowledged Priest, whom the Lord shall choose and approve.

Numb. xvi. 1, 2, 3, &c.

The next Day *Korah* with two Hundred and fifty of his Faction, presenting themselves with their Censers before the Lord, the Glory of the Lord appeared visibly over the Tabernacle; and a Voice was heard to say, separate your selves from among this Congregation, that I may consume them in a Moment. *Moses* and *Aaron* hereupon falling with their Faces to the Ground, said, O God, the God of the Spirits of all Flesh, shall one Man sin, and wilt thou be Wrath with all the Congregation? And the Lord said unto *Moses*, command all the People to depart from about the Tents of *Korah*, *Dathan*, and *Abiram*. When therefore the People were retired, *Moses* said, If these Men dye the common Death of all Men, then the Lord hath not sent me; but if the Earth open and swallow them up quick, then ye shall know that they have blasphemed the Lord. As soon as he had spoken, the Earth opened from under their Feet, and swallowed them up with what belonged to them.

But one Thing there was which added to this surprizing Wonder, and that was, that when *Korah* was thus swallowed up in the Earth, his Sons were preserved from this Misfortune. We do not know the Year particularly when the Death of *Korah* and his Companions happened. The Sons of *Korah* continued as before, to serve in the Tabernacle of the Lord. *David* appointed them their Office in the Temple, to guard the Doors, and sing the Praises of God. There are several Psalms ascribed to them, which go by the Name of *Korah*: As the 41, 43, 44, 45, 46, 47, 48, and the 83, 84, 86, 87; that is to say, eleven Psalms.

The *Mahometans* have several Traditions relating to *Korah*, which it may be proper to produce here, tho' no great Account is to be made of them: They say, *Korah*, whom they call *Karum*, was the Son of *Masaab*, Cousin German to *Moses*. *Moses* seeing he was poor, taught him Chymistry, by which Means he acquired such immense Riches, that forty Camels were necessary to carry his Gold and Silver. There are some who assert, that he had several Camels loaded only with the Keys of his strong Boxes.

*Moses* having commanded the *Israelites* to pay the Tythe of all their Fortunes, *Korah* refused to obey him, he even rebelled against his Benefactor, and spread several Calumnies against him, which had such an Effect, as to destroy almost all his Authority with the People. *Moses* hereupon made his Complaint to God, who permitted him to punish *Korah* as he should think proper. He therefore cursed him, and commanded the Earth to open, and swallow him up; which was immediately executed.

The *Mahometans* have another Tradition, that *Korah*, seeing his Treasures sunk under Ground, then that his Tent was swallowed up, after that his Family, and lastly discerning himself to be already as high as his Knees in the Earth, begged of *Moses* four several Times to pardon him, but found him inflexible. Sometime after God appeared to this Prophet, and said to him: Thou couldst not forgive *Korah*, though he four Times desired it of thee; had he addressed himself to me once only, I should not have refused him my Pardon.

KOZEBAH, a City in the Kingdom of *Moab*. See the *Hebrew* of 1 *Chr*. iv. 22. or *Kishi* the Son of *Abdi*.

KUSHAIAH, or *Kishi*, the Son of *Abdi*, and Father of *Ethan*, a *Levite* of *Merari's* Family, 1 *Chr*. xv. 17. He was a Singer, and stood always before the Ark. 1 *Chr*. vi. 44.

# L

LAADAH, the Son of *Shelah*, and Father of *Mareshah*, of the Tribe of *Judah*, 1 *Chr*. iv. 21.

LAADAN, the Son of *Gershon*, 1 *Chr*. xxiii. 7, 8. and xxvi. 21. He had several Sons.

LABAN, the Son of *Bathuel*, and Grandson of *Nahor*, Brother to *Rebekah*, and Father to *Rachel* and *Leah*. When *Jacob* came into *Mesopotamia*[g], he was very well received by his Uncle *Laban*. A Month after his Arrival, *Laban* said to him, must you, because you are my Nephew, serve me without any Gratuity? Consider what Reward will be agreeable to you. *Jacob* proposed therefore to serve him seven Years, for his youngest Daughter *Rachel*, *Laban* consented, and *Jacob* engaged to serve him for seven Years[h]. Then said *Jacob* to *Laban*, give me my Wife, for my Time is accomplished. *Laban* therefore made a Wedding Feast, and at Night conveyed *Leah* into *Jacob*'s Chamber, so that *Jacob* perceived nothing of the Fraud, till the next Morning; then he complained sharply of it. But *Laban* replied, that it was not the Custom to marry the younger Daughters before the Elder, and if he was willing to serve him seven Years more, he would give him *Rachel*: *Jacob* consented, and married *Rachel*, after he had lived seven Years with *Leah*. (Gen. xxviii. xxix.)

When *Jacob* had spent these fourteen Years in the Service of *Laban*[i], he was desirous to return into the Land of *Canaan*: But *Laban* detained him, and importuned him to continue in his Service. (Gen. xxx 26, 27.) He said to him, Ask what Recompence of me you please; *Jacob* demanded all the young ones which his Flocks should produce, of a brown Colour, spotted and speckled: That is to say, all that seemed least desirable for the Advantage of good Wool, and for their Fleece. *Laban* consented, and separated all that were spotted and of divers Colours in his Flocks, and committed them to the Keeping of his own Sons; and left none for *Jacob* but such as were of one Colour only, fearing, in all Probability, lest he should use some Art to produce Cattle of divers Colours, by the Mixture of spotted Sheep and Goats, with those which were not so. But *Jacob* had a Vision, wherein he discovered a very simple and natural Means of producing Lambs and Kids of different Colours, which was by placing several Branches of different Colours before the Females, while they were warm and eager for the Males. This Method succeeding, he became so powerful and rich, that *Laban* and his Sons could not look upon him without Envy.

*Jacob* perceiving that they did not regard him with the same Kindness as formerly, resolved to go away[k], without *Laban*'s Knowledge, and he executed his Resolution in so private a Manner, that *Laban* knew nothing of his Departure till the third Day after. (Gen. xxxi. 1, 2, 3, &c.) Then he set out upon the Pursuit of him, and overtook him at *Mount-Gilead*. God appear'd by Night to *Laban*, and forbad him to say any Thing disobliging to *Jacob*; so that when he went to *Jacob*, he only complained, that before he left him, he had not given him the Comfort of embracing his Daughters and Grand-Children, and of conducting them on their Journey with instruments of Musick. He was not so moderate on the Subject of their stealing from him his Gods or *Teraphims*. (See here after the Article TERAPHIM.) Of this he made great Complaints; and *Jacob* replied with some Vehemence, that he consented with all his Heart, that he who had committed this Theft should be put to Death, not knowing that *Rachel* was the Person who had carried them off. *Laban* therefore searched all the Tents belonging to *Jacob*, without finding any Thing that appertained to him; for *Rachel* with great Precaution had concealed these Images under the Furniture of her Camel. See the Article RACHEL.

After this *Jacob* in his Turn made great Complaints to *Laban* of his Conduct towards him, and reproached him with having changed the Reward which was due to him. He added, if the God of my Father had not assisted me, you had sent me perhaps naked to my Father's House. *Laban* answered, behold my Daughters and my Grand-Children, what can I do against them? All that is yours is as dear to me as what belongs any Way to my self. Come, let us make a Covenant together, and set up here a Monument to preserve the Memory of it. They swore therefore reciprocally to each other Friendship and Alliance, they eat and drank together upon a great Heap

[g] In the Year of the World 2245, before *J. C.* 1755, before the Vulgar *Æra* 1759.

[h] Many are of Opinion, that *Jacob* served him seven Years, before he married *Rachel*; but others assert the contrary, and think that these Words, *My Time is accomplished*, signify, I am of Age to think of supporting my Family, of marrying. *Jacob* was then seventy Years of Age.

[i] In the Year of the World 2259, before *J. C.* 1741, before the Vulgar *Æra* 1745.

[k] About the Year 2265, before *J. C.* 1735, before the Vulgar *Æra* 1739.

of Stones, which *Laban* called [l] *Jegar-Sahadutha*, the Heap of Testimony; and *Jacob Galeed*, the Heap of Witness, each according to the Difference of his Language. *Laban* spoke *Chaldee*, and *Jacob Hebrew* or *Phœnician*. And *Laban* said, Let the Lord be Judge between me and thee, if thou treat my Daughters ill, and take other Wives with them: May these Heaps serve as Witnesses between me and thee, against either of us who shall pass beyond them, to go with any evil Intentions into the other's Countrey. The God of *Abraham*, the God of *Nahor*, and the God of our Fathers judge betwixt us. And having offered Sacrifice, they eat and drank together; and the next Morning *Laban* took his Leave of his Daughters and Grand-Sons, and returned to *Haran*. This is all we know of him.

LABAN, a Place unknown beyond *Jordan*, in the Plains of *Moab*. *Deut.* i. 1.

LABOR. This Word, which properly signifies *Labour*, is sometimes made Use of in Scripture for *Sin*, Iniquity, Falshood, the
Ps. x. 7. Punishment of Sin: For Example, *Sub Lingua ejus labor & dolor*. He has under his Tongue Ungodliness and Sorrow, or according to the *Hebrew*, *Mischief and Iniquity*; he thinks only of doing Mischief, of injuring and afflicting his Neighbour. And else-
liv. 11. where *Labor in medio ejus & injustitia*; Sin and Injustice are in the Midst of the City.
Ps. cxxxix. 10. And again, *Labor labiorum ipsorum operiet eos*. Let the Mischief of their own Lips cover them: Let the Punishment of their Sin, of their evil Discourses fall upon them. And *Isaiah* ch. lix 4. *Conceperunt laborem & pepererunt iniquitatem*. These Words were in a Manner proverbial. They are in the seventh *Psalm*, and are again met with in *Job*, ch. xv. ℣ 15. And *Habakkuk* speaking to God, ch. i. ℣ 3. *Quare ostendisti mihi iniquitatem & laborem*: That is to say, Iniquity and the Crimes of the wicked who conspire against me.

*Labor* is often used for all Sorts of Misfortunes, Fatigues and Troubles. *Nosti om-*
Num. xx. 14. *nem laborem qui apprehendit nos*. All the Evils which we have suffered. *Narravit universum laborem qui accidisset eis in itine-*
Ex. xviii. 8. *re*; the Uneasiness which attended their Journey. *Labor* is also taken for the Fruit
Ps. civ. 44 of Labour. *Labores populorum possederunt*. They possessed the Labours of the People. And elsewhere, let the *Strangers spoil his Labour*, and *the first Fruits of their Labours*; that is to say, what they have acquired by their Labours.

*Labor* is sometimes used for the Uneasiness we give others. *Labor labiorum ipsorum*
Ps. cxxxix. 10. *operiet eos*. The Mischief they do others will fall upon them, or the Pain occasioned by their evil Discourses and Calumnies will overwhelm them. *Labor stultorum affliget eos*. The wicked shall be punished with those very Evils which they would inflict on others; and the *Psalmist*, [m] *Numquid adhæret tibi sedes iniquitatis, qui fingis laborem in præcepto?* Shall the Throne of Iniquity have Fellowship with thee which frameth *Mischief*, *Iniquity*, by its Precepts; for the *Hebrew* reads *fingit* in the third Person, and not *fingis*. The *Throne of Iniquity* are the Wicked, they who abuse the Power which God hath put into their Hands; they *frame Mischief by a Law*, they overwhelm the Weak with their Authority; they afflict, oppress them.

LABOUR. See BEGGING, and *Gen.* iii. 17, 18, 19. *Psalm* cxxvii. 1, 2, 3, 4. And *Prov.* vi. 6, 7, 8, 9, 10, 11. *Ecclus.* xxix. 28, 29, 30, 31. *Acts* xviii. 1, 2, 3, 4. and xx. 33, 34, 35. And 1 *Thess.* xi. 9, 10, &c.

LABOSARDACH or *Laborosoarchod*, King of *Babylon*, the Son of *Neriglissar*, reigned nine Months according to *Berosus*. He was put to Death by his own People, and succeeded by *Nabonidas*, according to the same *Berosus*; or *Nabannidoch*, according to *Abydenus*; or *Labynitus* according to *Herodotus*. Many are of Opinion, that this last is the same with *Belshazzar* in *Daniel*. The Succession of *Nebuchadnezzar's* Sons is extremely perplexed. See the Chronologists and Commentators upon *Daniel*, and hereafter NIGLISSAR.

LABRUSCA. See WILD-GRAPES.

LABYNITUS See NABONIDAS.

LACEDÆMON, otherwise called *Sparta*, a celebrated City in the *Peloponnesus*. It is very ancient, and said to have been called at first *Lelegia*, from *Lelex*, its first King, who was, they say, Contemporary with *Creon* and *Erichthonius*. It afterwards took the Name of *Lacedæmon* from *Lacedæmon* the Son of *Jupiter* and *Semele*: Lastly, it went likewise by the Name of *Sparta*, from Queen *Sparta*, Wife to *Lacedæmon*.

We know of three Dynasties of Kings who reigned formerly at *Lacedæmon*. The first began with *Lelex*, first King of this City, and continued as far as *Tizamenes*, the Son of *Orestes*, thirteenth and last King of the first Dynasty, who was driven out by the *Heraclidæ*. The Dynasty of the *Heraclidæ* was divided into two Families, that of the *Eurysthenidæ* or the *Agidæ*, of whom there were one and thirty Kings of *Lacedæmon*, and that of the *Proclidæ*, or *Euripontidæ*, of whom there were four and twenty.

The *Lacedæmonians* were always distinguished by their Valour. *Lycurgus* formed their Government and gave them Laws. He settled a Council composed of two and thirty, of whom the King was the first. This Council could conclude nothing without the Consent of the People. Many of *Lycurgus's*

[l] 1 Gen. xxxi. 47. וגר שהדותא *Jegar Sahadduthah*, גל־העד, *Galhaed*, or *Gaad*.
[m] Ps. xciii. 20. היחברך כסא הות יצר עמל עלי חק. LXX. Aq. [illegible], Sym. [illegible]

Laws have some Resemblance with those of *Moses*; for Example, the Equality observed in the Partition of Lands, the Respect required to old Men and Magistrates, Frugality, Abhorrence of Drunkenness, and Intemperance; they brought up their Sons and even their Daughters in the laborious Exercises of War; they inspired them with an infinite Love of Liberty and Independency, they spoke little, and said much in few Words. The *Laconick* Style grew into a Proverb.

The *Hebrews* did not begin to have a Knowledge of the *Lacedæmonians*, and carry on any Commerce with them, till after the *Maccabees*. We said in the first Edition of this Dictionary, that *Arius* King of *Lacedæmon*, wrote to the High-Priest *Onias* III. in the Year of the World 3821, before *J. C.* 179, before the Vulgar *Æra* 183, that having been informed how nearly the *Jews* and *Lacedæmonians* were related, as being both of the Race of *Abraham*, he desired them to send him an Account of the State of their Affairs. *Onias* received *Arius*'s Envoys very well, and wrote back to the *Lacedæmonians*, acknowledging with Pleasure the Relation between the two Nations.

Many Years after [o], *Jonathan Maccabæus* having sent Deputies to *Rome*, in Order to renew the Alliance between the *Jews* and *Romans*, gave Orders to his People to return by the Way of *Lacedæmon*, and carry a Letter to the *Lacedæmonians*, wherein he declares all that we have been speaking of, and says, that although the *Jews* do not want the Testimony of *Arius*, to be convinced of the Relation which was between them, since they had sacred Books which informed them of it; and although in the present Situation of their Commonwealth they were under no Necessity to have Recourse to them for any Assistance; they however would not neglect an Opportunity of sending Ambassadors to them, to renew their Union and Friendship, and to give them some Account of the Posture wherein the Affairs of their Nation stood, telling them they were exposed to many Persecutions, but the Lord in a very miraculous Manner had delivered them out of all. We have not the Answer of the *Lacedæmonians*.

Some Time before *Jason*, the pretended High-Priest of the *Jews*, and Brother to *Onias* III. having been obliged to fly from his Countrey, by Reason of his Crimes, retired to the *Lacedæmonians* [p], hoping to find 2 Mac. v. 7. a Sanctuary among them; but the *Lacedæmonians* understanding the Reason of his Flight, deserted him, and he died without receiving from them the Honour of a Burial.

We at first supposed with *Josephus* [q] and *Usher* [r], that it was the High-Priest *Onias* III. to whom the King of *Lacedæmon* had written; there are Difficulties notwithstanding against this Supposition, which ought not to be concealed. It is said [s], that there was no King at *Lacedæmon* in the Time of *Onias* III. of the Name of *Arius*; for as to him who is mentioned in the History of *Onias*'s Time, he had neither the Title nor Quality of King; no Author ever gave it him. The two Royal Families of *Lacedæmon* were extinct before this *Arius* came into the World, and the Government of this City had taken another Form, after having passed through the Hands of certain Tyrants. Besides this, the High-Priest *Jonathan* in his Letter to the *Lacedæmonians*, taking Notice of that of Macc. xii. 10. *Arius*, says, that it had been written long before: Now he never would have spoke thus, if *Arius*'s Letters had been written to *Onias* III. Since from the Death of *Onias* III. which happened in the Year of the World 3834, to the Beginning of *Jonathan* in 3843, there were but nine Years.

It were therefore more advisable to say, that it was *Areus*, or *Arius* I. King of *Lacedæmon*, who wrote to *Onias* I. High-Priest of the *Jews*. This Prince was certainly Contemporary with *Onias*, and all History agrees very well in this Opinion. The Beginning of *Onias* I. we fix in the Year of the World 3682, and his Death in 3702.

As to the Relation between the *Jews* and *Lacedæmonians*, we shall offer the principal Conjectures which are brought to give some Colour to this Opinion. It may be proper to remark first, that according to the *Greek* Text they were the *Lacedæmonians* who first wrote to the *Jews*, and certified to them, that they had found in some old Books, that they were Relations, and had the Patriarch *Abraham* for their common Father. The *Jews*, who have been always proud of their noble Original, did not reject this Pretension of the *Lacedæmonians*. Both the one and the other believed very seriously, that they were related. We have *Arius*'s Letter to *Onias*, but we do not find *Onias*'s Answer to *Arius*; it appears however by the Sequel of the History, that the Matter was very well received in *Judæa*, and that both People maintained sincerely their Alliance and Relation.

The High-Priest *Jason* being obliged to quit *Judæa* his Countrey, and *Arabia* whither he had retired, went to *Lacedæmon*, and there desired Protection. The High-Priest 2 Macc. v. 9.

[n] *Macc.* vii, &c. The *Latin* Text says that the *Jews* wrote first to the *Spartans*. But the *Greek* Text says on the contrary, that the *Lacedæmonians* began. [o] About the Year of the World 3860, before *J. C.* 140, before the Vulgar *Æra* 144. See 1 Macc. xii. 7, 8, &c. & Joseph. Antiq. l. xii. c. 5. [p] About the Year of the World 3835, before *J. C.* 165, before the Vulgar *Æra* 169. [q] Joseph. Antiq. l. xii. c. 4, 5. [r] Usser. Annal. V. I. ad An. Jul. Per. 4531. [s] Scaliger animadv. in Euseb. Chronic. p. 139. & Canon. Ilag. iii. 340.

*Jonathan*

*Jonathan*, Brother to *Judas Maccabæus*, wrote to the People and Senate of *Lacedæmon*, to renew their ancient Alliance; their Relation was an Article not contested. It must be nevertheless confessed, that if this were founded only upon the Monuments remaining with us in the holy Scriptures, or in prophane Authors, their Belief was ill enough grounded. But they might at that Time have Proofs and Monuments in their Possession which are unknown to us.

2 Macc. xii 6.

Let this be as it will, the Conjectures which are offered to give Light to this Relation are such as here follow. Some [t] have advanced, that *Ebal* the Son of *Joktan*, was the same with *Ebalus*, the Father of *Tyndarus*, and Grandfather of *Castor*, *Pollux*, and *Helena*; but Chronology cannot be reconciled with this Opinion; and besides, this would not prove that the *Lacedæmonians* and *Jews* had *Abraham* for their common Father, since *Ebal* is six or seven Generations older than *Abraham*.

Gen. x. 28.

Others believed, that the *Lacedæmonians* were sprung from one of the two Wives of *Abraham*, *Hagar*, or *Keturah*; but this is too uncertain, and gives us no Light beyond a Conjecture, which is not supported by the least Proof. *Grotius* imagines, that the Relation between the *Jews* and *Lacedæmonians* is founded upon the *Lacedæmonians* being descended from the *Dorians*, and the *Dorians* from the *Pelasgians*; and as these last were originally of the Countries adjacent to *Syria* or *Arabia*, it has been said at Random, that the *Lacedæmonians* and *Jews* were of the same Race; this is one of those agreeable Opinions which will not allow of an accurate and rigid Examination.

D. Thom. seu alius in Libb. Mac.

*Eutychius* Patriarch of *Alexandria*, deduces this Relation from *Esau*'s Side: He believes, that *Esau* married not only Women of *Canaan*, but likewise *Greek* Women; and that from thence proceeded the Alliance betweeen the *Jews* and *Greeks*. It were to be wished, that this supposed Marriage between *Esau* and these *Grecian* Women were so much as probable.

Some derive it from *Cadmus*, who being a *Phœnician*, and coming into *Greece* with some *Arabians*, gave Room for this Report of the *Lacedæmonians* descending from *Abraham*. The Foundation of the City of *Lacedæmon* is attributed to *Cadmus*, and the Etymology of the Name *Sparta*, which signifies *sown*, is borrowed from *Cadmus*'s having sown the Serpent's Teeth, out of which sprung Men. [u] *Apollodorus* adds, that *Cadmus* being frightened to see Men compleatly armed rising out of the Earth, threw Stones at them: That they gathering up the Stones, began to combat and to kill one another; so that but five of them remained, at the Head of whom was *Udæus*. Would not any one have taken this *Udæus* for *Judæus*, in Order to derive from him the Original of the *Jewish Lacedæmonians*?

*Diodorus Siculus* relates, that a Multitude of Strangers settling in *Egypt*, and beginning to alter the Laws and Customs of it, the Natives of the Country drove them out, and obliged them to retire where they could: Part of them withdrew into *Greece* under the Conduct of *Danaus* and *Cadmus*; the others having *Moses* at their Head, made themselves Masters of *Judæa*, which at that Time was intirely desolate. Here again is Matter whereupon to found a Conjecture concerning the common Original of the *Lacedæmonians* and *Jews*.

Diodor. Sicul.

The Foundation of *Sparta* is by some Authors attributed to a *Jew* whose Name was *Sparton*, and who accompanied *Bacchus* in his Wars and Travels; others attribute it to *Spartus* the Son of *Phoroneus*. Some will have it, that this *Sparton*, *Bacchus*'s Companion, was a *Jew*; if this were well proved, there would be no other Foundation wanting to affirm, that the *Jews* and *Lacedæmonians* were derived from the same Father. But *Pausanias* remarks, that the *Lacedæmonians* knew of no such Man, and did not acknowledge him to be the Founder of their City.

Pausan. Corinth. p. 58.

The Ancients believed, that the *Jews* were originally of the Isle of *Crete*. This Opinion was still common in the Time of *Tacitus*: *Judæos Creta insula profugos novissime Lybiæ insedisse*, &c. Mount *Ida*, not very different from that of *Juda*; the *Idæi* not much unlike *Judæi*; the River *Jarden* having the same Name as *Jordan* in *Palestine*; the Laws of the *Cretans* given by *Minos*, those of the *Lacedæmonians* by *Lycurgus*, those of the *Jews* by *Moses*: All this in the most remote Antiquity. The *Cretan* People sent Colonies into *Palestine*: The *Philistines* were originally *Cretans*. *Lycurgus* the *Lacedæmonian* Legislator dwelt a long Time in *Crete*, and borrowed his Laws from thence; which he established among his Countrymen. All this might have given Room for Belief, that the *Jews* and *Lacedæmonians* were of the same Original [x].

Tacit. Hist. l. v. initio.

*Josephus* took the Passage of *Jonathan*'s Letter to the Senate of *Lacedæmon* in a Sense different from what we read in the Books of *Maccabees*. These Books import, that although the *Jews* had no Want of the Assi-

Joseph. Antiq. l. xii. c. v.

1 Macc. xii. 9.

[t] Vide apud Scal. Isagog. l. 3. p. 382. [u] Apollodor. ex Pherecyd. l. 3. Biblioth. [x] Vide Huet. Demonstr. Evang. Propos. iv. c. iv. Art 10.

*See likewise on the same Subject* Huetii Demonstr. Evang. Prop. vi. Cap. viii. *where the Passages above cited from* Josephus *are produced to shew, that this Historian misrepresents the true Meaning of the Book of* Maccabees *in this Place. M.* Huet *has another Conjecture concerning the Relation between the* Jews *and* Spartans, *which he explains in his Account of the Book of* Joshua.

stance

ftance of the *Lacedæmonians*, nor of an Alliance with them, did notwithftanding fend proper Perfons to renew it with them: *Albeit we need none of thefe Things, for that we have the holy Books of Scripture to comfort us.* *Jofephus* makes *Jonathan* fay, that for the *Jews*, they wanted not the Teftimony of Strangers to be perfuaded, that the *Jews* and *Spartans* were Brethren, having the facred Writings in their Hands which furnifhed them with Proofs of it, &c. This Explanation of *Jofephus* is followed by many Interpreters, but where are thefe Paffages of Scripture which demonftrate the Relation between thefe two People? This is what no one hitherto could fhew, any otherwife than by fuppofing what is very uncertain, that the *Lacedæmonians* came from the *Edomites* or *Ifhmaelites*.

The Refult of all that has been faid is this, that the Relation of thefe two People is a very dubious Point, and that probably the *Jews* and *Spartans* were willing in this Particular to be agreeably miftaken. The Scripture does not oblige us to believe what *Arius* and *Jonathan* believed; if it be an Error, it is one for which they are refponfible. The Books which we believe to be infpired and indubitable, do fometimes relate the Errors and vain Opinions of Men, without approving or authorizing them.

LACHISH, a City Southward of the Tribe of *Judah*, *Jofhua* x. 23. xv. 39. *Eufebius* and St. *Jerom* tell us, that in their Time there was a Village called *Lachifh*, feven Miles from *Eleutheropolis*, Southward: *Sennacherib* befieged *Lachifh*, but did not take it. It was from thence that he fent *Rabfhakeh* againft *Jerufalem*. [2 Kings xviii. 17. xix. 8. and 2 Chr. xxxiv. 9.]

LACUS in the *Latin* Text of Scripture, and *Laccos* in the *Greek*, and *Bor* in the *Hebrew*, are taken in different Senfes; fometimes for a Lake, at other Times for a Well or Ciftern, and elfewhere for a Refervoir, or Ciftern for the Reception of Wine and Oil; and in other Places for a Grave or fuch Caves as were dug in Rocks to lodge dead Bodies in. [בור Λάκκος Lacus. Ita paffim in vulgata. Gen. xxxvii. 20. xl. 15. Levit. xi. 36. & fæpius. Mark xii. 1. Rev. xix. 19, 20. Pf. xxvii. 1. cxliii. 7. xxx. 4. lxxxviii. 7. Prov. i. 12. Ifai. xiv. 15. Jofeph. Antiq.]

LAHMAS, a Town in the Tribe of *Judah*, *Jofhua* xv. 40. The *Hebrews* read *Lachma*.

LAISH, the Father of *Phalti*, of the Town of *Gallim*. 1 *Sam*. xxv. 44.

LAIS or *Lefem*, otherwife *Paneas*, afterwards *Cæfarea Philippi*, and laft of all *Neronias*. Many are of Opinion that it is the fame as *Dan*. But it is certain that *Dan* was different from *Lefem* and *Paneas*. *Dan* was four Miles from *Paneas*, on the Side towards *Tyre* [†]. See PANEAS.

LAISA. See ELEASA.

LAKE. There were three great Lakes in *Judæa*; the *Lake Afphaltites*, the *Lake of Tiberias*, and the Lake *Semechon*. There was alfo in the Borders as you go towards *Egypt*, *the Lake Sirbon*. All thefe Lakes are to be fought for under their proper Articles. Befides thefe great Lakes, there were fome Pools called alfo by this Name; as the Lake of *Cendervia*, from whence the little River *Beleus* flowed, to the Eaft of *Ptolemais*; the Lake near *Cæfarea* of *Paleftine*, the Lake *Phiala*, at the Foot of *Libanus*; the Lake *Jazer*, and that of *Hefebon* beyond *Jordan*. *Ifaiah* fpeaks likewife of a Lake which *Manaffeh* caufed to be made, between the two Walls of *Jerufalem*. [Ifa. xxii. 11.]

There is Mention in the Book of *Samuel* of the Lake *Afhan*; there was a Lake probably near the City of *Afhan*, which belonged to the Tribe of *Judah*. See *Jofhua* xv. 42. The *Hebrew* [*] reads *Cor Afhan*, which is the Town of *Afhan* juft now mentioned. It was given at firft to *Judah*, and afterwards a Ceffion of it was made to *Simeon*. *Jofhua* xix. 7. St. *Jerom* read *Bebor-Afan*, in *Lacu Afan*, inftead of *Becor-Acan*. [1 Sam. xxx. 30.]

The *Lake Afphar*, fpoken of in the *Maccabees*, is no other than the *Afphaltite*, or the *Dead Sea*. See ASPHALTITE. [1 Macc. ix. 33.]

*Lacus* is often ufed for a Ciftern. *Confider the Hole of the Lake whence they were taken out*, fays *Ifaiah*, that is to fay, the Covenant of your Fathers and Mothers. And as their Tombs were generally Holes dug in Rocks, or under Ground, wherein the Bodies of the dead were difpofed in a Sort of Niches, and lay long concealed, the Scripture likewife often calls Tombs, Lakes; for Example, *Lacum aperuit & effodit eum, & incidit in terram, quam fecit.* And again, *Unto thee will I cry, O Lord, my Rock, be not filent to me, anfwer me, left, if thou be filent to me, Affimulabor defcendentibus in lacum*, who go down into the Grave, the Pit. [Ifai. li. 1. Pf. vii. 16. Pf. xxviii. 1.]

The *Hebrew* Word *Bor* fignifies in General, a Pit, a Ciftern, a Lake, a Sepulcher, a hollow deep Place, wherein wild Beafts are fhut up fuch as Lions, and Slaves, as is ftill practiced at this Day in *Africk*, and other Places. *Zachary* fays, *Emififti vinctos tuos de lacu*, out of Prifon. *Jeremiah* was caft into Prifon, which Prifon was a Well without Water, that had nothing in it befides Mud. *Lacus noviffimus* fignifies the deepeft, the furtheft Part of the Tomb or Prifon: *Invocavi nomen tuum, Domine, de lacu noviffimo.* And *Ezekiel* fpeaking of the King of *Affyria's* Sepulcher fays, that it is placed in the deepeft Part of the Cave: *Quorum Sepulcra data funt in noviffimis laci.* [בור Lacus, Fuffa, Ciflerna. Zach. ix. 11. Jer. xxxviii. 6, 7, 8. Jer. Thr. iii. 56. Ezek. xxxii. 23.]

And as in *Paleftine*, Wine and Oil were referved in great Tubs or fubterranean Cifterns, in the Manner almoft wherein Wa-

† Eufeb. in locis Hebr. in Dan. & in Betfame. Berfabee.

* בכור־עשן. In Cor Afan. S. Jerom. בבור LXX

ter is preserved; these Tubs are likewise called Lakes: For this Reason, when they are talking of a Press, they say, they dig a Lake or subterraneous great Tub, for receiving the Wine: Mark xii. 1. *Vineam plantavit homo, & circumdedit sepem, & fodit lacum.* And St. *John* in the Revelations says, Rev. xiv. 19. 20. that the Lord had sent his Angel to gather the Grapes, which he cut and put into the *Lake of God's Wrath*, that he had trodden them; that the Blood came out of them, and overflowed the Length of sixteen hundred Furlongs. See the Article WINE-PRESS.

LAKUM, a City in the Tribe of *Nephtali*. *Joshua* xix. 33.

LAMB. Under the Word *Lamb* in Scripture the Kid is sometimes comprehended; for Example, the *Hebrews* at the Passover were left at Liberty to chuse indifferently either the one or the other for a Victim [a]. The original *Seh* in general signifies the Young either of a Goat or Ewe. *Agnus anniculus*, which is translated a Lamb of a Year old, may likewise be interpreted a Lamb of the Year, born in the Year, but that does not stick: For to sacrifice the Exod. xii. 5. Paschal Lamb while it used the Teat, and seethe it in the Milk of its Dam, was a Exod. xxiii. 19. Thing prohibited. Upon every other Occasion the Law required, that the Young Exod. xxii. 30. should be left eight Days with its Dam before it was offered in Sacrifice. Lev. xxii. 27.

The Prophets represent the *Messiah* to us like a Lamb abounding in Meekness, which Is. liii. 7. Jerem. xi. 19. is sheered and carried to the Altar without making a Complaint. St. *John* Baptist describes Joh. i. 29, 36. our Saviour by the Name of the Rev. v. 6, 8, 12, 13. vi. 1. vii. 9. xii. 11, &c. *Lamb of God*; and in many Places of the Revelations he is pointed out to us under the Idea of a Lamb that has been sacrificed. In *Isaiah* xii. 6. it is said, that in the Time of the *Messiah*, the Lamb and the Wolf will feed peaceably together; and in the Gospel the Wicked at the Day of Judgment are compared to Goats, the Righteous to Lambs. Our Saviour sent his Disciples to preach the Gospel to the *Gentiles* like Lambs amidst Wolves. *Luke* x. 3.

PASCHAL LAMB. See PASSOVER.

LAMB OF GOD. This is the Name whereby *John* the Baptist called *Jesus Christ*, Joh. i. 29, 36. when he saw him coming to him, to signify the Innocence of this divine Saviour, and his Quality as a Victim which was to be offered up for the Sins of all the World. Lastly, he might allude to these Words of Is. liii. 7. the Prophet: *He is brought as a Lamb to the Slaughter, and as a Sheep before his Shearers is dumb, so he openeth not his Mouth.*

I. LAMECH, the Son *Methuselah*, and Father of *Noah*. He lived a hundred fourscore and two Years before the Birth of Gen. v. 25, 31. *Noah*; and after it he lived five hundred and ninety five Years longer; thus the whole Time of his Life was seven Hundren seventy seven Years, being born in the Year of the World 874, and dying in the Year 1651

II. LAMECH, of the Race of *Cain* the Son of *Methusael*, and Father of *Ja*..., *Jubal*, *Tubalcain*, and *Naamah*. *Lamech* Gen. iv. 18, 19, 20, &c. is celebrated in Scripture for his Polygamy, whereof he is thought to be the first Author in the World. He married *Adah* and *Zillah*. *Adah* was the Mother of *Jabal* and *Jubal*; and *Zillah* of *Tubalcain* and *Naamah* his Sister. One Day *Lamech* said to his Wives, "Hear me, ye Wives of *Lamech*; I "have slain a Man to my wounding, and a "young Man to my Hurt. If *Cain* shall be "avenged sevenfold, truly *Lamech* seventy "and seven Fold." These Words are an unintelligible Riddle. The Reader may consult the Commentators. There is a Tradition among the *Hebrews*, that *Lamech* growing blind, killed *Cain* a hunting, ignorantly, and believing that he killed some Beast; and that afterwards he slew his own Son *Tubal-Cain*, who had been the Cause of this Murder, because he had directed him to shoot at a certain Place in the Thickets where he had seen something stir. Several other Suppositions are produced in Order to explain this Passage concerning *Lamech*, and all almost equally uncertain and absurd. We have related them for the most Part in our Comment. See likewise *Pererius* upon *Genesis* ch. iv. and M. *Bayle* in the Article *Lamech*. *Josephus* says, that *Lamech* had se- Antiq. l. i. c. 5. venty seven Sons by his two Wives; but the Scripture mentions only three Sons and one Daughter. We have said something concerning each of them under their particular Articles. The Author of a Book intitled, *Polygamia Triumphatrix*, makes *Lamech* his Hero, and asserts, that Scripture mentions his Polygamy, in Order to commend it.

LAMENTATIONS. A mournful Poem is so called, composed by *Jeremiah*, upon the Occasion of the pious King *Josiah*'s Death; it was a long Time in the Mouths of the Singing Men and Singing Women of *Israel*. This famous Poem is believed to 2 Chr. xxxv. 25. be lost, but we have another of the same Prophet remaining, composed upon the Destruction of *Jerusalem* by *Nebuchadnezzar*. The Proofs of this are to be seen in every Chapter of the *Lamentations*. The Preface, which is very ancient, expresly shews it; *Jeremiah* speaks throughout of *Jerusalem* and the Temple, as Things destroyed, laid waste, and prophaned; the Author of *Ecclesiasticus* says, that after the taking of *Jerusalem*, the Enemies *made the Ways which lead to it quite desolate*, alluding to this Passage in the *Lamentations*, *The Ways of Zion do mourn, because none come to the solemn Feasts.*

[a] Exod. xii. 5. שה pecus parva, seu Agnus seu Hœdus.

In the two first Chapters of the *Lamentations*, *Jeremiah* is principally taken up in describing the Calamities of the Siege of *Jerusalem*. In the third he deplores the Persecutions which he himself had suffered. The fourth turns upon the Ruin and Desolation of the City and Temple, and upon the Misfortune of *Zedekiah*. See how he speaks of this unhappy Prince. (Lament. iv. 20.) *The anointed of the Lord whom we love as our Life, who was as dear to us as our selves, was taken for our Iniquities: This Prince, so good, to whom we said, We live under thy Shadow among the Heathen.* The fifth Chapter is a kind of Form of Prayer for the *Jews* in their Dispersion and Captivity. At the End of all he speaks of the Cruelty of the *Edomites*, who had insulted *Jerusalem* in her Misery, and contributed to the Demolition of it; he threatens them with the Wrath of God. This last Chapter was written probably after the rest, for it supposes the Temple to be so destroyed as to serve for a Retreat to Foxes, and that the People were already in Captivity.

The four first Chapters of the *Lamentations* are in acrostick Verse, and *Abecedary*, every Verse or Couplet beginning with one of the Letters of the *Hebrew* Alphabet, ranged in alphabetical Order. The first and second Chapters contain two and twenty Verses, according to the Number of Letters in the Alphabet. The third Chapter has three Verses together, which begin with the same Letter; and includes in all sixty six Verses. The fourth Chapter is like the two first, and has only two and twenty Verses; the fifth is not an Acrostick.

There is one Thing particular in the second, third, and fourth Chapters, *viz.* that the Letter *Pe* is before *Ain*; whereas in the first Chapter, and in all the Acrostick and *Abecedary* Psalms, *Ain* always goes before *Pe*. The Reason of this disorderly placing of them is not known to us; the Copists have attempted to repair this supposed Defect, but the Sequel of the Discourse requires, that Things should be left as they are.

The *Hebrews* call the Book of *Lamentations Echa*, from the first Word in the Text; or *Kinnoth*, that is to say, *Lamentations* [b]. The *Greeks* call them *Threnoi*, which signifies the same Thing in their Language. The Style of *Jeremiah's Lamentations* is lively, tender, pathetick and affecting. It was the particular Talent of this Prophet to write melancholy and moving Things. There never was a Subject more worthy of Tears, nor written with more tender and affecting Sentiments. The *Hebrews* were used to make *Lamentations* or mournful Songs upon the Death of great Men, Princes, and Heroes, who had distinguished themselves in Arms, and upon any Occasion of publick Miseries and Calamities. They had Collections of these Sorts of *Lamentations*, as appears from the Chronicles, 2 *Chr.* xxxv. 25. *Behold they are written in the Lamentations.* We have those still which were composed by *David* upon the Death of *Absolom* and *Jonathan*. The Prophets *Isaiah*, *Jeremiah*, and *Ezekiel*, after having foretold the Desolation of *Egypt*, *Tyre*, *Sidon*, and *Babylon*, made *Lamentations* on the Fall of these Cities or States. (If. xiv. 4, 5. and xv. xvi.) It seems by *Jeremiah*, that they had Women hired on Purpose to weep. (Jer. vii. 29. ix. 10. xlviii. 32. Ezek. xix. 1. xxviii. 11. xxxii. 2. Jerem. ix. 17.) *Call for the mourning Women, that they may come, and send for cunning Women that they may come: And let them make haste and take up a wailing for us*, &c.

LAMIÆ. The Ancients gave the Name of *Lamiæ*, *Lemures*, *Larvæ*, and *Empusæ* to certain Women, or rather certain Devils, who in the Shape of Women drew young Children after them with their Caresses, and afterwards devoured them. These She-Devils never, in all Probability, had any Existence, but in the Imagination of Nurses, and silly Women; no more than those Witches who are said to have their sabbatical Meetings in the Night, and to be transported through the Air. St. *Jerom* notwithstanding makes no Scruple of using this Word in two Places of the Vulgate. In the Lamentations of *Jeremiah* it is said, *Sed & Lamiæ nudaverunt mammam, lactaverunt catulos suos: Filia populi mei crudelis, quasi struthio in deserto.* The *Hebrew* Word *Thannim* signifies a large Fish, a Sea Dragon; and it is very credible, that St. *Jerom* in this Place by *Lamiæ* meant Sea-Dogs, or Whales which produce their Young alive, and nourish them with their Milk. This makes good *Jeremiah's* Comparison with the Daughter of his People.

* The *Lamia* is a Sea-Monster so exorbitantly large, that some have been seen which weighed thirty thousand Pounds, and such as two Horses in a Waggon could scarce draw. Some of them were taken at *Nice* and *Marseilles*, and in their Stomachs were found Men intire, and compleatly armed. *Rondelet* says, that he saw one in *Xaintonge*, the Mouth whereof was so large, that a large fat Man entered it with great Ease: He adds, that if it were held open with a Gag, the Dogs could get in very easily, in Order to eat what they could find in its Stomach. *Gamer* confirms this Account, and describes the Creature after the same Manner. It is the greediest Fish that is, and digests in the least Time. Its Teeth are large, sharp and biting, of a triangular Figure, cut like a Saw, disposed in six Rows, the first whereof

[b] איכה Quomodo. קינות Kinnoth, Lamentationes. θρῆνοι Threni. Lamentationes.

appears out of its Mouth, thoſe of the ſecond are ſtrait, and the third are turned inwards.

The other Paſſage wherein there is Mention of the *Lamia*, is in *Iſaiah*[c]. This Prophet, according to the Vulgate, ſays, that the Land of *Edom*, or of the *Idumeans*, ſhall be reduced to a Deſart; *Ibi cubavit Lamia & invenit ſibi requiem:* The *Hebrew* Word is
Child alii *Lilith*, which ſignifies, as ſome ſay, an
quidam. Owl, or ſome other Bird of Night. The *Rabbins*[d] tell us, *Lilith* was *Adam*'s firſt Wife, who quarrelling with her Huſband, pronounced the Name of *Jehovah*, which it is not lawful to utter, and immediately was carried away into the Air. *Adam* complained to God of his Wife's Elopement, and God ſent three Angels after her, with Orders for her to return; and upon her Refuſal, to threaten her that a Hundred of her Children ſhould dye every Day. *Lilith* obſtinately refuſed to return to her Huſband, and choſe rather to conſent to the Death of her Children, than to be reconciled with him. The three Angels hereupon attempting to uſe Compulſion, ſhe deſired them to leave her in the Air, and promiſed them, that ſhe would do no Harm to the Children who ſhould wear the Names of theſe three Angels inſcribed on any Thing about them: Hence it is that the *Jews*, to defend their Children from the Violence of this ill Woman have a Cuſtom of writing their Names upon a Piece of Parchment, which they hang about their Childrens Necks. The Names are *Lexoï*, *Sanſenoï*, *Sammangeloph*. See hereafter LILITH.

The Fable ſays, that *Lamia* was a very beautiful Woman, who having had Children by *Jupiter*, *Juno* was ſo enraged at it, that ſhe took Care to make all her Deliveries fatal, ſo that ſhe brought dead Children always into the World. *Lamia* was ſo afflicted at this, that ſhe grew very ugly, and out of Envy devoured the Children of other People. The Name *Lamia*, in all Probabi-
לחם Lakan, vorare, ex Arab. lity, is derived from the *Hebrew Lakem*, which ſignifies to devour. It has ſtill this Signification in *Arabick*.

The *Arabians* tell a thouſand Stories of *Lamia's* Fairies, or *Meduſa's*, whom they believed to be ſome of thoſe Dæmons or evil Genius's, to whom God gave the Government of the World before he truſted *Eblis* with it, who afterwards rebelled againſt God, and was thrown headlong into Hell. They believe that the ancient *Genii*, or *Dives*, or *Ginns*, were Male and Female; the *Dives* were the Males, the *Peri's* the Females. The *Peri's* are of an extraordinary Beauty, and do no Harm; on the contrary, the *Dives* are ugly and miſchievous, and are generally at War with the *Peri's*. Theſe feed upon the moſt excellent Odours. Their Countrey is called *Ginniſtan*, as much as to ſay Rainy-Land, the Countrey of the *Genii*, Fairies or *Lamiæ*. They ſay that *Solomon* having had the Advantage of overcoming one of theſe *Lamiæ*, employed her in Abundance of wonderful and extraordinary Things.

LAMNATZEACH. This is an *Hebrew* Word[e], which we read in the Beginning of many Pſalms. In the Septuagint and Vulgate it is tranſlated, *In finem*, for the End, or for Eternity. Many underſtand this Word as relating to the coming of *Jeſus Chriſt*, who appeared in the World at the End of the Times and Ages, preordained for this Purpoſe. Others interpret it of the calling of the *Gentiles* and Reprobation of the *Jews:* Others again of Eternity or the laſt Judgment; but theſe Explanations are rather moral and myſtical than literal. There are ſome who conſtrue, *In finem*, by *always*. A Pſalm which deſerves to be eternally in the Mouths and Memories of the faithful.

The *Greek* Interpreters *Aquila*, *Symmachus* and *Theodotion*, render the *Hebrew*, *Lamnatzeach*, *victorious*, or *who giveth Victory*, or a *Song upon ſome Victory*. But if we examine the Text of the Pſalm to which this Title is prefixed, we generally find nothing at all relating to Victory. Wherefore this Tranſlation cannot be maintained as literal. They who ſuppoſe theſe Titles to relate to the Victories of *Jeſus Chriſt*, and ſo explain them, open indeed a larger Field for themſelves, ſince our Saviour overcame the World, Death, and the Devil by his Sufferings, Humiliations, and Death, as well as by his Reſurrection, Aſcenſion, and glorious Myſteries; but we look for a grammatical and literal Explanation.

The Generality of modern Interpreters maintain with the *Rabbins*, that the *Hebrew*, *Lamnatzeach*, ſignifies to *the Maſter* of the *Muſick*, or to *him* who preſides over the Claſs of Singers, or Muſicians, who ſung in the Temple. It is certain, that the Verb *Natzach*, whence *Lamnatzeach* is derived, ſignifies to have the Direction of Workmen *, to preſide over Singers or Muſicians. There is no Paſſage wherein the Word *Lamnatzeach* is to be met with, which might not

[c] If. xxxiv. 14. שם הרגיעה לילית. [d] Vide Buxtorf. Synag. Jud. c. 2. ex lib. Benſira. [e] למנצח Lamnatzeach Præfecto, victori. LXX. Εἰς τὸ τέλος. In finem. Theodoſ. Εἰς τὸ νῖκος. In Victoriam. Aquil. τῷ νικοποιῷ. Victoriam danti ſeu victori. Ἐπινίκιον, Carmen victoriæ.

* *Thus in* 2 Chr. xi. 2. *where* Solomon's *Workmen are numbered, there are alſo* מנצחים עליהם, *which the* LXX *there render rightly*, ἐπιστάται αὐτῶν, *and* ver. 18. ἐργοδιῶκται, *and* c. xxxiv. 12. ἐπισκόποι. *And this Word is particularly uſed of Muſicians*, 1 Chr. xv. 21. *where* Mattathiah &c. *are appointed*, לנצח, *as we render it to excel, but in the Margin to overſee*, i. e. *to order the Muſick. See more concerning the Signification of* נצח *in* Hammond's *Notes upon the Title of the fourth Pſalm*.

easily be explained in this Sense. This therefore is, in all Probability, its true Signification.

There was a great Number of *Levites* in the Temple, who were employed in singing the Praises of God. Every Company of Singers or Musicians had its particular President or Master. We see a long Enumeration of them in the *Chronicles*, which concludes with these Words: 1 Chro. vi. 31. *These are they whom David set over the Service of the Song in the House of the Lord.* The principal of these Masters were *Asaph, Heman, Ethan*, and *Jeduthan*. The Companies of Singers were distinguished not only by their Families, and the Rank they held in the Temple, but likewise by the musical Instruments they used. Every one of these Companies had their particular President or *Natzeach*. *Chenaniah*, for Example, was celebrated for the Strength and Sweetness of his Voice; his Care was to preserve the Harmony of their Musick, or to tune and guide the Quire of Singers: 1 Chro. xv. 22. *And Chenaniah chief of the Levites was for Song: He instructed about the Song, because he was skilful.* When the Ark was removed to *Jerusalem*, *Nenaiah* presided over the Band of young Women who 1 Chro. xv. 18. 20. sung in this Ceremony. In the Titles of the Pf. xi. Psalms we see some for Example, which Pf. xii. 1. are addressed to the President of the Eighth, למנצח על השמינית or of the third Band. Others were set over those who played upon *Neginah*, that is to Pf. iv. 1, 2. למנצח בנגינות say, upon a musical Instrument which was played on with the Fingers.

There were some of these *Menatzeachs*, or Presidents in the Courts of Princes, directing the Companies of Musicians of both Sexes which were employed there, as well as elsewhere in the religious Ceremonies. Upon Festivals and Rejoycings, and solemn mournful Occasions, there were People who sung and played upon Instruments, and all this was performed with Method. Among the Women who were hired to mourn, as well as those of the same Sex who were Musicians, there was a female President, who directed the Company, and tuned their Lamentations. As soon as *David* had composed any Pieces of sacred Poetry, he gave them generally to *Asaph*, to have them set and sung in the Temple. This we are to understand from Scripture, when it says that 1 Chr. xxv. 2. *Asaph prophesied according to the Order of the King*; and we find several Psalms entitled to *Asaph President of the Musick*. *David* himself did not think it below him sometimes to preside over the Quires of Musicians, and direct a Band of Singers, this is what we may infer from the *Psalms* with Titles such as these: *To David the Servant of God, President of the Musick.* Pf. xi. and xxxvi. or *to David Head of the Musick.*

LAMPS. There is frequent Mention made in Scripture of Lamps, and it may be worth observing what the Form of them was anciently. The Ancients did not commonly make Use of Wax or Tallow, but rather burnt Oil in their Lamps. The Lamp or Candlestick with seven Branches which *Moses* placed in the *Holy*, and those which *Solomon* placed afterwards in the Temple of *Jerusalem*, were Chrystal Glasses filled with Oil, and fixed upon the Branches of the Candlestick. The Lamps or Candlesticks made Use of in Houses were commonly put upon a pretty high Stand on the Ground. The Lamps of *Gideon*'s Soldiers, and those Judg. vii. 16. of the foolish and wise Virgins mentioned in Matt. xxv. 1, 2, &c. the Gospel were of another Sort. They were a Sort of Torches made of Iron or Potters Earth, wrapped about with old Linnen, which was moistened from Time to Time with Oil. M. *Bernier* says, that in Bernier's Letter to M. de Merville. p. 34. the *Indies* they still make Use of Lamps of this Kind. They are nothing, says he, but a Piece of Iron let into Sticks, the Ends whereof are wound about with old Rags, which from Time to Time are moistened with Oil. He that carries the Light moistens it out of a Vessel made of Brass or Tin, with a long Neck, which he carries continually in his Hand. *Gallonius* says, that Gallon. de cruciatib. Martyr. c. 11. there are some of the ancient Lamps still to be found in the Ruines of *Rome*, whereof I shall here give you a Description. They were Vessels made of Iron or Potter's Earth, large, and with Holes on the Top about four Inches wide, or something more, ending in a Point below, and grafted into a Piece of Wood, which served for an Handle. In these Vessels they put Oil, or some other combustible Matter, to keep up the Fire or Light. In *Homer* they light up a Fire with a Sort of oily, sweet smelling Wood upon high Candlesticks, placed in the Middle of the Chamber. Notwithstanding Homer. Odyss. Σ. 9. 106. what we have been saying, we must acknowledge likewise, that anciently they made Use of Wax-Candles, Flamboys, and Lights done over with Wax, and other combustible Materials, and even of oily, gummy Wood, in particular Ceremonies: For Example, when *Jason*, High-Priest of the *Jews*, received 1 Macc. iv. 22. King *Antiochus* at *Jerusalem* by Torch Light, with great Acclamations. *Cum facularum luminibus, & laudibus.*

Besides the common Signification of this Word, it signifies likewise in the figurative Sense of it, the Hope, Heir, Resource, and Guide of the People. After the Danger which *David* had been exposed to, in the Attack made upon him by the Giant *Ishbi-benob*, the *Israelites* said to him; *Thou shalt* 2 Sam. xxi. 17. *go no more out to War with us, least thou extinguish the Lamp of Israel.* God would not suffer all the Tribes to shake off the Yoke of *Rehoboam*, *that David might have a Lamp* 1 Kings xi. 36. *always before the Lord in Jerusalem*; that there might be always a Prince of his Family. See the same Expression, 1 *Kings* xv. 4. and 2 *Kings* viii. 19. and 2 *Chr.* xxi. 17.

*Quoties lucerna impiorum extinguetur.* And *Prov.* xxiv. 20. and *Psalm* cxxxi. 17. *Paravi lucernam Christo meo*, are to be understood in the same Sense.

The Lord is called *the Lamp* of his Servants, their Hope, their Succour: [2 Sam. xxii. 29.] *Lucerna mea Dominus.* And *Psalm* xvii, 29. *Tu illuminas lucernam meam Domine.* [Job xxix. 3.] And *Job* speaking of his first Prosperity; *Oh that I may again see those Days of old, wherein his Lamp shined upon my Head, and by his Light I walked through Darkness?* [Prov. xiii. 9.] And *Solomon*; *The Light of the righteous rejoyceth; but the Lamp of the Wicked shall be put out.* And in another Passage; [Prov. xx. 20.] *Whoso curseth his Father or his Mother, his Lamp shall be put in obscure Darkness:* Which may be understood as meaning either the Death of such Sons, or the abandoned State which they will be left in.

*Lamps* sometimes signify Lightning, and Fire from Heaven. *Populus ridebat voces & lampades:* [Exod. xx. 18.] The Thunder and Lightning.

The People received *Holofernes cum coronis & lampadibus*, [Judith iii. 10.] in Order to do him Honour. They observed the same Custom in their Compliments to new married People, as appears by the Parable of the ten Virgins. [Matt. xxv. 1, &c.]

The Commandments of God are, as it were, a Lamp to guide the righteous: [Ps. cxviii. 105.] *Lucerna pedibus meis verbum tuum.* And in *Proverbs* vi. 23. *Mandatum lucerna est.* See *Light.* St. *John Baptist* is called a *burning and a shining Light*, *John* v. 35. And in the Revelations our Saviour is the Lamp of the new *Jerusalem. Rev.* xxi. 2.

LAND. The *Land* denotes often the Countrey of the *Israelites*, or in General, the Countrey or Canton which is spoken of; the Land of *Canaan*, the Land of *Egypt*, the Land of *Asshur*, the Land of *Moab*. *Behold my Land is before thee*, Gen. xx. 15. It is in your Power to settle your self, and go where you think proper. The *Hebrews* who were sent to view the promised Land reported, that *it was a Land which devoured its Inhabitants*, *Numb.* xiii. 33. it was filled with warlike People, was encompassed with Enemies, exposed to continual Dangers.

*The Land of the Living*, signifies the Habitation of the Blessed in the other Life, or even *Palestine*, in Opposition to the Land of Captivity, where the *Jews* looked upon themselves to be, as it were, in the Grave. See *Psalm* xxvi. 13. li. 7. lv. 23. cxli. 6. *Isai.* xxxviii. 11. liii. 8. *&c.*

*The Land of Forgetfulness*, of Obscurity, signifies the Grave. *Psalm.* lxxxvii. 13. *Job.* x. 21, 22. *Psalm* lxii. 10, *&c.*

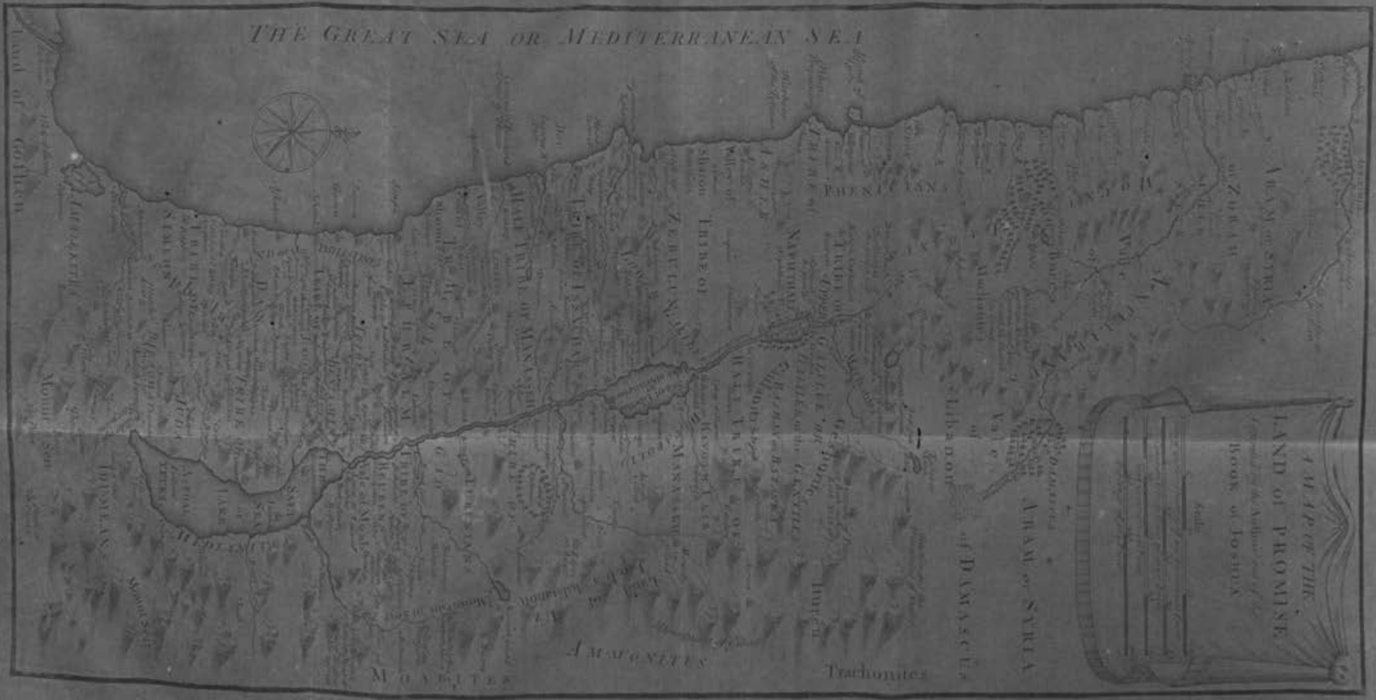
LANGUAGE. There are several Questions proposed relating to this Subject, as 1. Whether God is the Author of the first Language, whether *Adam* received it from him by Infusion, or formed and invented it himself by his own Industry and Labour. 2. Whether this Language is still in Being. 3. Which is it. It is Matter of Dispute with some, whether Mankind have a natural Language, as Birds are said to have a natural Way of singing, and Animals of crying: Dogs bark, Horses neigh, Wolves howl, and Asses naturally bray: Thus in Proportion Ravens croak, Pigeons coo, and other Birds do something much after the same Manner: Some cry, others chirp, every one according to their Nature and Species. Thus likewise should Men have some certain natural Language, which is the Tongue that all should speak, and probably did speak before the Deluge. And as they groan when they are sorrowful, and make a chearful Noise when they are glad, they threaten and cry very loud when they are angry: And all this they do naturally and uniformly: wherefore it is presumed by some, that they would all speak the same Language, that primitive one, which was *Adam*'s, if Education did not change our natural Notions, and the Habits which we are made to contract when we are young, did not stifle the Voice of Nature in us.

The Ancients, who were unacquainted with the true History of the World's Creation, were of Opinion, that under the happy Reign of *Saturn*, not only all Men, but even all terrestrial Animals, Birds, and even Fishes, spoke the same Language[f]: That Mankind not sufficiently sensible of their Happiness, sent a Deputation to *Saturn*, desiring Immortality of him, and telling him, that it was not just that they should be without a Prerogative granted by him to Serpents, which are every Year refreshed by shedding their old Skin, and assuming a new one. *Saturn* in great Rage not only refused to comply with their Request, but punished their Ingratitude, by depriving them of that Unity of Language, which kept them linked so close together. He confounded their Languages, and thereby put them under a Necessity of separating from one another.

Others[g] have believed, that Chance or Nature produced Men and Animals of different Species in different Places, that it gave them certain Sounds and Accents to express their Passions, their Joy, Grief, Astonishment, and Desire: That afterwards Usefulness or Necessity put them upon inventing certain Words and Expressions to signify Things that were without them, and whereof they stood in Need; but that it was folly to imagine any one had named Things, and taught Men to speak.

[f] Plato in politico. Philo de confus. ling. p. 310. Diodor. Sicul. l. 1. Bibliot.

[g] Horat. Satyr. l. 1. Sat. iii. ver. 99, 100. Dio-


THE GREAT SEA OR MEDITERRANEAN SEA
PHENICIANS
ARAM or SYRIA
A MAP of THE LAND of PROMISE
Book of Joshua
Land of Goshen
AMMONITES
MOABITES
Trachonites

Lucret. l. v. ver. 10. 40. *Putare aliquem tunc nomina distribuisse Rebus, & inde homines didicisse vocabula prima Desipere est.*

Nature produced Sounds, and Necessity taught Men to invent Language.

*At varios linguæ sonitus natura subegit Mittere, & utilitas expressit nomina rerum.*

Vitruv. l. ii. Architectura. c. 1. *Vitruvius* says, that the first Men continued for a long Time like Beasts in Caves under Ground, without having any Use of Speech; the only Way they had of making themselves understood by one another, was by repeated Postures, and ill-articulate Voices; that by signifying the same Thing by the same Sounds, they accustomed themselves to speak, and struck out a regular Language.

Herodot. l. ii. c. 2. *Psammetichus* King of *Egypt*, being persuaded that the Earth had produced Men in different Places, and at different Times, was curious to know who were the first created. He imagined one sure Means of discovering this, might be to have a Sight of those who spoke the most antient Language in the World; and to this End he took two new born Infants, and had them brought up separately, so that no one might speak to them: He believed that the Language which these Children should speak, being the natural and primitive Language of Men, he might from thence infer, that the People who still speak it, might well pass for the oldest that the Earth had produced. When therefore the Children were of Age to talk, the Shepherd who had the Care of them observed, that as often as he saw them, they cried out to him *Beccos*. He gave the King Notice of it, who experienced the same Thing. All the Question that remained was, to know in what Language *Beccos* was a significant Term, and it was found, that among the *Phrygians* it meant Bread: Whereupon it was concluded, that the *Phrygians* were the most ancient People in the World.

This Way of Reasoning was on many Accounts erroneous: For was it certain that the *Phrygians*, supposing them to have been the most ancient People in the World, had preserved their primitive Language in its Purity? Again, had they consulted generally all People in the World, to know whether there were none besides the *Phrygians* with whom *Beccos* signified any Thing? Lastly, might not Chance have produced *Beccos*, as it does Abundance of other Words in all Languages? It is very credible that these two Children having been bred up by a Shepherd, and among Sheep, might imitate the Voice of these Animals, and might learn from their Bleatings to say *Bêc*, for *os*, which is at the End of the Word, is a *Greek* Termination, in which Language *Herodotus* has told this Story.

If there were any Language natural to Man, all Men would speak it, or at least they would have a great Propensity, and great Dispositions to speak it, many Footsteps of it would remain among the different People of the World. Children that were abandoned and exposed, or deaf, would speak this Language; all which is contrary to Experience. Let any one leave a Child without talking to it, and it will never speak any Language, either known or unknown. *Melabdin Echebas* King of *Indostan*, or *Great Mogul*[h], having appointed a certain Child to be brought up at a Distance from the Company of Men, the Child continued without ever speaking. There were two Boys of about nine Years old found in 1661, amidst a Troop of Bears in *Poland*, one of which was taken, and great Endeavours were used to teach him to speak; but this could never be accomplished: He should, however, have spoken the Language which was natural to Man, there having been no Defect, as the Physicians reported, in his Tongue.

We must conclude therefore, that there is no national Language peculiar to Man. He has indeed certain Sounds, Motions, and natural Signs to express his Passions, his Joy, Pleasure, Grief, and Desires; but he has no Speech or articulate Sound, whereby to signify his other Thoughts. The Induction which some pretend to draw from other Animals, who have, they say, a kind of Language among them, is many Ways false and defective. Animals have certain Cries and Sounds which are natural to them, whereby they declare their Joy, their Appetite, or Pain: In like Manner as Man gives Indications of his Joy by laughing, and of his Grief by sighing; but this is very different from Speech. It is said farther, that Birds have a sort of Language which is understood among them, and which particular Men have pretended likewise to understand. But let any one make the Experiment, let them take a young singing Bird that has not as yet learnt any Note from the old ones, and it will imitate any other Note or chirping that they would have it learn: It will imitate Birds, or even the Sound of Instruments that is heard by it: And if it were possible to breed it up in such a Manner, that it should hear nothing at all, it would produce only uncertain, undeterminate, and chance Sounds.

So that taking the Matter right, neither Men nor Animals have any natural Language; and for the System which supposes Men and Beasts to have been produced by Chance in different Places of the World, and to have formed each to themselves a parti-

[h] Purchas. l. i. c. 8. apud Walton. proleg. 1. n. 3.

cular Language after their own Fancy, as Necessity, Conveniency, or any other Cause required, it is not maintainable. Chance is not a Cause capable of producing a living organized Body, and much less a reasonable Animal; to put Matter in Motion there must be a moving Cause different from Matter; and to impress a regular Motion on Bodies, requires a reasonable and intelligent Cause; and although Man may invent Words, and form a certain Language wherein he may agree with those who are like him; yet it does not follow, that the first Men formed their Language after this Manner, nor that any Nation made one in particular for itself: There is sometimes a great Distance between Possibility and Fact.

*Moses* represents *Adam* and *Eve* to us, as the Father and Mother of all Mankind, and as the Stock from whence all Nations in the World spring. He describes them to us as reasonable and intelligent, speaking and imposing Names on Things as soon as they were created. This Legislator's System concerning the Creation of the World, is the only one to be maintained; there is a Necessity for supposing the Almighty Power of God to intervene, not only to derive Beings out of nothing, but likewise to give them Form, Life, and Reason; and if we admit God to be the Creator, there is no more Difficulty to be made in owning him as the Author of that Language wherewith he inspired the first Man. The Scripture does not tell us how it was done, but it relates that *Adam* conversed with his Wife, and named Things at a Time when he could not have had Leisure to have framed a Language.

But what was this first Language which God himself taught *Adam*? In discussing this Question several Difficulties arise. The Generality believe, that this primitive Language is the *Hebrew*; others hold for the *Syriac*, *Chaldee*, *Æthiopian*, or *Armenian*. There is scarce any Eastern Language which has not pretended to this Honour. *Becanus*[i] has maintained seriously, that it was the *Flemish*, and has derived some plausible Etymologies from it, of the Name *Adam*, *Eve*, *Abel*, *Cain*, *Methuselah*; *Adam* he derives from *Haas-dam*, that is to say, who hateth the Heaps; *Eve*, from *Euvat*, Vessel of the Age; *Abel*, from *Haas-Belg*, who hateth War; *Cain*, from *Quaat-Ende*, bad End; *Methuselah*, from *Machtusalig*, save your selves, (Supply from the Deluge.) Other learned Men assert, that the first Language is entirely extinct, and is no more to be recovered in any of the Languages which are known to us. Others believe that it still subsists in the *Hebrew* Tongue, and others derived from it, but so impaired and changed, that some Remains of it only are to be found there.

If we would refer our selves to the *Sabians*, the Dispute would be very soon decided; since they shew a Book which they ascribe to *Adam*; the Character of it is very singular, but the Language is almost entirely *Chaldee*. Upon this Footing the Language of this Book must carry it, and *Chaldee* be acknowledged to come nearest to the Language of *Adam*; but we know how far we may reckon upon the Pretensions of the *Sabians*, of whom we shall say something in another Article. D. Herbelot, Bibl. orient.

*Origen*[k], Saint *Gregory* of *Nyssa*[l], and *Theodoret*[m] believe, that God among the other Favours which he shewed the *Israelites* at their Departure out of *Egypt*, vouchsafed to them immediately the Knowledge of the *Hebrew* Tongue. To prove this Opinion they cite the *Psalmist's* Words, lxxxi. 5, *When he came out of the Land of Egypt he heard a strange Language*. But it is much more probable that this Passage signifies nothing else, but that the *Israelites* after their Departure out of *Egypt*, heard at Mount *Sinai* the Voice of the Lord, which till then had been never heard among them.

If the *Hebrew* Language is that which God taught *Adam*, we must conclude from this Passage, that the two Fathers above cited, and they from whom they received this Tradition, believed, that when the *Israelites* left *Egypt*, it was entirely forgotten, since it was necessary, that God should by a new Miracle recover it among his People. But it is to no Purpose to insist much on this Opinion, which in Reality deserves no Notice. There can be no Argument deduced from thence for the Antiquity, Preservation, or Loss of the primitive Language.

The Generality of Criticks have declared for the *Hebrew* Tongue, and given it the Preference before all others. The Conciseness, Simplicity, Energy, and Fertility of it, and the Relation it has to the most ancient oriental Languages, which seem to derive their Origine from it, the Etymology of the Names whereby the first of Mankind were called, which naturally occurs in this Language; the Names of Animals, which are all significant in the *Hebrew* Tongue, and describe the Nature and Property of these very Animals, Particulars which are not to be observed in any other Language, all these Characters meeting together, raise a Prejudice very much in Favour of its Primacy and Excellency; it has farther another Privilege, which is this, that the most ancient and venerable Books in the World are written in *Hebrew*.

[i] Becan. Origin. Antwerp. l. v. p. 539. [k] Origen. l. iii. contra Cels. p. 115. [l] Greg. Nyss. orat. 12. contra Eunom. [m] Theod. quæst. 61. in Genes.



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Nevertheless several very able Criticks[n] are of Opinion, that the *Hebrew* Tongue, such as we see it at present in the Bible, and as it was in the Time of *Moses*, is not the primitive Language, pure, and uncorrupted; they observe many Words in the Bible, the Originals whereof are not to be found in *Hebrew*. They are willing to allow, that there are more Footsteps of *Adam*'s Language preserved in the *Hebrew*, than in any other Tongue; but this they say has undergone diverse Changes and Alterations, and in the Series of so many Ages from *Adam* down to *Moses*, many Roots of this Language were lost, and others of a foreign Extraction received. It must be confessed, that if the *Hebrew* Tongue were more known, and we were informed how copious and extensive it was in *Moses*'s Time, we might be better able to pronounce decisively in this Matter.

*Theodoret* [o] and the *Maronites* maintain, that the *Syriac* or *Chaldee*, is the true Language of *Adam*. This Assertion they found upon the Roots and Etymologies of the Names *Adam*, *Eve*, *Abel*, &c. which are to be seen in the *Syriac* and *Chaldee* Tongues; and upon *Abraham*'s speaking *Chaldee*, which was his natural Language, before he spoke *Hebrew*, this being the Language of the Land of *Canaan*. But to this it is replied, that as to Etymologies, the *Hebrew* Tongue has the same Advantage as the *Chaldee*, and is preferable to it with Respect to the Simplicity and Energy of it, and seems to be rather the Parent than the Child of the *Chaldee*: And lastly, there is so much Affinity between these two Languages, that it is very credible *Abraham* spoke both, and that *Hebrew*, as the most simple and ancient, was preferred by this Patriarch and his Descendants.

I shall not stay to confute the other Opinions which are offered with Relation to this Matter. The Eastern Languages are for the most Part derived from the *Hebrew*. *Noah*, in all Probability, spoke the same Language as *Adam*, and *Noah*'s was preserved among his Descendants till the Confusion of Languages, which happened at *Babel*. *At that Time*, says the Scripture, *the whole Earth was of one Language, and of one Speech. Erat terra labii unius, & sermonum eorundem.* (Gen. xi. 1, 2.)

The Question is, in what Manner this Confusion happened. 1. Some believe that the Words which we have just now cited from *Moses*, may be understood as signifying only the Agreement and Union of Opinions, which prevailed among Men at that Time, who were resolved by their joint Labours and Endeavours to build a Tower, in Order to make their Names celebrated. Others think, that God by an Effect of his extraordinary Power wrought a sudden Change in their Memory and Imagination, by producing a Forgetfulness of their natural Language, and teaching them immediately a new one; or at least by putting them under a Necessity of learning another, while they were unable to make Use of that which was before current with them.

St. *Gregory* of *Nyssa* [p] is of Opinion, that by this Account from *Moses*, something very simple and natural was intended, which was no more than this, that while Men were dispersed in different Places of the Earth, it happened, as a natural Consequence of their Dispersion, that every one making some Alteration in the Language which he had learned from his Forefathers, in Process of Time it became so distinct, that they were no longer able to understand one another. This System was adopted by M. *Simon* [q], and M. *le Clerc* [r], with some little Variation; but the Generality of other Criticks have not approved it; because the whole Miracle which is described to us by *Moses*, in the History of the Confusion of *Babel*, is reduced by it to nothing. We need only read his Text to be satisfied, that he intended to describe a miraculous Event. *And the Lord came down to see the Tower which the Children of Men builded; and he said, Behold the People is one, and they have all one Language, and this they begin to do: And now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their Language, that they may not understand one another's Speech. So the Lord scattered them abroad from thence upon the Face of the Earth, and they left off to build the Tower.*

Another Question is proposed relating to the Number of Languages which were formed at the Confusion of *Babel*. The Ancients [s], for the most Part, were of Opinion, that the Number of Languages which were then formed, was equal to the Number of those who undertook the Edifice of the Tower; as there were at that Time seventy Heads of Families, there were likewise seventy Languages. But where have they Intelligence of these seventy Heads of Families? In *Deuteronomy*, where it is said, that *when the most High divided to the Nations their Inheritance, when he separated the Sons of Adam, he set the Bounds of the People according to the Number of the Children of Israel:* Now the Children of *Israel* who (Deut. xxxii. 8.)

[n] Grot. ad Genes. xi. 1. & Not. in lib. de verit. Relig. Christ. n. 16. Huet. demonstr. Prop. 4. c. 3. Cluver. German. Antiq. l. 1. p. 74. Georg. Horn. Not. in Sulp. Sev. l. 1. Henric. Kippeng de lingua primæva, &c. [o] Theodoret. qu. 60, 61. in Genes. Georg. Amira præfat. in Gram. Syr. Myricæus præf. in Gram. Chald. [p] Greg. Nyss. orat. 12. contra Eunom. [q] Simon Hist. Crit. de l'ancien. Test. l. 1. c. 14, 15. [r] Le Clerc in Gen. xi. & Lettre 10. sentiment de quelques Theologiens d' Holland. [s] Lactant. Epiphan. Euseb. Clem. Alex. Aug. Philastr. Arnob. Beda alii passim. Vide Natal. Alex. Hist. V. T. Tom. i.

went down into *Egypt* with *Jacob* were seventy in Number: *Omnes animæ domus Jacob, quæ ingressæ sunt in Ægyptum fuere Septuaginta.* Deut. xlvi. 27.

Others take this Number precisely of seventy Languages from the Enumeration which *Moses* makes of *Noah*'s Descendants. Gen. x. *Japheth* had fourteen Sons, *Ham* had thirty, and *Shem* twenty six, in all seventy. Some reckon seventy two, because the Septuagint added two Persons to those enumerated by *Moses*; namely, *Elisa* to the Genealogy of *Japheth*, and *Cainan* to that of *Ham*. *Euphorus*, who is cited in *Clemens Alexandrinus*, reckoned seventy five Languages, and *Pacianus* Bishop of *Barcelona* an Hundred and twenty. Clem. Alex. l. 1. Strom. Pacian. Ep. contra Novatianos.

Without entring at present into an Enquiry concerning the Number of Languages, but examining only the Nature of the Proofs on which this Number of seventy is founded; we may say, that nothing herein is solid, besides the Passages of *Deuteronomy* and *Genesis*, taken in the Sense which we have shewn. The Septuagint instead of these Words; *according to the Number of the Children of Israel*, read *according to the Number of the Children of God:* From whence some have concluded, that they intended to describe seventy Nations under the Government of so many tutelar Angels. The Names *Cainan* and *Elisa*, added by the Septuagint to the Text of *Moses*, no Way concern those who adhere to the *Hebrew*; they reject the Number of seventy two Languages, and are content with seventy. They who believe that *Arphaxad*, *Salah*, and *Eber* were not concerned about the Tower of *Babel*, nor in the Punishment of that Division which was the Consequence of it, lessen the Number seventy by three; *Joktan* the Son of *Eber*, and his Sons, to the Number of thirteen, in all Probability were not born at the Time of this Tower of *Babel*, and consequently here is again a new Diminution.

Some reckon but twenty Sorts of Languages in Scripture, which too were more perhaps than were formed at the Confusion of *Babel*. Others will have it, that at first there were but three Languages, one for each great Family of *Shem*, *Ham* and *Japheth*. The Number of seventy Languages appears too large, and was not at all necessary for God's Design; three would not have been sufficient to oblige Men to a Separation, but ten or twelve Languages were more than were requisite for such a Purpose.

The *Chinese* Language we know has no Analogy with any others. The *Teutonick* or *German*, from which all those spoken in the North are derived; *Biscayan*, or the Language of lower *Britany*, are likewise Mother Tongues, which were spoken formerly in *Gaul* and *Great Britain*; as is also the *Sclavonian* Language, which is used in *Illyria* and other Countries. But of these last Languages we have no Mention in the Scripture.

Saint *Luke* in the Acts of the Apostles relates, that the Holy Ghost having descended Acts xi. 4, 5, &c. on the Apostles upon the Day of Pentecost, in the Form of fiery Tongues, they began to speak all Sorts of Languages; so that Strangers, who came to *Jerusalem* from all Parts of the World, were amazed when they heard them speaking every one in his own Language. They said hereupon among themselves, *Are not all these which speak Galileans? And how hear we every Man in our own Tongue, wherein we were born? Parthians and Medes and Elamites, and the Dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, and in the Parts of Lybia, about Cyrene, Strangers of Rome, Jews and Proselytes, Cretes and Arabians.* Saint *Luke* speaks also of the *Lycaonian* Language, *The* Acts xiv. 11. *People lift up their Voices, saying in the Speech of Lycaonia, the Gods are come down to us in the Likeness of Men.* But these Languages, for the most Part, are either modern, or are but Dialects of the original and Mother Tongues.

In *Daniel*, the People who were under Dan. iii. 4, 7, &c. the Dominion of *Nebuchadnezzar* were distinguished by Languages, Tribes and Nations; *Vobis dicitur, Populis, Tribubus & linguis.* In the Revelations in like Manner the Rev. 5. 9. &c. alibi, &c. Kingdom of the *Messiah* is distributed by People, Nations, Tribes and Languages, *Thou hast redeemed us out of every Kindred, and Tongue, and People and Nation.* *Moses* relating the Distribution of the several Countries of the World among the Sons of *Ham*, *Shem*, and *Japheth*, says, *that they were di-* Gen. x. 5, 20, 31. *vided in their Lands every one after his Tongue, after their Families, and after their Nations.*

LAODICEA. There are several Cities of this Name, but the Scripture speaks only of that in *Phrygia*, upon the River *Lycus*, near *Colossæ*. Its ancient Name was *Diospolis*. It was afterwards called *Rhoas*. Lastly, *Antiochus* the Son of *Stratonice* rebuilt it, and called it *Laodicea*, from the Name of his Wife *Laodice*. Saint *Paul* never was in this City, and the faithful of *Laodicea had never seen his Face in the Flesh*. Notwith- Col. 11. 1. Coloss. iv. standing upon Information from *Epaphras* their Apostle, that false Teachers had propagated some pernicious Doctrines in *Laodicea* and *Colossæ*: He wrote to the *Colossians*, with Order to arm them against the Influence of these Seducers, and desires them, when they had read his Letter, to send it to the *Laodiceans*; and writes in the like Manner that the *Laodiceans* would send their Letter to the *Colossians*. *And when this Epistle* 16. & [illegible] *is read amongst you, cause it to be read also in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea.*

Saint

Saint *Paul*'s Expreſſion to the *Coloſſians, And ye likewiſe read the Epiſtle from Laodicea*, is ambiguous. It may either ſignify the Letter, which Saint *Paul* wrote to thoſe of *Laodicea*, or that which the *Laodiceans* wrote to Saint *Paul*. Hereupon Interpreters have been divided; ſome [t] taking it in the former, others in the latter Senſe. We have ſtill at this Day a Letter under the Name of St. *Paul* to the *Laodiceans*. *Theodoret* [u] and Saint *Jerom* [x] had ſeen one with this Title. The Fathers of the ſeventh Council ſay [y], that their Predeceſſors had likewiſe a Knowledge of one. But both rejected it as falſe and ſpurious; and all Men of Learning are at preſent convinced of that's being a Counterfeit, which is cited under St. *Paul*'s Name, and is inſerted in ſome antient Bibles printed in *Germany* and *Antwerp*. We find it likewiſe in ſome old Manuſcripts. There is Reaſon alſo to queſtion whether that which the Ancients ſpeak of be the ſame with this, ſince we have it not in *Greek*; that publiſhed by *Hutter* in this Language having been tranſlated by him from a *Latin* Copy. Beſides, *Philaſter* ſays, that the Hereticks have added ſomething to the Epiſtle to the *Laodiceans*; and *Timotheus* Prieſt of *Conſtantinople* [z] tells us, that it was forged by the *Manichees*, now there are no Footſteps of *Manechiſm*, nor of any other Hereſy viſible in that which we have in our Hands, whereof you have here a Copy.

*Paulus Apoſtolus non ab hominibus, neque per hominem, ſed per Jeſum Chriſtum, Fratribus qui ſunt Laodiceæ, gratia vobis & pax a Deo Patre noſtro, & Domino Jeſu Chriſto. Gratias ago Chriſto per omnem orationem meam, quod permanentes eſtis, & perſeverantes in operibus bonis, promiſſionem expectantes in die Judicii. Neque diſturbent vos quorundam vaniloquia inſimulantium veritatem, ut vos avertant a veritate Evangelii quod a me prædicatur. Et nunc faciet Deus ut qui ſunt ex me ad perfectum veritati Evangelii ſint deſervientes, & benignitatem operum facientes, quæ ſunt ſalutis vitæ æternæ. Et nunc palam ſunt vincula mea, quæ patior in Chriſto, in quibus lætor & gaudeo. Et hoc mihi eſt ad ſalutem perpetuam quod factum eſt orationibus veſtris, & adminiſtrante ſpiritu ſancto, ſive per vitam, ſive per mortem. Eſt enim mihi vivere vita in Chriſto, & mori gaudium. Et ipſe in vobis faciet miſericordiam ſuam, & eandem dilectionem habeatis, & ſitis unanimes.*

*Ergo, dilectiſſimi, ut audiſtis præſentiam Domini ita ſentite, & facite in timore, & erit vobis vita in æternum. Eſt enim Deus qui operatur in vobis; & facite ſine peccato quæcunque facitis, & quod eſt optimum. Dilectiſſimi, gaudete in Domino Jeſu Chriſto, & cavete omnes ſordes in omni lucro. Omnes petitiones veſtræ ſint palam apud Deum: Eſtote firmi in ſenſu Chriſti, & quæ integra, vera, & pudica, & caſta, & juſta, & amabilia ſunt, facite; & quæ audiſtis & accepiſtis in corde retinete, & erit vobis pax. Salutant vos omnes ſancti. Gratia Domini noſtri Jeſu Chriſti, cum ſpiritu veſtro. Amen. Et hanc facite legi Coloſſenſibus, & eam, quæ eſt Coloſſenſium, vobis.*

You have here the ſame Epiſtle in Engliſh. Paul *an Apoſtle not of Men, nor by Man, but by* Jeſus Chriſt, *to the Brethren who are in* Laodicea, *Grace and Peace to you from God our Father, and from our Lord* Jeſus Chriſt. *I thank God in all my Prayers, that you are firm and perſevering in good Works, waiting for the Promiſe of God at the Day of Judgment. Suffer not your ſelves to be moved by the vain Talk of thoſe who accuſe the Truth, that ſo they may perſuade you to forſake the Goſpel which I have preached. I truſt that God will ſo order Things, that my Diſciples may continue fixed to the Perfection of the Truth of the Goſpel, and in the Practice of good Works, whereby they will deſerve eternal Life. The Bonds which I bear for* Jeſus Chriſt *are known of all the World, I rejoyce at them, and take Pleaſure in them; and this will be of Uſe to me in procuring eternal Salvation, by the Help of your Prayers, and the Aſſiſtance of the holy Spirit, whether in Life or Death; for to me to live in* Chriſt *is Life, and to die is Joy. He will grant you through his Mercy to be always united with the moſt perfect Love. Wherefore, dearly beloved Brethren, as ye have learned that the Lord muſt come, continue in the ſame Sentiments, and guide your ſelves in his Fear, and ye ſhall have eternal Life, for it is God that worketh in you. Do therefore every Thing that you do without Sin, and practiſe continually that which is moſt perfect. My deareſt Brethren, rejoice in our Lord* Jeſus Chriſt, *and ſhun all ſordid Gain. Direct all your Petitions to God; remain firm in the Opinion that ye have of* Jeſus Chriſt, *and practice always that which is moſt perfect, true, pure, juſt, and lovely. Retain in your Hearts what ye have learned, and ye ſhall have Peace. All the Saints ſalute you. The Grace of our Lord* Jeſus Chriſt *be with your Spirit, Amen. Cauſe this to be read to the* Coloſſians, *and read that which is directed to the* Coloſſians.

But if this Epiſtle is ſpurious, as it is agreed it is, what muſt that be of the *Laodiceans*, which St. *Paul* requires the *Coloſſians* to read in their Aſſembly? *Marcion* [a] pretended

[t] Greg. Magn. l. xxxv. c. 15. Meril. in Job. Philaſtr. de hæreſ. c. 88. Haymo, Hervæus, *&c.* [u] Theodoret. in Coloſ. iv. [x] Hieronym. in Catalog. legunt quidam & ad Laodicenſes Epiſtolam; ſed ab omnibus exploditur. [y] Septima Synod. Œcumen. an. 787. ſeu Nicena ii. Act. 6. [z] Timoth. libell. de his qui ad Eccleſiam accedunt, apud Meurſ. Var. divin. p. 117. [a] Marcion. apud Tertul. l. v. contra Mercion. c. 11, & 17.

that

that this was the Epistle to the *Ephesians*; and *Grotius* is of the same Opinion, as are likewise M. *le Clerc* and *Hammond*. They say St. *Paul* having written an Epistle to the *Ephesians* and *Laodiceans*, conceived in the same Terms, he desired that these two should be looked upon as circular Letters throughout all *Asia Minor*, and should be sent from one Church to another. Now as *Laodicea* was nearer to *Colossa* than *Ephesus*, Saint *Paul* chose rather, that the *Colossians* should addres themselves to the *Laodiceans*, than *Ephesians*, in Order to have a Communication of this Letter.

Others in great Number[b], both among the Ancients and Moderns, tell us, that this was an Epistle, which they of *Laodicea* had written to Saint *Paul*, and which this Apostle was desirous that the *Colossians* should read for their Edification and Instruction. There is some Probability in this Hypothesis; but we cannot deliver it as a true one. Saint *Paul*, one would think, should rather have sent from *Rome* the Letter which he received from the *Laodiceans*, if he had a Mind, that it should be read to the *Colossians*, than refer the *Colossians* to those of *Laodicea* for a Copy of it, while it was uncertain whether these had preserved one or not.

Others[c] affirm, that Saint *Paul* wrote a Letter to the *Laodiceans* at the same Time as he sent one to the *Colossians*, which Letter is not come to our Hands. But there is an indisputable Proof, that Saint *Paul* did not then write to those of *Laodicea*; for in his Epistle to the *Colossians* he desires them to salute *the Brethren of Laodicea in his Name*[d]. We had better therefore suppose, that Saint *Paul*'s Design was to speak here of the Letter he received from those of *Laodicea*, which is lost. It is true this Fact is not certain; but it is the most plausible Supposition of all that are proposed, in Order to explain the Passage here in Question.

LAPIDOTH, the Prophetess *Deborah*'s Husband, *Judg.* iv. 4. Some are of Opinion, that *Lapidoth* was the Place of this Prophetess's Birth or Habitation. Others considering the Signification of *Lapidoth*, which signifies Lamps, have imagined, that *Deborah* employed her self in making Matches for the Candlestick in the Tabernacle.

LAPWING, in *Latin*, *Upupa*, a Bird by
Lev. xi. 19. *Moses* declared to be unclean. A Lap-
דוכיפת wing is about as large as a Thrush; its Beak is long, black, thin, and a little hooked; its Legs are grey and short. Upon its Head it has a Tuft of Feathers of different Colours, which it raises or lowers as it pleases. Its Neck and Stomach are something reddish. Its Wings and Tail black with white Streaks. The *Hebrew* Name of this Bird is *Dukipha*. The Septuagint and Saint *Jerom* translate it *Lapwing*.

It is very beautiful, but does not sing, it only makes a hoarse Noice, which is heard at some Distance. Its Wings do not terminate in a Point like those of other Birds, but in a Round, which makes it very slow in its Flight. *Pliny* calls the Lapwing *Trimestris*, because it is to be seen only three Months. It retires, in all Probability, betimes into warmer Countries. It rarely pearches, and lives generally in old Ruines, or along the high Ways. It is said to feed upon Worms and human Excrements, and to make its Nest of them. *Aristotle* affirms, that it does not build any Nest, but only retires into the hollow Parts of Trees, and that it lays its Eggs there without any other Preparation. It generally lays three Eggs, which are like a Partridge's. *Albertus Magnus* relates, that Lapwings when they grow old live with their Young, which feed them during the moulting Season, when they have cast their Feathers; and that when they have lost their Sight, they recover it for them, by the Help of an Herb which is naturally known to them, and with which they touch the Eyes of their old ones. The Male has a fuller and higher Tuft than the Female, and the Colours of its Feathers is brighter and more lively. There is no such Thing as a Lapwing to be seen in any Part of *England*, but there are abundance of them in *Germany*.

LASHA. *Moses* describing the Limits of Gen. x. 19.
the Land of *Canaan* says, that it reaches Southward as far as *Lasha*. The *Chaldee* and Saint *Jerom* think *Lasha* to be the same as *Callirhoe*, which lies Northward of the Dead Sea, and discharges itself into it. But it is much more natural to understand it of the City of *Lasha*, *Lusa*, or *Elusa*, which was at pretty near an equal Distance between the Dead Sea, and the Red Sea. *Ptolemy* mentions this City of *Lusa*, and so do *Josephus*, and *Stephens* the Geographer.

LASTHENES, Prince of *Crete*, who set- Joseph. Antiq. l. xiv. c. 2.
tled *Demetrius Nicator*, the Son of *Demetrius Soter*, upon the Throne of *Syria*, by the Help of those Troops which he supplied him with[e]. *Demetrius*, as an Acknowledgement for this Service, gave *Lasthenes* the Government of *Syria*, and the principal Authority in his Kingdom; he called him his Father and Cousin. But *Lasthenes* abusing his Power[f], involved King *Demetrius* in 1 Macc. xi. 31.
great Perplexities, out of which he never could disengage himself perfectly.

[b] Chrysost. Theodoret. Œcum. in Coloss. iv. Phot. Est. Menoch. Cornel. Baron. Tillemont. Beza. Vorst. Lightfoot, &c. [c] Anselm. seu Hervæ. D. Thom. Cajet. in Coloss. iv. Bellarm. l. iv. c. 4. de verbo Dei. [d] Coloss. iv. 15. Salutate fratres qui sunt Laodiceæ. [e] In the Year of the World 3856, before the Vulg. Æra 148. See 1 Macc. x. 67, 68. Joseph. l. xiii. c. 8. Justin. l. xxxv. [f] Diodor. in excerptis Valesii. p. 346.

ONE OF THE TEN BRAZEN BASONS OR LAVERS IN SOLOMON'S TEMPLE.
*used in washing y^e victims, vessels &c.*

LATHYRUS. *Ptolemy Lathyrus.* See Ptolemy.

LATRIA, a Term peculiar to Theology and the Language of the Church, denoting that supreme Worship which is due to God only †. Saint *Austin, Latreia secundum consuetudinem qua locuti sunt, qui nobis divina eloquia condiderunt, aut semper, aut tam frequenter, ut penè semper, ea dicitur servitus, quæ pertinet ad colendum Deum.* (Aug. de Civit. l. x. c. 1. iv. 2.) But in the *Greek* Text of Scripture, *Latreia* is likewise made Use of to signify the external Service of the Priests in the Temple, the Ceremonies, Worship, and the whole Religion of the *Jews*. For Example, speaking of the Paschal Ceremonies: *Keep this Service* (Latreian) *and when your Children shall say unto you, what mean you by this Service* (Latreia.) It answers to the *Hebrew Abodah*[h], which St. *Jerom* translates *Cæremonia, cultus, religio, mos, servitus.* The Author of the first Book of *Maccabees*[i] speaking of the Idolatry which *Antiochus Epiphanes* resolved to introduce in *Israel*, says, that many consented to this Worship, *Latria*, to this false Religion; and that *Mattathias* said to his Sons[k], God forbid that we should forsake *our Religion, which is a right Way*, to follow any other Way. In the New Testament[l] *Jesus Christ* tells his Disciples, that they who persecute them, shall think that they do God Service, *Latreian.*

LAVERS, *of Solomon's Temple.* These were Vessels born by four *Cherubims*, standing upon Bases or Pedestals, mounted upon brazen Wheels, and having Handles belonging to them, with the Help whereof they might be drawn, and conveyed from one Place to another, as they should be wanted in the Temple. These Lavers were double, that is to say, composed of a Basin, which received the Water that fell from another square Vessel above it, from which they drew Water with Cocks. The whole Work was of Brass, the square Vessel was adorned with the Heads of a Lion, an Ox, and a Cherubim; that is to say, of extraordinary and hieroglyphick Creatures. See the Figure. Each of these Lavers contained forty Baths, or four Bushels, one and forty Pints, and forty cubick Inches of *Paris* Measure. There were ten made in this Form, and of this Capacity; and five of them were placed to the right, and five to the left Hand of the Temple, between the Altar of Burnt-Offerings, and the Steps which lead to the Porch of the Temple. (See 1 Kings vii. 27. 39. and our Comment on this Place.)

LAUGHTER, *Risus.* Laughter is an Indication of Joy, Insult, Mockery, Assurance, or Admiration. *Sarah* in the Transport of her Joy called her Son *Isaac*, that is to say, Laughter. (Gen. xxi. 6.) *Wo unto them that laugh now*, says our Saviour, *for they shall weep.* (Luke vi. 25.) *At Destruction and Famine thou shalt laugh*; thou shalt not fear it, thou shalt be perfectly secure against these Evils. God *laugheth at the wicked*; he despises their vain Efforts, he laughs at them in the Day of their Destruction. *Ego quoque interitu vestro ridebo.* (Prov. i. 26.) *Ishmael* laughed at *Isaac*, he insulted him, he treated him ill according to Saint *Paul's* Explanation. (Gen. xxi. 9. Gal. iv. 30.) A Fool looks upon it as Matter of Laughter, as Sport, to commit Abomination. *Quasi per risum stultus operatur scelus.*

Laughter in general is used for Rejoycing. *There is a Time to laugh, and a Time to weep*, says Solomon; *a Time to rejoice, and a Time to be afflicted.* (Prov. x. 23.) *Blessed are they who weep now, for ye shall laugh.* (Luke vi. 21. 25.) *I said of Laughter*, of Joy, Pleasure, *it is mad.* (Eccles. ii. 2.) *Your Laughter shall be turned into Mourning*, your Joys shall terminate in Sorrow, in Repentance, in Remorse. (James iv. 9.)

*Laughter* does not become a wise Man. *A Fool lifteth up his Voice with Laughter, but a wise Man doth scarce smile a little. The Laughter of a Fool is as noisy as the crackling of Thorn. Sicut sonitus spinarum ardentium sub illa, sic risus stulti.* (Eccles. vii. 8.)

*Abraham's Laughter*, when God promised him a Son, was a Mark of Admiration and Gratitude, not of Doubt: The Scripture which relates it, does not disapprove of it, as it does of *Sarah's*. (Gen. xvii. 17.)

LAWS. The Word *Law* in Scripture, when alone, is taken for the Law of *Moses*, and sometimes for the whole Religion of the *Jews* in Opposition to the *Christian* Religion and the Gospel. The *Law* of *Moses* is the most ancient that we know of in the World. For although the *Egyptians*, for Example, the *Assyrians*, and several other People were already formed in his Time, and consequently had already some kind of Laws amongst them; nevertheless we do not see any Nation that had a Body of Laws before the *Hebrews*. *Josephus* remarks[m], that the *Greek* Legislators were very modern in Comparison of *Moses*, and that the ancient *Greeks* were unacquainted with the very Term *Nomos*, which signifies *Law*, and it is not to be met with in *Homer*, the most ancient Writer, as many think, that the *Greeks* had.

The *Rabbins*[n] pretend, that *Noah's* Sons,

† *Our Author says to God only; but the Cross and Image of* Christ *are worshipped in his Church with the supreme divine Adoration of* Latria. *And a great Saint among the* Romanists, Thomas Aquinas *says*, Crux Christi est adoranda adoratione Latriæ. *See Lesly's Case stated*, p. 160. &c. *It may be here a proper Place to take Notice of a singular Article in their* Index Expurgatorius. Adorari solius Dei est: Deleatur ex Ind. Operum Athanasii Indice Lib. Prohibit. & Expurg. p. 52. Madrit. An. 1627. Item ex In op. S. Aug. Ibid. p. 96.

[h] עבודה habodah, LXX λατρεία. [i] 1 Macc. i. 45. Consenserunt servituti ejus. [k] 1 Macc. ii. 22. ἐ παρελθεῖν τ λατρείαν ἡμῶν δεξιὰν. [l] John xxvi. 2. δόξῃ λατρείαν προσφέρειν τῷ Θεῷ. [m] Joseph. l. ii. contra Appion. p. 1070. [n] Gemar. Babylon. ad Tit. Sanhedrin. c. 7. Maimonid. Halac. Melak. c. 9.

received certain Laws which compoſe the Law of Nature, and have always obliged all People in the World, of whatever Countrey they may be. *Maimonides* believes, that the ſix firſt were given to *Adam*, and that God added a ſeventh to *Noah* and his Sons. Theſe Precepts are ſuch as here follow. The Firſt ordains Submiſſion to Judges and Magiſtrates; the Second forbids Blaſphemy againſt God; the Third Idolatry and Superſtition; the Fourth Inceſt, Sodomy, Beſtiality, and Sins againſt Nature; the Fifth Murder, and all Sort of Effuſion of Blood; the Sixth Theft; the Seventh not to eat the Limb of any Animal while living. There is a Diſtinction generally made between the Law of Nature, and poſitive Laws. The Law of Nature is that which is ſtamped upon our Hearts, ſuch as the Obligation of worſhipping the ſupreme Being, of honouring our Parents, and thoſe who are eſtabliſhed in any Dignities, to obey Superiors, to do that to no Man which we would not have any one do to us, &c. Poſitive Laws are of ſeveral Sorts; ſome are moral, others civil and political, and others again ceremonial. Moral Laws are generally no more than Conſequences or Explanations of the Laws of Nature. Judicial, Civil, and Political Laws regard principally the Duties of Men among themſelves, the Order and Polity of the State; they reſtrain the Attempts of wicked Men, defend the weak from the Oppoſition of the ſtrong, and regulate the Rights and Power of temporal Potentates. Laſtly, ceremonial Laws have a Reſpect to the external Worſhip which is due to God, the Duties of both Miniſters and People towards God, and their reciprocal Obligations to one another, with Relation to the divine Being.

The old Law was given to the *Hebrews*, by the Intervention of *Moſes*, on Mount *Sinai*, fifty Days after their Departure out of *Egypt*, in the Year of the World 2513 before *J. C.* 1487. before the Vulgar *Æra* 1491. The principal Laws are theſe of the Decalogue, which God gave to *Moſes* written upon Tables of Stone; which Laws are theſe following.

Exod. xix. 3, 4. &c.

Exod. xx. 1, 2. &c.

1. Thou ſhalt have no other Gods before me.

2. Thou ſhalt not make to thy ſelf any graven Images, nor any Repreſentation of any Thing above in the Heavens, nor of any Thing below upon the Earth, nor of any Thing in the Waters under the Earth. Thou ſhalt not bow down to them, nor worſhip them; for I am the Lord thy God.

3. Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will ſurely puniſh him who ſhall take his Name in vain, or falſly.

4. Remember that thou keep holy the Sabbath Day. Upon this Day thou ſhalt do no Work, thou nor thy Son, nor thy Daughter, nor the Stranger which is in thy Gates, nor thy Man Servant, nor thy Maid Servant, nor thy Beaſts for Service.

5. Honour thy Father and thy Mother, that thy Days may be long in the Land, which the Lord thy God giveth thee.

6. Thou ſhalt do no Murder.

7. Thou ſhalt not commit Adultery.

8. Thou ſhalt not ſteal.

9. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

10. Thou ſhalt not covet thy Neighbour's Houſe, nor his Wife, nor his Slave, nor his Ox, nor his Aſs, nor any Thing beſides belonging to him.

Theſe are what the *Jews* call *the ten Words*; and the *Greeks*, *Decalogoi*, from whence we form the Word *Decalogue*.

Some learned Men [a] have been of Opinion, that *Moſes* in the Generality of his Laws intended either to imitate thoſe of the *Egyptians*, or to ſet down the Reverſe of their Cuſtoms and Maxims, or to lay a Reſtraint upon the *Hebrews*, and thereby prevent their falling into thoſe Errors, Idolatries and Superſtitions, which they had ſeen in *Egypt*. Others on the contrary have aſſerted, that the *Egyptians* imitated, in Part at leaſt, the *Hebrew* Laws. In this Diverſity of Opinions, we think we ought ingenuouſly to confeſs, that the *Hebrews* in Reality have often imitated the *Egyptians*, and that reciprocally the *Egyptians* have likewiſe ſometimes copied after the *Hebrews*: That the *Egyptians* having a different Turn of Mind, have upon many Occaſions kept at a Diſtance from the *Hebrews*, and eſtabliſhed religious Practices very different from theirs, with a View only of contradicting them, and gratifying their Animoſity and Antipathy. In like Manner we have great Reaſon to believe, that the Practices of the *Moſaick* Laws, which are contrary to the Idolatry of the *Egyptians*, their Superſtitions, and religious Obſervances, were not inſtituted without Deſign, and that the Legiſlator of the *Jews* intended to cure the *Iſraelites* of their Proneneſs to Idolatry, and ſet Barriers to the evil Habits which they had contracted in *Egypt*. As the *Hebrew* People were, as we may ſay, formed in *Egypt*, and Idolatry was very ancient in this Countrey, there can be reaſonably no Queſtion made, but that they there took up their violent Paſſion for Idols; and that *Moſes*, who was no Stranger to their evil Diſpoſition in this Reſpect, was very careful to provide ſome powerful Remedies againſt it. As to other Laws, whether judicial or ceremonial, we may believe that he acted according to his Prudence, in retain-

[a] Vide Spencer. de legib. Hebræor. ritualib. l. iii. Differt. 1, &c. & Marſham. Canon. Egypti Chronol. Sæculo 9. Kircher. Propyl. c. 2.

ing what might be useful in those of the *Egyptians*, in rectifying such as might be made good, and by enacting contrary Laws, in Order to suppress such as were opposite to Justice, Charity, Reason, or even to the Interest of his People.

[Heb. x. 1. Heb. vii. 19.] The Law of *Moses* being the Shadow only of Things to come, and bringing nothing to its Perfection, as Saint *Paul* says, it was necessary that *Jesus Christ* should complete what was imperfect in it, should reform the Abuses which it tolerated, and should fulfill what that only promised and typified. This is in Reality what he has executed with great Perfection. He declares in the Gospel, [Math. v. 17.] that he came not to destroy the Law, but to perfect it. He has explained, modified, and restrained the Law of *Moses*, and particularly the Explanations which the *Rabbins* and Masters in *Israel* had made of it; Explanations, which were rather Corruptions, than Illustrations of the Law. Saint *Paul* hath, in some Sort, finished what our Saviour had but begun; or rather he hath set that in its full Light, which his Master only intimated, and gave a Glympse of. As that the Law of *Moses* is in some Sort abrogated by the Gospel, that since the Death of the *Messiah* the legal Ceremonies are of no Use or Obligation; that we are no longer under the Yoke of the Law, but under [Rom. vi. 14.] Grace; that *Jesus Christ* hath procured for us the Liberty of Sons, instead of the Spirit of Bondage, which reigned under the Old [Rom. viii. 21. Gal. iv. 31. v. 13.] Testament: In a Word, that it is neither the Law nor the Works of it, that justify us, but Faith animated by Charity, and accompanied with good moral Works. [Rom. iii. 20. Gal. ii. 16.] As to the rest, when we say, that the Gospel hath rescued us from the Yoke of the Law, we understand only the Precepts of the Ceremonial and judicial Law, and not those moral Precepts, the Obligation whereof is indispensable, and the Observation whereof is still much more perfect, and more extensive in the Law of Grace, than it was under the Old Law.

As to the particular Laws of *Moses*, they who would see them in their full Extent may consult the Articles of this Dictionary, where they are treated of; for Example, *Passover, Sabbath, Blasphemy, Adultery, Sacrifices, Burnt-Offerings*, &c. We shall here only give a short Abridgment of the Laws of *Moses*, such as may be found in our Preface upon *Deuteronomy*.

[Gen. i. i. Lev. xix. 11, 12, 13. Deut. xxvi. 16, 17. Ex. xx. 2. Deut. vi. 5. Deut. x. 12, and 20.] God the Creator of Heaven and Earth chooses the Race of *Abraham* for his peculiar People. He makes a solemn Covenant with them at *Sinai*, gives them the Law, and declares that he is the only God, that he alone will be adored, loved and served. He requires all the Love and Application, the whole Heart of those who are his, and belong to him. As he is jealous of his Glory, and severe in punishing, as well as merciful towards his Servants, and faithful in his Promises: He threatens to punish the Children for their Fathers to the third and fourth Generation; but then he promises to shew Mercy unto them who fear him to a Thousand Generations. He enjoins Men to swear by his Name, when they are obliged to swear; and forbids to swear ever by strange Gods, and even to pronounce their Names, much more to adore them, and represent them under Figures of Animals, Birds, Fishes, or Stars. [Exod. x. 5, 6, and xxxiv. 6, 7. Deut. v. 9, 10. and vi. 15. Deut. vi. 13. and x. 20.] Blasphemy against God is punished with Death, [Ex. xxiii. 13.] and vain Swearing, Lying and Calumny, are condemned as Insults upon Truth, and the sacred Name of God. [Ibid. Ex. xx. 3, 4. Ex. xx. 4. Lev. xxiv. 11.] It is allowable not to make any Vows to the Lord; but as soon as they are made, there is to be no Delay in performing them; if any defer paying them, God will revenge it, and impute this Delay to them as a Sin. [Ex. xx. 7. Deut. v. 11. Deut. xxiii. 21.] He condemns those who tempt him, and question his supreme Power, those who consult Magicians, Soothsayers, false Prophets, and Fortune-Tellers; in a Word, he detests all Sorts of Divinations, Witchcraft, Superstitions, Magick, Sorcery, and Omens. [Lev. xxv. 1. and Numb. xxx. Deut. vi. 16.] He requires a pure and sincere Worship without a Mixture of any strange Worship, that no Notice should be taken of Dreams, that they should not cut their Hair round in Honour of any false Gods, as Idolaters do; that they should make no Marks or Incisions upon their Bodies; that Magicians should be punished with Death, and they who have a Familiar Spirit, and such false Prophets, as would induce the People to be guilty of Idolatry. [Lev. xix. 31. xx. 6. 27. xxii. 13. Deut. xviii. 10. Deut. xviii. 13. Lev. xix. 26. Ibid. 27, 28, 29.] In general, Idolatry, they who sollicit others to it, and the Cities which fall under the Guilt of it, are devoted to the Curse and Death. [Lev. xx. 27. Deut. xviii. 10.] Prohibitions upon Pain of Death against imitating Idolaters in their Mourning; against making Use at any Time of the anointing Oil or Perfume used in the Temple; an Order to keep themselves always pure and holy, as being the Children, Servants and People of an holy God; to study Night and Day his holy Law, to meditate upon it, to wear it upon their Wrists, and upon their Foreheads, and to write it upon the Door Posts. [Ex. xxii. 20. xxiii. 24, 25. xxiv. 16. Lev. xix. 4. Deut. iv. 16, 17. xiii. 6. 10. and xvii 3. Deut. xiv. 1, 2. Ex. xxx. 33. Ex. xxii. 31. Deut. vi. 7, 8, 9. xi. 20.]

In the Wilderness God ordained, that they should set up a Tent for him, as for the Monarch of *Israel*, who marched amidst his People; that every one should contribute to this Work; that the Priests alone should serve in it, and come near it; that Sacrifices should be offered, and Altars erected to him in this Place only: [Ex. xxiii. 3. and xxv. 5. Numb. xviii. 4. Deut. xii. 14.] That all the Beasts which should be killed, either within or without the Camp, should be presented at the Door of the Tabernacle, under Pain, upon the Conteveners of this Order, of being treated as Murderers: And when the People of *Israel* should come into the promised Land, they [Lev. xvii. 3, 4.] should go three Times every Year to the Temple,

[Ex. xxiii. 14. xxxiv. 20. Deut. xv.] Temple, there to pay their Homage to their Lord in the Place, which should be chosen and appointed by God himself; and withal should not appear there with empty Hands. That they should take Care how they imitated the *Canaanites* in the Worship which they paid him, of erecting Statues and Altars to him, and of planting consecrated Groves, even about the Altar belonging to [Deut. xvi. 21, 22.] his Temple. He requires his People to bring the First-Fruits and Tenths, which he appointed for the Subsistence and Support [Ex. xxii. 29, 30. Deut. xxxi. 1, 2.] of his Priests and Servants; and as a Mark of their Dependance and Servitude they should present them to the Ministers of the [Deut. xxv. 4, 5. iv.] Lord, with this Declaration. *I profess this Day unto the Lord thy God, that I am come unto the Countrey which the Lord sware unto our Fathers for to give us.* And when the Priest had taken the Basket, wherein were the First-Fruits, the *Israelite* continued: *A Syrian ready to perish was my Father, and he went down into Egypt, and sojourned with a few, and became there a Nation great, mighty and populous. And the Egyptians evil intreated us and afflicted us, and laid upon us hard Bondage: And when we cried out unto the Lord God of our Fathers, the Lord heard our Voice, and looked on our Affliction, and our Labour, and our Oppression. And the Lord brought us forth out of Egypt with a mighty Hand, and with an outstretched Arm, and hath brought us into this Place, and given us a Land flowing with Milk and Honey. And now behold I have brought the first Fruits which thou, O Lord, hast given me.*

Besides the Tythes and First-Fruits which were offered him, he required them to come every Year, and make religious Feasts in his [Deut. xiv. 23, 24.] Temples; upon which Occasion they rejoyced before him, and invited the Levite, the Poor, the Widow, and the Orphan. At these Feasts the following Prayer or Declaration was made before the Lord. [Deut. xxvi. 13, 14.] *I have brought away the hallowed Things out of mine House, and also have given them unto the Levite, and unto the Stranger, to the Fatherless, and to the Widow, according to all thy Commandments which thou hast commanded me. I have not eat thereof in my Mourning, neither have I taken ought thereof for any unclean Use, nor given ought thereof for the Dead; but have hearkened to the Voice of the Lord my God. Look down therefore from thy holy Habitation, from Heaven, and bless thy People Israel, and the Land which thou hast given us, a Land that floweth with Milk and Honey.* Every three Years instead of coming to keep their Feasts in the Temple, they might make them every Man in the Place of his Residence.

The Priests had many Prerogatives, and different Employments, all very honourable. They alone served at the Altar, offered the Blood and Fat, and the other Part of the Sacrifices, which were consumed by the Fire upon the Altar. They alone entred the Holy to burn Incense there, to kindle the Lamps, and place the Shew-Bread every Sabbath Day. They had their Share of all the Peace-Offerings, and of all the Sin-Offerings; and for the Offerings of Bread and Liquors, as soon as a very small Quantity of them was once thrown into the Fire upon the Altar, the rest belonged to the Priest in waiting. The Priest had the right Shoulder and the Breast of the Peace-Offerings. [Lev. … L…] The Fat of the Sacrifice was burnt upon the Fire; and the Blood of it was poured down at the Foot of the Altar. The rest of the Flesh belonged to him, who gave the Victim. Of the Sin-Offerings, [V. 30, 31.] the Kidneys, the Rump, the Fat which covers the Intrails, the Caul above the Liver, and the Blood were offered to the Lord. All the rest belonged to the Priests. The [Lev. vii. 1, 2, 3.] Burnt-Offerings were consumed entirely upon the Fire, and the Priest had no Advantage besides the Skin of the Victim. The Flesh of all Peace-Offerings was eaten in private Houses, or in the Temple: They could use none of it but upon the Day of Sacrifice, or the next Day; if any Thing remained upon the third Day it was burnt. [Lev. vii. 18.] The Priests were not permitted to eat the Flesh of Sin-Offerings any where but in the Temple, they were not allowed to carry any of it out: But as to their Share of the Peace-Offerings, [Lev. vi. 20. vii. 6.] they might eat it in their Houses with their Wives and Children, as well as the First-Fruits, Tenths, First-born, Things devoted, and Offerings made unto the Lord. None but Sin-Offerings were reserved for [Lev. x. 14. Numb. xviii. 13. &c.] the Priests alone actually officiating in the Temple, and exempt from any Uncleanness. If a Priest eat any Thing hallowed during his Impurity, he was punished with Death. Neither the Hireling who was [Lev. xxii. 23, &c.] working at the Priest's House, nor any other Stranger, could partake of it; but the Priest's Slave might eat of it. The Priest's Daughter, as soon as she was married to a Man who was not of the sacerdotal Family, no longer partook of any hallowed Meats; but as soon as she was either a Widow or divorced, she might eat of them: Under the Name of Things hallowed were understood the Parts of the Peace-Offerings, or other Offerings made immediately at the Temple, and separated from what was offered upon the Altar: For the Tenths and First-Fruits, which were properly the Revenue of Priests, might be used indifferently like every other common and ordinary Food; otherwise what should the Priests and Levites have subsisted on during their casual or natural Impurities?

All the First-born, both of Men and [Exod. xiii. 1, 2. and xxxiv. 19, 20, 21. Numb. xviii. 16.] tame Beasts were the Lord's. The first-born of Men were redeemed with the Sum of five Shekels. The Firstlings likewise of Beasts, by their Nature unclean, such as the

Ass

Ass and Camel, were redeemed. The First-
ling of an Ass was exchanged for a Sheep;
it might likewise be redeemed for the Va-
V. 17, 18. lue of five Shekels: If it were not redeemed,
it was to be killed. Clean Beasts, such as
the Ox, the Sheep and the Goat, were not
redeemed: they were killed, the Fat of them
was offered on the Fire, and the Blood
poured out at the Foot of the Altar; all the
Lev. xix. rest remained to the Priests. The Fruits of
23, 24, 25. new planted Trees were esteemed unclean,
during the first four Years; after the fourth
Year all the Fruit was the Lords; and the
Numb. iii. fifth, the Proprietor began to taste of it.
41. The Lord, by the same Right whereby
he reserved the First-born of all *Israel* to
himself, chose the Tribe of *Levi* for his own
Service. This Tribe was given him as it
were in Exchange, and as a Compensation
for the First-born of all the other Tribes;
Lev. vi. and among the *Levites*, he chose the Fami-
10, 12, 13 ly of *Aaron* to exercise the Office of the
Priesthood. The other Branches of this
Tribe were subordinate to the Priests, and
imployed according as they were wanted by
them in the Exercise of their Ministry.
Wherefore the Priests served immediately at
the Altar, in the Holy and the Sanctuary:
They were to keep up the perpetual Fire
upon the Altar of Burnt-Offerings; and the
Office of the *Levites* was to guard the Doors
of the Temple, to play upon Instruments,
to flea the Victims, to prepare and bring
Wood to the Altar.

The High Priest had the particular Pri-
vilege of entring into the Sanctuary, which
was allowed to no other. He never went
into it but one Day in the Year, which was
Lev. xvi. that of the solemn Expiation. By Virtue of
Deut. xvii. his Office he was chief Judge, and Arbitra-
12, 13. tor of all Things relating to the Worship of
God and Religion. He was to spring from
a Woman of his own Tribe and Family,
married by his Father while she was in the
Lev. xxi. State of her Virginity. He was to be free
13. from those bodily Defects which excluded
Persons from the Dignity of High Priest.
Lev. xxi. God was pleased to annex the Oracle of
17, 18. Truth to his Person; and when the High
Priest was cloathed in the Ornaments be-
longing to his Dignity, he gave Answers in
God's Name, by Means of the *Urim* and
1 Sam. *Thummim*, which were in his Pectoral. He
xxiii. 9. was forbidden to mourn for the Dead, with-
and xxx. 7.
Lev. xxi. out an Exception even of his own Father.
10, 11, 12. He never went into any Place where there
was a dead Person, for fear of contracting
Lev. x. 6. some Pollution. The inferior Priests might
and xxi. be present at the Funerals of their Fathers
2, 3, 4. or Mothers, their Children or their Brothers,
but not of other Persons, not even of the
Prince of their People. As for the *Levites*,
they are not distinguished from other *Isra-
elites* with Respect to Funerals. The Priests
lived in a State of Continency all the Time
they were employed in the Service of the
Temple. They then abstained from Wine,
and all Pollutions. They were barefoot in Lev. x. 9.
the Temple, they lay there, they eat there, Vide ibid.
and did not wear their Formalities out of Ad. Exod.
it. The Habit of common Priests and *Le-* xl. 29, 30.
*vites* was a Linnen Tunick, which reached
as low as their Feet, and a Linnen Bonnet Exod.
with which they covered their Heads. They xxviii. 40,
wore no Hair or Beard upon the upper Lip. 42.
Their Girdle and their Drawers were, as
well as the rest, of Linnen.

The High Priest's Habit was more magni-
ficent. He had upon his Loins a pair of Ex. xxviii.
Drawers made of fine Linnen, and upon his
Flesh a Linnen Tunick of a particular Tex-
ture: Over the Tunick he wore a long Robe
of azure Colour; it was probably without
Sleeves, and all smooth. At the Bottom was
a Border of gold Bells, and Pomegranates
wrought with Threads of diverse Colours,
disposed near one another, first a Pomegra-
nate, then a Bell, and so on. This Robe
was tied about with a Girdle of different
Colours, wrought artfully by the Embroi-
derer. This the Scripture calls *Ephod*. This
*Ephod* consisted of two Ribbons of some
precious Substance, and curious Workman-
ship, which descended from above the Shoul-
ders before and behind, and meeting before
upon the Stomach, served as a Girdle to
the Robe we have been speaking of. The
Ephod was adorned upon the Shoulders with
two precious Stones, on each whereof were
graven the Names of six Tribes of the *Isra-
elites*: And upon the Breast, where the two
Ribbons cross one another, was the *Ratio-
nal*, which was a square Piece, six Inches
large, on which twelve precious Stones were
fastened, upon each whereof was written the
Name of the twelve Sons of *Israel*, accord-
ing to the Order of their Birth.

The Priests could not marry a Woman of
a wicked Life, nor a Prostitute, nor a Wo-
man divorced by another Man. If a Priest's Lev. xxi.
Daughter was guilty of Incontinency, she 7, 8.
was burnt alive, because she violated the V. 9.
Name of her Father. The Priests were not
permitted to offer Incense with strange Fire.
We know what it cost *Nadab* and *Abihu*
for attempting it. In all Sacrifices the Priests Lev. x. 1, 2.
made Use of Salt, but never offered any Oil Lev. ii. 13.
or Leaven with them; They were the Per- and Num. xv.
sons who furnished Materials for the Shew- Lev. ii. 11.
Bread, which they served every Sabbath Day
upon the golden Table in the Holy; they Lev. xxiv.
kneaded and baked it themselves, and eat 5, &c.
the old, when they placed new in the Room
of it: It was at their Expence likewise that Numb. xv.
the perpetual Burnt-offering was offered
Morning and Evening, and the Libations Exod. xxix.
which accompanied it. Many Defects like-
wise are enumerated, which excluded from Numb. xxviii. 3.
the Priesthood, and many Defects in the
several Victims, which rendered them im- Lev. xxi. 17, 18.
pure and unfit for Sacrifices. They may be Lev. xxii.
all seen in our Comment. 18, 19, 20.

God assigned no Inheritances in Estate and Lands to the Priests and Levites, but provided [Numb. xviii. 20, 21.] for their Subsistence by Tythes, First-Fruits, Offerings, and Parts of the several Victims mentioned by us, which were given to them. These they had in Lieu of Land, and with them were very much at their Ease. He provided also for their Dwelling, by assigning eight and forty Cities for their Habitation. They possessed within the Precincts of these Cities, not above the Length of a Thousand Cubits beyond the Walls. The Houses in these Cities, which belonged [Numb. xxxv. 13.] to the *Levites* were enjoyed in the same Manner as the Lands of the *Israelites*: They might be redeemed for ever, and in the Jubilee Year they returned to their first Owners, unless they were redeemed before. Of the eight and forty Cities belonging to the *Levites*, six were appointed for Sanctuaries to those who had committed any involuntary Murder. The Priests had thirteen for [Numb. xxxv. 6. Joshua xx. 7, 8. Josh. xxi. 19, &c.] their Share, all the rest were the *Levites*. God ordained also, that in all the Cities some Part of the Paste which was kneaded should be presented to the *Levites*. The Learned fixed this Portion to more than the fortieth, and less than the sixtieth Part of the Lump which was baked. Moreover, as often as any Beasts were killed, a Present was made to them of the Shoulder, the Maw and the two Cheeks. They had like- [Deut. xviii. 3.] wise Part of the Wool when the Sheep were sheered. [Ib. V. 4.] And in military Expeditions they had always a good Share of the Spoil given them, though they were not in the Battle. There were generally some Priests in the [Numb. xxxi. 30.] Armies of the *Hebrews*. Their Office was to sound the Trumpets, and to pronounce [Numb. x. 8, 9.] these Words at the Head of the Army. *Hear, O Israel, you approach this Day unto Battle against your Enemies; fear not, for the Lord your God is he that goeth with you, to fight for you against your Enemies, to save you.* [Deut. xx. 3, 4.] When the Ark of the Covenant was brought to the Camp, the Priests were charged with it, and guarded it. The High [Sam. iv. 4. and xiv. 18. and 2 Sam. xv. 24, 25.] Priest was often in it with his sacred Ornaments, that he might consult the Lord concerning what was to be done.

When private Persons made any Entertainments in the Temple, or in particular Cities, the *Levites* were generally invited. The Lord in twenty Places charges the *Hebrews* not to forget the *Levites* in their Rejoycings. Remember, says he to them, the *Levite* who is within the Circuit of your Cities, and consider that he has no Inheritance in the Land. [Deut. xii. 18, 19. & passim.] They received the Tythe, not only of Grains and Fruits in the Countrey, but likewise of Cattle. They had the Tythe of the Herd, or of the Flock as it [Lev. xxvii. 30, 31, 32.] came, be it what it would, without making any Choice. If any one had a Mind to redeem his Tythe, he added the fifth Part above the Value of the Thing. [V. 31.]

After that the *Levites* had received all the First-Fruits and Tenths, they separated the tenth Part of them for the Priests. The Priests and *Levites* served quarterly in the [Numb. xviii. 26.] Temple. They entred into the sacred Ministry at the Age of five and twenty or thirty, and were excused from performing the Offices of it at fifty. In *David's* Time their Order was changed, and they were received [Numb. viii. 24. and Numb. iv. 3.] into the Temple at the Age of twenty. If a *Levite* thought fit to quit the Place of his Abode, with a Design of giving himself up for ever to the Service of God's House, he was received there, and was supported out of the Revenues, and common and daily Offerings. [Deut. xviii. 6.]

One of the principal Functions of the Priests and *Levites*, next to the Sacrifices and Service of the Temple, was the Instruction of the People. They were obliged to read the Law solemnly in an Assembly of the whole Nation, upon the great Day of Expiation. The King, upon his Elevation to [Deut. xxxi. 10, 11.] the Throne, received the Volume of the Law from their Hands, which he caused to [Deut. xvii. 18.] be transcribed for his Use. In the Decision of perplexed and difficult Affairs Recourse [Deut. xvii. 8, 9, 10.] was had to the Priests; it was ordained upon these Occasions, that the High Priest should be obeyed on Pain of Death. The Distinction of different Sorts of Leprosies, [Deut. xvii. 12, 13. Lev. xiii. xiv.] the Expiation of any Murder, the Author whereof was not discovered, the Causes of Divorce, the Waters of Jealousy, every [Numb. xxi. 5.] Thing relating to the Vows of the *Nazarites* came under their Cognizance. They [Numb. v. 14, 15.] blessed the People solemnly, and called upon [Numb. vi. 20, 21.] the Name of the Lord for them. The *Hebrews* had several Sorts of Sacrifices. The [Numb. vi. 23, 24, 25.] Burnt-Offering was the most perfect: In this they burnt the whole Flesh of the Animal, after they had first taken out the Entrails and flead it. The Peace-Offering was either to obtain Favours, or to be thankful for those which were received, or it was made only to acknowledge the Greatness and supreme Dominion of God. The Blood and Fat of the Peace-Offering was offered to God; the Priest had the Shoulder and the Breast, and the Remainder of the Victim was left to the particular Person whom it belonged to. In the Sin-Offering there was nothing left for him who provided the Sacrifice. The Fat which covers the Intestins, the Caul over the Liver, and the Kidneys were burnt, and the Blood was poured out at the Foot of the Altar; the rest belonged to the Priest. None but Bulls, Cows, Calves, Rams, Ewes, Weathers, He and She-Goats, and Kids were offered. There were likewise certain expiatory Sacrifices wherein Birds were offered. Upon these Occasions one was generally killed, and the other suffered to fly away. Sacrifices of this Kind took Place only in the Expiation of a Leper, who was healed, and in that of a [Lev. xiv. 4.] Man,

Man, who having ſworn raſhly to do ſomething, [Lev. v. 6, 7.] had forgot to do it. It would be almoſt impoſſible to relate here particularly all the Ceremonies attending the Sacrifices. The firſt Chapters of *Leviticus* may be conſulted in this Matter. The three principal Feſtivals of the *Iſraelites*, and at which all the Males were to be preſent, from twelve Years of Age and upwards, were thoſe of the Paſſover, Pentecoſt, and Tabernacles or Tents. The firſt was inſtituted in Memory of the deſtroying Angel's Paſſage who killed the Firſt-born of the *Egyptians*, and ſpared thoſe of the *Hebrews*, the Night in which they departed out of *Egypt*. That which diſtinguiſhed this Feſtival, was a Sheaf of the firſt Barley, which was preſented with Ceremony in the Temple, as the Firſt-Fruits of the Barley-Harveſt, which was to [Lev. xxiii 10.] begin immediately after the Feaſt. There was none but unleavened Bread uſed during the ſeven Days Solemnity; and in the Evening on which the Feaſt began, there was a Lamb or Kid of a Year old eaten with bitter Herbs in every Family, or Aſſembly of [V. 8, 9, &c.] ten or fifteen Perſons. This was a Sacrifice of a particular Form. The Blood of it only was preſented at the Foot of the Altar. It was to be eat roaſted, and no otherwiſe dreſſed, it was not lawful to break the Bones, in Order to extract the Marrow. It was at the ſame Time a Sacrifice of Thankſgiving, and recalled to the Remembrance of the *Hebrews* their Deliverance out of *Egypt*. There were ſeveral Sacrifices peculiar to this Feaſt which we do not here particularly [Numb. xxviii. 19, &c.] mention. The Paſſover with all its Formalities was ordained to be obſerved, under the Penalty of being extirpated from among [Numb. ix. 13. Ex. xii. 19.] his People. If any particular Perſons were not in a Condition to celebrate the Paſſover upon the fourteenth Day of the firſt Month, by Reaſon of ſome Uncleanneſs, which might hinder them; or becauſe of Abſence, and their being upon a Journey, they were permitted to keep it on the fourteenth Day of [Numb. ix. 6.] the ſecond Month; which however was no Obſtruction to their abſtaining from leavened Bread, at the Time of the firſt Paſſover, in what Place ſoever, and what Condition ſoever they were in.

The Pentecoſt was celebrated fifty Days [Ex. xxiii. 16. and xxiv. 22. Lev. xxiii 17.] after the Feaſt of Paſſover. In this Solemnity they offered two Loaves of new Wheat as the Firſt-Fruits of the Harveſt, which begun after this Ceremony. It was inſtituted in Order to preſerve the Memory of the ſolemn Covenant, which the Lord had made with *Iſrael* at *Sinai*, when he gave them his Law. The extraordinary Sacrifices [Vide Numb. xxviii. 26, 27. collatum cum xxviii. 12, 20.] which were then offered, were the ſame as thoſe which were offered in the Paſſover.

The third ſolemn Feaſt of the *Hebrews* [Numb. xxix. 12.] was that of Tents or Tabernacles, which was celebrated at the End of the civil Year with Thankſgivings for all the Favours obtained from God, during the whole Courſe of the Year, and particularly in the Times of Harveſt and Vintage. All the People [Ex. xxiii. 16.] then lodged under Tents made of Branches of Trees, in Memory of their Journey through the Wilderneſs, where their Fore- [Lev. xxiii 40, 43.] fathers ſpent forty Years, without having any other Habitations than Tents. There were particular Sacrifices for this Feaſt which [Lev. xxiii. 37. and Numb. xxix. 13, 14. &c.] laſted ſeven Days.

The tenth Day of the ſeventh Month in the ſacred Year, which was the firſt of the civil Year, was a ſolemn Day, ſpent in Faſting, Repentance, and Mortification. It [Numb. xxix. 7.] was appointed upon Pain of Death, for every one to afflict his Soul with Faſting on this Day. An Atonement was made for all the People with particular Sacrifices; among the reſt, of two Goats, one whereof [Lev. xvi. 6, 7.] was ſet at Liberty, and called *Azazel*, and the other was ſacrificed for the Sins of the People, and burnt without the Camp. Upon this Day the High Prieſt entred into the Sanctuary, to purify it with the Blood of a young Bullock which he had ſacrificed, and afterwards with that of a Goat offered up for the Sins of the People. Some believed, [Numb. xxix. 16.] that on the ſame Day the red Heifer was ſacrificed, in Order to ſave the Aſhes of it, which were made Uſe of in purifying thoſe who were polluted by Funerals.

Every firſt Day of the Month was a Feaſt Day; but they were not obliged to reſt upon thoſe Days. Some particular Sacrifices were then offered, and then Feſtivals were be- [Numb. xxviii. 11.] gun with the Sound of Trumpets. The firſt Day of the firſt Month in the civil Year, which was the ſeventh of their Eccleſiaſtical Year, is called in particular the Feaſt of Trumpets; becauſe the Beginning of the [Numb. xxix. 1. &c.] Year was then publiſhed by Sound of Trumpets, with a particular Solemnity.

The Sabbath Day is the moſt antient of all the Feſtivals that we know of in Scripture; God ſanctified this Day after the Work of the Creation. *Moſes* publiſhed the Com- [Gen. ii. 2.] mand relating to it, ſoon after the Departure out of *Egypt*, before the *Hebrews* came [Ex. xvi. 23, 29.] to *Sinai*. God enjoins Reſt upon this Day, [Ex. xxxi. 15. Numb. xv. 32.] upon Pain of Death: He does not allow even of the kindling a Fire, or dreſſing any Thing to eat; and he extends the Command of Reſt to the very Beaſts and Slaves. He [Ex. xxxv. 3.] requires this whole Day to be employed in his Service, in praiſing him, and ſtudying his holy Law. There were particular Sa- [Ex. xx. 6. Numb. xxviii. 9.] crifices for the Sabbath, as well as for other Feaſts.

Beſides all theſe Feaſts, which were obſerved in the Courſe of the Year, and laſted at moſt but ſeven Days, there were others of a much longer Duration, which were celebrated at the End of a certain Number of Years.

The firſt of theſe Feaſts was the Sabbatical

cal Year, wherein it was forbidden to cultivate the Earth, and all were enjoined to leave the Fruits of the Field to the Stranger, the Poor, the Orphan, and wild Beasts; to set the *Hebrew* Slaves at Liberty, to remit all Debts, to read the Law in a solemn Manner. This Law seemed to be against good Policy; but God had superior Views in it. He intended hereby to preserve the Equality of Riches and Conditions among the *Hebrews*, to prevent the Oppression of the Weak, to keep up the Memory of the Creation of the World, which began to be blotted out of the Minds of Men, to make his People sensible of their absolute Dependance upon God. With the same Design he ordained every fiftieth, or rather every forty ninth Year, which is named the Jubilee Year, the Privileges whereof were still greater than those of the Sabbatical Year. In the Jubilee Year, not only the Earth was suffered to rest, and no Cultivation of it allowed, Slaves were set at Liberty, and Debts forgiven; but likewise all Lands and Inheritances returned to the respective Tribe, Family and Property of those who were obliged to alienate them. This Year began about the Month of *September*, and ended in the same. It was proclaimed by Sound of Trumpets in a very solemn Manner. God thereby made it appear, that he was the absolute Lord of the Soil, and of the whole Countrey, of the Persons and Liberties of his People. And that he might not put their Confidence to too great Trials, by forbidding them to cultivate the Earth for the whole Year, and commanding every Thing which it produced of itself to be common to all, even to Beasts, he engages to bless every sixth, and forty eighth Year, in so remarkable a Manner, that it should suffice for three Years Provisions.

Ex. xxiii 10, 11. and Lev. xxv. 1, 2, &c. Deut. xv. 2. Ex xxi. 2. Deut. xxii 10, 11.

Lev. v. viii, &c.

Ibid. V. 21.

The Rules prescribed by *Moses* to the King, whom the *Israelites* might at any Time choose, are different from those which *Samuel* calls *the King's Right*. The King, according to *Moses*, was to be elected by the People, as the Lord should appoint; he was to be chosen out of the Number of his Brethren, not from among Strangers. The Prince was forbid to multiply the Number of his Horses, and oblige the People to return into *Egypt* to buy any there, to have too many Wives who might seduce his Heart, and have too great an Ascendant over him, to heap up too much Gold and Silver, and to exalt himself with Pride above his Brethren. Lastly, God commands him to take a Copy of the Law, to read it every Day of his Life, and not to depart from it, either to the right Hand, or the left. *Samuel* speaking of the King's Right, tells the *Israelites*, "The King whom you shall "choose, will take your Sons, and appoint "them for himself, for his Chariots, and "to be his Horsemen, and some shall run "before his Chariots. And he will appoint "him Captains over Thousands, and Cap-"tains over Fifties, and will set them to "ear his Ground, and to reap his Harvest, "and to make his Instruments of War, and "Instruments of his Chariots. And he will "take your Daughters to be Confectioners, "and to be Cooks and Bakers. And he will "take your Fields, and your Vineyards, "and your Olive-yards, even the best of "them, and give them to his Servants. "And he will take the Tenth of your Seed, "and of your Vineyards and give to his Of-"ficers, and to his Servants. And he will "take your Men Servants and your Maid "Servants, and your goodliest young Men "and your Asses, and put them to his "Work. He will take the Tenth of your "Sheep, and ye shall be his Servants."

Deut. xvii. 14 20. 1 Sam. viii. 11.

War was the principal Duty of the King of *Israel*. There was a great Difference between the Wars commanded against the *Canaanites*, and those undertaken to make Conquests, or for other Reasons of State against foreign Countries. They first made Offers of Peace to those whom they intended to attack; just and equitable Conditions were proposed to them, according to the Nature of Affairs and Circumstances: If they refused these Conditions, they made War upon them: If they besieged a City, when the Siege was long, and it was necessary to encompass it with Trenches, and take it with the Help of Towers and Terrasses raised against the Walls, as was then the Custom, it was forbidden to cut down Fruit Trees, and to ravage the Countrey, in Order to make these Machines and Terrasses. If the City was taken by Assault, all the Men were put to the Sword, and the Women and Children, Beasts and Moveables were reserved; they belonged all to the Conquerors, and were divided among the whole Army. But if it were a City of the *Canaanites*, every living Thing was generally put to Death, Men, Women, and Children.

Deut. xx. 11.

V. 19, 20.

If they were to fight a set Battle, before the Combat, a Priest at the Head of the Army encouraged those who were to engage, by promising them God's Assistance. Afterwards the General and Officers went about, proclaiming at the Head of each Troop, that they who had built a new House, or planted a new Vineyard, or lately married a Wife, should return home, lest if they died in the War another should enjoy the Fruit of their Labours, or take the Wife, whom they had married. After these Declarations published at the Head of every Troop, Proclamation was made to the whole Army, that if any one wanted Courage, and feared Danger, he might return, lest he should spread the Terror which he was seized with among his Brethren.

Deut. xx. 16, 17.

Deut. xx. 2.

Deut. xxiv. 5.

Deut. xx. 8, 9.

The Spoil taken by the Enemy was divided equally by the General among all the

Soldiers, those who were, as well as those who were not in the Battle, but remained as a Guard to the Camp, and had the Care of the Booty, when taken. [1 Sam. xxx. 24.] *Moses* resolved upon making a Partition of the Spoil taken from the *Midianites* among the Soldiers, who were in the Action, and all the People, who were then in the Plains of *Moab*; because at that Time all *Israel* was looked upon as one Army only: The Spoil was purified before it was brought to the Camp. This was performed after the following Manner. Metals, and every Thing that could resist Fire passed through the Flames. Habits, and other Things, which could not be exposed to the Flame, were purified with the Water of Atonement. The Women, who were at any Time taken in Wars made against the *Canaanites*, became Slaves to the Conqueror. If a Soldier had a Mind to marry one of his Captives, [Deut. xxi. 10, 11, &c.] he carried her home to his own House, she cut her Hair, and pared her Nails, and quitted the Cloaths she wore when she was taken, and continued a whole Month in Mourning, lamenting the Loss of her Father and Mother, after which the *Israelite* might marry her. But if he afterwards grew weary of her, he was obliged to send her away free without selling her, or detaining her forcibly as a Slave.

The God of *Israel* and his Priests had their Share in the Spoils taken from the Enemy. In the War against the *Midianites*, God ordained that one Animal in five Hundred, both Men and Beasts taken in the Party which engaged, should be set apart and given to the Priests; and that besides this, out of that Part of the Spoil which was given to all the People, the fiftieth of all Animals should be chosen for the *Levites*. The General had likewise his Share distinct, as we see in the Instance of *David* and *Gideon*. [1 Sam. xxx. Judg. viii. 24.] In the same War with the *Midianites* lately mentioned, the Generals of the *Israelites* made a Present to the Lord of the Bracelets and Gold Rings, which they had taken, with an Intention probably to acknowledge him as the Head and Conductor of this Enterprize. [Numb. xxxi. 49, 50.]

Great Order and Discipline was observed in the Camp of *Israel*: We see in what Manner the Tribes were disposed about the Tabernacle in the Wilderness, and the Order which was observed in their Marches. [Numb. ii.] They were particularly careful to keep themselves pure: Women were not allowed to be then in Expeditions, and even they to whom any Thing happened in their Sleep, were obliged to depart out of the Camp, and did not return till Evening, after they were purified and had washed themselves and their Cloaths. [Deut. xxiii. 10, 11, &c.] Every Soldier carried a Stake at his Girdle, to dig a Hole with in the Earth, when he went out of the Camp for his natural Occasions. After the Battle, [Ibid. V. 13, 14.] the Soldiers did not enter again into the Camp till seven Days were passed, because of the Pollutions contracted by touching the Dead. They purified themselves, and washed their Bodies and their Cloaths, before [Numb. xxx. 19, 20, 24.] they enter'd it again. This was practised in the War against the *Midianites*, and probably upon all the like Occasions. But when the whole Army had been engaged, this Precept could not be observed, since they were all thought impure, and the clean were not to be distinguished from the unclean.

We are not perfectly acquainted with the Polity of the *Hebrews*; we have discoursed in a particular Dissertation concerning the Manner of their administring Justice, and have mentioned which were their principal Tribunals. The King and the High Priest were the two first Judges of the Nation. *Give us a King to judge us*, said the *Israelites* to *Samuel*. [Sam. viii. 5.] The High Priest is appointed by *Moses* to be Judge in the last Resort of all the most difficult Affairs. Besides [Deut. xvi. 10, 11, 12, 13.] this, there were Judges in all the Cities, or in all the Gates, according to the Expression of Scripture; [Deut. xvi. 18. Ex. [illegible] 28.] because Justice was administred at the City Gates. *Moses* requires great Respect to be paid to Judges and Magistrates. *You shall not speak Evil of the Gods*, says the Scripture [p], *and you shall do no Violence to the Prince of the People.* Princes, Judges and Magistrates were called *Elohim*, a Name given sometimes to God. Judges were looked upon as God's Vicegerents, with the Lord seated in the midst of them.

It was ordained that Judges should be uncorrupt, and receive no Presents, which are sufficient to bribe the most Upright, and to pervert the best Men. That they [Ex. xxiii. 8.] should not follow a Multitude to do Evil. That they should not acquiesce in the Opinion of the Majority to do an Act of [Ex. xxiii. 2. 3. 7. 9.] Injustice. That Compassion for the Poor should not hinder them from acquitting themselves of their Duty. That they should not wrong the Innocent, nor the Stranger. That they should judge without Respect to Persons. That neither Fear [Lev. xix. 15. Vide Deut. xvi. 18, 19, 20.] of the Rich, nor Compassion for the Poor, should affect them, when they were to pronounce an equitable Judgment. That the Father should not be punished for the Son, nor the Son for the Father. That in [Deut. xxiv. 16.] inflicting Punishments they should not proceed with the utmost Rigour. That the Bodies of Persons executed should not be left upon the Gibbet after Sun-set. That they [Deut. xxi. 22, 23.] who were condemned to be scourged or beaten, should not receive above forty Blows. [Deut. xxv. 2, 3.] That false Witnesses and Slanderers should be punished with Severity. That they should undergo the Punishment of that Crime

[p] Ps. lxxxi. 1. Deus stetit in Synagoga Deorum in medio autem Deos, (or Deorum) dijudicat.

[Deut. xix. 18, 19. Vide etiam Levit. xix. 16.] which they imputed to their Brethren. That they should be treated without Mercy, Life for Life, Tooth for Tooth, Eye for Eye. That no one should be condemned upon the Testimony of a single Evidence: That two or three Witnesses should always be required before they proceeded to give Sentence against the Person accused. [Deut. xix. 16, 17.]

Till the Time of the Law, Fathers and Mothers were the sole Judges of their Children. *Moses* limits this Authority, and transfers it to Judges; but he enjoins the latter to put to Death those Children, who should give injurious Language to their Fathers and Mothers, should strike them, [Lev. xx. 19. Ex. xxi. 15. Deut. xxi. 18, 19.] should be rebellious, disobedient and debauched. They were put to Death upon the bare Complaints of their Parents. The Law has made no Provision against Parricides, as if that had been thought to be a Crime impossible. Fathers are forbidden to make their Children pass through the Fire in Honour of the false God *Moloch*. [Lev. xviii. 21. and xx. 11 Deut. xviii. 10.] Children are ordered to shew a perfect Submission to those who gave them Life. In Case [Ex. x. 12.] of extreme Necessity, a Father may sell his Children for Slaves. When he sold his Daughter, it was always with a Presumption that she would be his or his Son's Wife who bought her. If this did not happen, [See Ex. xxi. 7, 8, 9.] the Master could not keep her, merely as a Slave: If he did not like her, he was to set her at Liberty. In general, Fathers commonly sold their Daughters to those who married them; marrying and buying a Woman was the same Thing.

Voluntary Murder was punished with [Ex. xx. 13. xi. 12, 13.] Death: But for casual and involuntary Murder, the Law appointed Cities of Refuge, whither they, who had fallen under this Misfortune, might retire. There were three of these Cities of Refuge on this, and three on the other Side of *Jordan*. He who fled thither gave immediately an Account of what had happened to the Judges of the City, whither he retreated. [Numb. xxxv. 23, 24. Deut. xix. 1, 2, &c.] Afterwards, if the Relations of the deceased Person required it, he was sent back under a Guard to the Place where the Affair happened, and if he were found guilty, and the Murder was declared voluntary, he was delivered to the deceased's Relations, in Order to be punished; if not, he was sent back again to the City of Refuge, where he continued, without going out of it, till the Death of the High Priest. If he were found out of the City by any of the dead Person's Relations, they might kill him with Impunity. These Laws are in [Ibid. V. 15.] Favour of the *Israelite* and Stranger. A voluntary Murderer was put to Death without Remission: The Relation of the deceased might kill him himself with Impunity, [Ibid. V. 9.] wheresoever he found him. No Money was allowed to be received in Order to the [Ibid. V. 31.] sparing of his Life: He was to be taken by Force even from the Altar, if he had fled thither for Refuge.

If two Men quarrelled, and one wounded his Companion, so that he was obliged to [Ex. xx. 14.] keep his Bed, and he walked afterwards with a Stick, he who struck him, was to be cleared upon paying the Physicians, and giving the wounded Person Satisfaction for his Loss of Time. He who killed his Slave [Ex. xxi. 19, 20.] was to be punished as a Murderer: But if he only wounded him, and the Slave lived two or three Days after it, the Master was not punishable, since the Slave was his, and if he lost him, he lost his Money. If in a Quarrel between two Persons, a Woman with Child should happen to be going across, and be wounded, so that she miscarried, though she did not dye; he who caused this Accident was to be fined at the Discretion of the Husband, and of Arbitrators appointed for this Purpose. But if the Mother died, the Murderer was to give Life for Life, Eye for Eye, Tooth for Tooth. If a Master beat out an Eye or Tooth of his Man Servant, or his Maid Servant, he was obliged, in the Way of Reparation, to set them at Liberty. If a Woman, while [Ex. xxi. 26.] her Husband was quarrelling with another Man, laid her Hands upon her Husband's Adversary, in that Part, which Modesty obliges to conceal, she was to have her Hands cut off.

If an Ox kill a Man or Woman with his [Ex. xxi. 28, 29, &c.] Horns, he shall be stoned, and his Flesh shall not be eaten. If an Ox had gored any [Ex. xxi. 28. Lev. xx. 10. Deut. v. 18. and xxii. 21, 22, 23, 24.] one before with his Horns, and the Owner of him upon Notice did not shut him up, and this Ox kill either Man or Woman, the Owner and the Ox shall both be put to Death. If the Owner has a Mind to redeem his Life, he may, paying whatever shall be demanded of him. If an Ox kill a Slave of either Sex, the Owner of the Beast shall give thirty Shekels to the Master of the Slave, and the Ox shall be stoned. If one Ox kills another, the surviving one shall be killed, and the Price shall be equally divided between the Owners of both; they shall likewise divide the Flesh of the Ox which has been killed. But if the Owner of the Ox which was the Aggressor, knew that he was used to gore with his Horns, and notwithstanding did not keep him in, he was to restore Ox for Ox, and the Beast which was killed was to be his. If a Man dig a Well or a Cistern, and does not cover it, and an Ox or an Ass fall into it, the Owner of the Cistern shall pay for the drowned Ox; but the Flesh shall be his.

Adultery was punished with Death, both [Lev. xviii. 6, 22, and xx. 11, 17.] in Man and Woman. If a young Woman, who is promised in Marriage, is violated in the Field by any Man, the Man alone shall die; but if this happen in the City, both shall be punished with Death. The Maid has

has no Excuse; she might have cried out, and desired Help, when this Violence was offered.

Incest was likewise punished with Death, [Ex. xxii. 19.] as well as Sodomy. And abominable Crimes [Lev. xviii. 22. xx. 11.] against Nature. Prostitution of either Sex was severely condemned in *Israel*; and it [Lev. xix. 29. Deut. xxiii. 18.] was very expresly forbidden to offer the Price of any immodest Intercourses at the Temple of the Lord. Whosoever dishon- [Ex. xxii. 16.] ours a Maiden, shall be obliged to marry [Deut. xxii. 1, 18.] her; or if the Father of the Damsel is unwilling to give her, he shall then pay as much as the young Woman could expect for her Dowry. If the Affair is brought before the Judges, and it appear that there was any Violence on his Part who corrupted her, the young Man shall pay a Fine of fifty Shekels to the Damsel's Father, shall marry her, and never have it in his Power to divorce her. [Lev. xx. 18. cum Lev. xv. 24.] The Husband is forbidden to come near his Wife during her ordinary Indispositions, upon Pain of Death, if the Matter be brought [Ex. xx. 17. Deut. v. 20.] before the Judges.

Although the Law does generally no more than regulate the outward Behaviour, and restrain Mens Hands, nevertheless it forbids evil Desires: It does not permit any one to covet anothers Wealth, his Wife, or his Cattle. It tolerates Divorces, and allows the Parties separated to marry, but not to come together again, when the Woman has been once married to another Man. All [Deut. xxiv. 1.] Acts of abominable Lasciviousness contrary to Nature, are probably described after an [Lev. xix. 19.] obscure Manner in these Words. *Thou shalt not let thy Cattle gender with divers Kinds: Thou shalt not sow thy Field with mingled Seed: Neither shall a Garment mingled with Linnen and Woollen come upon thee: Thou shalt not plough with the Ox and with the Ass*, and in those which forbid any Man to put on Womens Cloaths, or Women to dress [Deut. xxii. 5.] themselves in Mens.

The Law prohibited all Sort of Theft in [Ex. xx. 15.] general; but the Manner of making Satisfaction for different Sorts of Theft, is very different. To steal a Man who is free, with a Design of making him a Slave, or selling him for such, was a Crime liable to capital [Ex. xxi. 16. and Deut. xxiv. 8.] Punishment. If a Man steal an Ox, he shall pay five Times double, and for a Sheep [Ex. xxii. 1, 2, 3, 4.] four Times. But if these Beasts are found alive in the Possession of the Thief, he shall only pay double for them: Any one might with Impunity kill a Night Robber, surprized in making a Hole through a Wall: But if any one were to kill him in broad Day-Light, the Murderer is to be treated according to the Rigour of the Laws against Murderers. If a Thief have not wherewithal to make Restitution, he may be sold for this [Ex. xxii. 4. 5.] Purpose. He who has done any Man Damage in his Field or Vineyard, shall make good the Wrong, which he has done, out [Ex. xxii. 5. &c.] of his own Field or Vineyard. He shall in like Manner make Satisfaction, if the Harvest, Corn in the Field, or the Sheaves in the Barn are through his Fault set on Fire. If what one has lodged in Trust with another is lost, Restitution shall be made twofold by the Trustee, if he is convicted of Fraud; if not, he shall be cleared and dismissed upon taking his Oath before the Judges. He likewise who is trusted with the keeping of any Cattle, must be answerable for them. If the Thing be lost by his Fault or Negligence, he shall restore it: If it dies in his Hands, or is taken by the Enemy, he shall be obliged to affirm upon Oath, that it is not through his Fault, and shall be discharged from making Restitution: If it be stolen, he shall restore the Value. If it be taken by wild Beasts, let some Part of it be brought to the Owner of the Beast, and he shall be discharged from making Restitution. If the Beast be only borrowed or hired, and it dies in the Presence of the Proprietor, there is nothing due for it. If the Proprietor be absent, the Borrower is to make Restitution.

The Practice of Usury among the *Israelites* towards one another is severely condemned by the Law; but is tolerated when practised by them with Strangers. If the [Ex … Le… 37. Deut. xxiv. 19. 20.] Creditor had a Mind to take Pledges of his Debtor, he could not enter his House, but was to wait at the Door till the Debtor brought him something. He was not al- [Deut. xxiv. 10.] lowed to take at the same Time two Mill-Stones which were made Use of in grinding Corn, nor the Widow's Garment. If he [Deut. xxiv. 6.] had taken his Neighbour's Raiment or Covering, he was to restore it in the Evening, that his Brother might have wherewithal to cover himself in the Night. The Rich [Ex. xxii. 25.] were commanded not to refuse lending to the Poor, upon Pretence that they should receive no Profit from what was so lent. [Deut. xv. 8.] The *Hebrews* were to assist one another so effectually, that there should be no Poor in *Israel*. No one was to touch the Limits of [Ib. xv. 4.] his Neighbour's Field. In the Times of [Deut. xix. 14.] their Harvest and Vintage, they were not to be so exact in gathering up the Ears of Corn and the Grapes, as to leave none remaining for the Poor, who came after the Reapers and the Grape-gatherers. No one was to return and look after a Sheaf which he might have forgotten in the Field. In religious Feasts the Poor, the Stranger, the Widow, the Fatherless, and the Levite were [Lev. xix. 9, 10.] not to be neglected.

The Stranger particularly is very much [Deut. xxii. 9. Deut. xxiv. 19, 20.] recommended to the *Hebrews*. Oppress not a Stranger, says *Moses*, for ye know the Heart of a Stranger, seeing ye were Stran- [Ex. xxii. 21. xxiii. 9. Lev. xix. 33, 34. Deut. x. 18.] gers in the Land of *Egypt*. God requires them to love and assist, not their Friends and Brethren only, but their very Enemies; [Lev. xix. 18. and Deut. xxxii. 35.] that they should not thirst after Revenge, but leave it to God; that if they saw their Enemy's

Enemy's Beast fallen under the Weight of his Burden, they should help to raise him up again; if they found his Cattle going astray, that they should carry them back to Ex. xxiii, 4, 5. Lev. xix. 17. Deut. xxi. 1, &c. his House. They were permitted to exercise their Hatred and Revenge only against the *Canaanites*; were to have no Friendship, Union, or Alliance with them; were commanded utterly to root them out, and kill them without giving any Quarter. In this Particular the *Hebrews* were the Assertors of God's Honour, and the Executioners of his Vengeance. Passengers were permitted Ex. xxii. 32, 33. and xxxiv. 12. and Numb. xxx. 51, 55 and Deut. vii. 2. 16. to enter into any Man's Vineyard, and eat Grapes in it; to pluck the Ears of Corn in the Fields, and eat them; but not to carry any away with them.

There were two Sorts of Slaves among Deut. xxiii. 24, 25. the *Israelites*; *Hebrew* Slaves, and Slaves of foreign Nations; the latter continued so for ever; but the *Hebrew* Slaves were set at Liberty in the Sabbatical Year. If they did not See Ex. xxii. 1, 6. Lev. xxv. 39. 40, &c. think fit to take the Advantage of the Law, they went before the Magistrates, made their Declaration, and their Master carried them back to his House, and there at the Door bored their Ears with an Awl. If the Slave entered into Bondage with his Wife and Children, he was to be set at Liberty with them: If his Master married him while he was his Slave, the Wife and Children begotten of her were to be the Masters; but the Slave, if he pleased, might leave him. If an *Hebrew* was constrained by Poverty to sell himself to any Stranger, who was not an *Israelite*, his Relations, if they were in a Condition to do so, were to redeem him; if they were not in Circumstances to do so, then any *Israelite* might buy his Liberty, or he himself might purchase his own Freedom: And whoever did this, was to pay his Master what he cost him, deducting for the Time of his Service, and considering how long it was till the Jubilee: For in the Jubilee Year, Strangers as well as *Hebrews*, were to set their *Israelitish* Slaves at Liberty, and restore all Inheritances to the lawful Owners of them: If any Slave were ill used by his Master, and so compelled to fly into the Land of the *Hebrews*, he was not to be delivered to his Master, but was to be permitted to make Choice of what Town he pleased for his Habitation. If a Deut. xxiii. 15, 16. Father sold his Daughter, the Purchaser or his Son might take her as a Wife of the second Rank, or Concubine, and keep her in this Quality. If they did not, they were to set her at Liberty in the Sabbatical Year, and give her, say the *Rabbins*, the ordinary Present of thirty Shekels. He who is her Master cannot sell her to any other Person, and she cannot prolong her Servitude beyond the Sabbatical Year. If her Master after having married her to his Son, give his said Son another Wife besides, this new Marriage shall no Way prejudice the Rights of the first Wife. Her Husband is obliged to give her Food, Lodging and Maintenance, and to perform the Duties of Marriage with her. If he fails in any one of these Conditions, she shall be released of her Servitude without giving any Thing, or waiting till the Sabbatical Year.

In Order to inspire them with Humanity towards Mankind, the Law ordained, that they should exercise it even towards Brutes. He enjoins that Beasts should not be worked upon the Sabbath Day, and that in the Sabbatical Year, they should have a free Pasture every where. Ex. xxiii. 12. There seems to be something of Indulgence extended even towards Lev. xxv. 7. wild Beasts. It forbids any to seeth a Kid in its Mother's Milk; to take the old one in a Nest together with its Eggs, and young ones; to eat Animals, to muzzle the Ox which trampleth out the Corn, to couple together Beasts of different Species. Ex. xxiii. 19. xxxiv. 26. and Deut. xiv. 21. Deut. xxii. 6. The Prohibition against speaking Evil of a deaf Person, and putting any Thing before a blind Man to make him fall, must be supposed to be given for the same Reason. Lev. xxii. 24. Deut. xxv. 4. Lev. xix. 19, and Deut. xxii. 10.

The *Israelites* did not eat all Sorts of Beasts, Birds, and Fishes indifferently; many were esteemed unclean by them, and never used. Lev. xix. 14. Of four-footed Beasts, all those were reckoned unclean which were cloven-footed, and did not chew the Cud. They eat no Fish but what had Fins and Scales. There were likewise several Sorts of Birds and creeping Things which were prohibited. These Creatures while they were alive did not pollute those who touched them; but their Carcasses occasioned an Uncleanness which lasted till the Evening, and was purified only by the unclean Person's washing his Body and Clothes. The Sinew be- Lev. xi. 2, &c. xx. 25. Deut. xiv. 4. longing to the Thigh, even of Animals that are clean, was not eaten, by Reason of the Sinew of *Jacob*'s Thigh which the Angel touched; nor any Creature that died of Gen. xxxii. 32. itself, or was torn by any Beast in the Field. The Blood and Fat of Beasts were alike Ex. xxii. 31. Lev. xvii. 15. prohibited.

Circumcision of male Children upon the Lev. xvii. 11, 12. Gen. xvii. 10. eighth Day was enjoined *Abraham*. All the *Israelites* were obliged to it under Pain of being extirpated from among their People. Deut. xii. 23, 24. Lev. vi. 25. There were several legal Impurities, some whereof made it necessary to separate from the Use of Things holy, and others from the Conversation of Mankind. To have touched a dead Carcase, to have been in the House where it was, and to have been present at a Funeral, made People unclean for seven Days, and they were obliged upon Pain of Death to purify themselves with the Water of Expiation. Leprosies, Gonorrhe- Numb. v. 2. xxix. 11, 12, 20. Lev. xiii. 45, 46. Lev. xv. 2. Ib. xv. 19. as, and the common Indispositions peculiar to Women, created Uncleanness in those who were in any of these Circumstances, as long as they continued to be so indisposed; and after their Cure they offered an expia-

tory

tory Sacrifice, as it were to satisfy God for such involuntary Faults, as they might have committed during their Pollution. They who came near Persons thus polluted, or touched any Thing which they had handled, or had sat on, contracted likewise an Uncleanness, which lasted for a Day only. [Ib. V. 4. 20.] A Woman who had lately lain in was likewise reckoned to be unclean forty Days after the Birth of a Boy, and fifty after the Birth [Lev. xii. 4, 5, &c.] of a Girl. During all this Time, she was not permitted to touch holy Things, nor to appear in the Court of the Temple. When this Time was expired, she came and offered a Lamb, a Turtle, or a young Pidgeon for her Expiation; and if she were Poor, two Turtles, or two young Pigeons only.

All People who had been never circumcised, were thought by the *Israelites* to be unclean. They made Use of the Word *Uncircumcised* to express something unclean. The *Canaanites* and *Amalekites* were devoted [Ex. xvii. 14. and Deut. xxv. 17.] to the Curse. Eunuchs, Bastards, or those born of Prostitutes, were not admitted into God's Church till the tenth Generation; [Deut. xxiii. 1, 2.] that is to say, were excluded from a Participation of the Privileges belonging to *Israelites*. The *Ammonites* and *Moabites* were not admitted, even at the tenth Generation. [Deut. xxiii. 1.] They were forbidden to make Peace, and live in Friendship with these People. [V. 6.] The *Edomites* and *Egyptians* might be received among the *Israelites* after the third Generation; the former in Consideration of *Esau*, *Jacob's* Brother; and the latter, because the *Israelites* had lived among them as Strangers.

*Moses* forbids all Sort of Frauds and Cheats in Trade. He enjoins his People to have equal Measures for buying and selling, [Lev. xix. 35. Deut. xxv. 13, 14. Lev. xix. 32.] for receiving and delivering; to honour old Men, and stand in their Presence. That all the *Israelites* should wear Tufts at the four Corners of their Vestments, and Fringes on the Borders of their Garments; that by this they might be induced to remember the Law [Numb. xv. 38. Deut. xxii. 12.] of the Lord. Girls did not inherit but when there were no Boys. Girls who were Heiresses married Husbands of their own Tribe; [Numb. xxvii. 5. and xxxvi 3, 4, &c.] that the Inheritances of one Tribe might not be transferred to another. If a Man died without Children, his Brothers were Heirs [Numb xxvii. 8, 9, 10, 11.] to his Estate; if he had no Brorhers, his Uncles by the Father's Side succeeded to his Fortune, and if he had no such Uncles, his nearest Relations.

When a Man died without Children, his Brother was obliged to marry his Widow, and so revive the Memory of the deceased, [Deut. xxv. 5, 6, 7.] whose Estate he enjoyed If he refused to do so, the Woman cited him to appear at the City Gate, took his Shoes from off his Feet, spit in his Face, and said, *So shall it be done unto that Man that will not build up his Brother's House.* If a Man had entertained any Suspicion of his Wife, he might make her drink the Waters of Jealousy; and [Numb. vi. 14.] God in Condescension to the Hardness of the *Jews*, granted them this Trial to prevent greater Evils. He likewise tolerated the Husband to accuse his Wife, as not having [Deut. xxii. 14, 15.] discovered the Marks of Virginity in her; but if the Accusation appeared to be false, the Husband was condemned to be scourged or bastinadoed, to pay a Fine of an hundred Shekels for the Service of the Woman's Father, and never to have Power to divorce her. No Husband, who had two Wives, could transfer the Rights of the first born, to any Child of the most beloved Wife of these two: He had no Power to deprive her Son of this Privilege, who had the least Share in his Affection. [Deut. xxi. 15, 16.]

The Land of *Canaan* was to be divided by Lot among all the Tribes as equally as was possible, with a Regard to the Number of those who composed each Tribe. When the [Numb. xxviii. 13. xxxiv. 13.] *Israelites* built an House, they were to carry on a kind of Wall or Canon round about the Top of it, to prevent their falling and killing themselves who went upon it; this was in the Nature of a Platform. [Deut. xxii. 8.]

There were several Sorts of Vows which the *Hebrews* were at Liberty to make. They might either devote themselves or any other Person to the Lord. Persons thus devoted [Lev. ... 2, &c.] were redeemed with a Sum of Money. A Man from twenty to sixty Years of Age paid fifty Shekels for his Redemption, and a Woman thirty. A Boy from five Years old to twenty gave twenty Shekels, and a Girl of the same Age, ten. A Man above sixty Years of Age gave fifteen Shekels, a Woman ten. The Poor according to their Abilities paid the Tax which the Priest laid upon them: A Beast fit to be sacrificed, which was devoted, was not to be redeemed, but was sacrificed. An unclean Beast was to be valued by the Priest; and if the Proprietor had a Mind to redeem it, he was to add a fifth Part above the Estimation. If an House were thus devoted, an Estimate was to be made of it, and it was to be sold for the Profit of the Priest. A Field also which was thus consecrated, was to be valued by the Priest, according to the Revenue it produced, and the Time remaining to the Jubilee. The Proprietor was at Liberty to redeem it, adding a fifth Part to the Price at which it was rated. But if the Proprietor did not redeem his Field, and it were sold to another, he who sanctified it, was not to have Possession of it any more, not even in the Jubilee Year. The First-born belonging to the Lord were not the proper Matter of a Vow.

Things and Animals devoted to the Curse, were not redeemable, but were put to Death if Animals; or if Houses or Inheritances, belonged to the Priests. Tithes of either [Lev. xxvii. 28.] Land or Beasts were redeemable, provided a fifth Part were added above their Value.

Every one was obliged to perform his Vows punctually, and without Delay. If a young Woman, who remains still in her Father's House, make a Vow, and her Father has had Knowledge of it, without saying any Thing about it, she shall accomplish her Vow. If on the contrary, her Father shall not be consenting to her Promise, it shall be void, and of no Effect. If a married Woman make a Vow, her Husband by giving or refusing his Consent, shall annul or ratify her Promises. There is but one Day allowed him to declare his Refusal: If he waits till the second Day before he makes known his Resolution, the Woman is obliged by her Vow. A Woman who is divorced from her Husband and a Widow, are bound to the Performance of all the Promises made by them. Numb. xxx. 3.

The *Nazarites* were a Sort of People, who consecrated themselves to God, and abstained from Wine, and every Thing that might intoxicate; who during the Time of their being *Nazarites*, neither had their Hair cut, nor were present at any Funerals. When this Time was over, the Priests were to present them at the Door of the Tabernacle, and offer up a Lamb for a Burnt-Offering, an Ewe for a Sin-Offering, and a Ram for a Peace-Offering. When these Victims were sacrificed, the *Nazarite* was to have his Hair cut, and this was to be cast into the Fire upon the Altar. Afterwards the Priest was to put the Shoulder of the Ram, and the Offerings of Bread and Cake upon the *Nazarite*'s Hands; and the *Nazarite* returning them to the Priest, he was to lift them up before the Lord; and then the *Nazarite* might drink Wine. If during the Time of his Consecration, any Person by Chance were to dye in his Presence, he was obliged to run through all the Ceremonies again, to be performed by *Nazarites*, and to offer two young Pigeons for the Expiation of his Uncleanness. Numb. vi. 1, 2, &c.

The whole Land of *Canaan* being plunged into Idolatry at the Time when the *Hebrews* entred into it, God commanded them to destroy all the Marks they met with of this false Religion; their consecrated Groves, Altars, Stones, Pillars and Statues erected in Honour of false Gods. He at first appointed an Altar made of Turf to be erected to his Honour at the Foot of *Sinai*; afterwards he caused one of Wood, covered with Copper Plates, and hollow within, to be made for the Tabernacle. The Fire was kindled upon a Grate of the same Matter, sunk in about half Way the Depth of this Altar. He forbad any to go up this Altar by Steps; lest the Priests as they went up should discover something indecent, and offensive to Modesty. He likewise ordained, that as soon as they should be entred into the Land of Promise, they should go to the Mountains *Ebal* and *Gerizim*. One Part of the Tribes was to be placed upon *Gerizim*, in Order to pronounce these Blessings upon those who should practise God's Laws; and another Part on Mount *Ebal*, to pronounce Curses against those who should neglect them: There they were to erect a very large Altar plaistered over, upon which the Words of the Law were to be written. All this was executed by *Joshua*. Lev. xvi. 1. and Deut. xiii. 2, 3. Ex. xx. 24, 25. Ex. xxvii. 8. Ex. xx. 26. Deut. xi. 29. and xxvii. 23. Josh. viii. 30, 33.

ORAL LAW, or Tradition, is that which the *Jews* say they have received by Tradition from their Ancestors. They affirm, that *Moses* received equally the Written, and the Oral Law, upon Mount *Sinai*; that the first was reduced into Writing, and the other given only by Word of Mouth, and hath been transmitted down from one Generation to another by the Elders. Thus they attribute an equal Authority to both, as having both the same Original, and flowing equally from God. Nay, they give a Preference to the Oral, before the written Law; for this they say is in many Places obscure, imperfect, and defective, and could not be made Use of as a Rule without the Assistance of the Oral Law, which supplies all that is wanting in the written Law, and removes all Difficulties.

Wherefore they do not observe the written Law without the Explanations, Modifications, and Glosses of the Oral Law, and it is a Sort of Maxim among them, that the Covenant which God made with them at *Sinai*, consists not so much in the Precepts of the written Law, as in those of the Oral Law; to these latter Laws they generally give the Preference. They say, for Example, that the Words of the *Levites* are more lovely than those of the Law; that the Words of the Law are sometimes weighty and sometimes light; whereas those of the Doctors are always of Weight: That the Words of the Elders were of greater Weight than those of the Prophets. In other Places they compare the sacred Text with Water, and the *Mishna* or *Talmud*, which contains their Traditions, with Wine or Hipocras. Besides the written Law is salt, but the *Mishna* and *Talmud* are the most exquisite Spices. The Law is only as it were the Body, and the Oral Law or Tradition, as it were the Soul of Religion. Ever since our Saviour's Time they have been reproached with making the Word of God of no Effect by their Traditions. See above CABBALA. Mark vii. 13.

LAW. By the Word *Law* is often understood the whole Scripture of the Old Testament. The *Mahometans* after their Leader *Mahomet*, maintain, that the *Jews* have corrupted the Law, as the *Christians*, they say, have in like Manner corrupted the Gospel. It is easy to see what is aimed at by this Accusation, *viz.* to discredit the genuine Scriptures, and so disarm both *Jews* and *Christians* of the Weapons necessary to attack and

and destroy *Mahometanism*, which is founded properly on this chimerical Supposition only, and the diabolical Calumny of this infamous Impostor. As soon as he had convinced his Followers of this, he put both the *Jews* and *Christians*, the only People with whom the sacred Oracles were lodged, under a Necessity of proving that they have authentick Copies, free from Corruption, and written by the inspired Authors; and in the mean while *Mahomet* impudently advances what he thinks fit, corrupts the Histories of the Old and New Testament, makes the Patriarchs, *Moses*, and *Jesus Christ* speak in a Manner suitable to his Interests and System; and when we cry out against Imposture and Corruption, he says, that we our selves have altered the sacred Writings, that we have neither the Law nor Gospel intire and pure.

And wherein have the *Jews* falsified the Books of the Old Testament? Why, the *Mahometans* say, by adding Vowels which before they had not. It is true the Vowel Points are of a pretty modern Invention; but this is no Corruption of the Text, it is a Determination of the Manner wherein we are to read certain Words, which without this might admit of diverse Meanings. But these Vowel Points deprive no one of the Liberty of reading otherwise, if in so doing he can find a better Sense. They add farther, that in the Books of *Moses* there is no one Precept to be met with which obliges the *Jews* to Praying, Fasting, Almsgiving, or Pilgrimage to *Jerusalem*, which is manifestly false: But instead of examining the Matter, the Contest may be sooner ended by saying with *Mahomet*, *When they who have Books present them to you, neither believe nor reject them*, but say only, *we believe in God, in his Books, and in his Messengers.* Upon this Principle the *Mussulmen* think themselves forbidden to translate or cite any Thing out of the Law or Gospel.

LAYING ON OF HANDS. See IMPOSITION OF HANDS.

I. LAZARUS, or *Eleazer*, Brother to *Martha* and *Mary*, dwelt at *Bethany* with his Sisters, near *Jerusalem*; and *Jesus Christ* did him the Honour sometime to go and lodge with him, when he came into this City. One Day while *Jesus* was beyond *Jordan* with his Apostles, *Lazarus* fell sick; [a] and his Sisters sent Information of this Accident to our Saviour, telling him, that he whom he loved was ill. *Jesus* upon receiving Notice of it said, This Sickness is not unto Death, but for the Glory of God and his Son. He abode two Days longer in the same Place, and then said to his Disciples, that *Lazarus* was asleep, but that he would go and awake him. He meant that he was dead, and he would restore him to Life. *Jesus* upon his Arrival found, that he had been already four Days in the Grave. *Martha* having got Intelligence that he was coming, went to meet him, and said; Lord, if thou hadst been here, my Brother had not now been dead. *Jesus* replied to her, Thy Brother shall rise again. *Martha* answered, I know that he will rise again at the last Day. Hereupon *Jesus* said unto her, I am the Resurrection and the Life: He that believeth in me, though he were dead, yet shall he live.

Within a little Time after *Mary* likewise went to meet *Jesus*, who was not as yet come into the Town; and he seeing her weeping, groaned in the Spirit, and was himself troubled. Then he asked, Where have ye laid him? They carried him to his Grave, and *Jesus wept*. When he was come thither, he said: Take away the Stone, which closes the Mouth of the Sepulchre. Lord, said *Martha*, by this Time he stinketh, for he hath lain there these four Days. Did I not tell you, said *Jesus* in Reply, that if you believed you should see the Glory of God? The Stone therefore was removed; and *Jesus* having returned Thanks unto his Father for that he had always heard him, he cried with a loud Voice, *Lazarus*, come forth. At that very Instant he who was dead came forth bound Hand and Foot, with Grave-Clothes, and his Face wrapped up with a Napkin. Then *Jesus* said unto them, loose him, and let him go. This Miracle which was wrought, as we may say, at the very Gates of *Jerusalem*, made a great Noise; and the Priests resolved upon the Death of *Jesus*, who knowing their evil Dispositions, retired to *Ephraim* upon the River *Jordan*, waiting the Time appointed by the Decrees of his heavenly Father.

Six Days before the Passover [b], *Jesus* came again to *Bethany*, where he had raised *Lazarus* from the Dead. A Supper was provided for him, and *Martha* waited. *Lazarus* was one of those who were at Table with him; and *Mary* anointed our Lord's Feet with a very costly Perfume. The *Jews* observing, that the Resurrection of *Lazarus* had made a great Impression upon the Peoples Minds, took a foolish Resolution to procure the Death of both; as if our Saviour, who had restored him to Life, when he was dead, was not able likewise to raise him, when he was killed. That Part of their wicked Design, which related to our Saviour, they executed; but holy Scripture does not tell us what became of *Lazarus*. Saint *Epiphanius* says [c], that there was a Tradition of *Lazarus*'s being thirty Years of Age, when *Jesus Christ* raised him from the Dead, and that he lived still thirty Years longer,

[a] John xi. 1. In the Year of our Lord 36. of the Vulgar *Æra* 33.

[b] John xii. 1, &c. In the Year of the Vulgar *Æra* 33.

[c] Epiphan. hæres. 66. c. 39. p. 652.

So that he died by this Account in the 63d Year of the Vulgar *Æra*. The *Greeks* say, that he died at *Citium*, a Town in *Cyprus*[t], where his Sepulchre was to be seen near the Walls of the City; and that there were some Churches in the same Island dedicated to his Honour. The Emperor *Leo* the Wise[u], having built a Church at *Constantinople* in Honour of S. *Lazarus*, about the Year 890, sent to *Cyprus*, when his Body was found near the Town of *Citium*, in a Marble Tomb, the Inscription whereof imported, that this was *Lazarus* beloved by *Jesus Christ*, and raised again by him the fourth Day.

Others will have it, that after our Lord's Death, the *Jews* took *Lazarus*, *Mary* and *Martha* his Sisters, *Joseph* of *Arimathea*, and some others; put them on Board a Vessel without Masts, all over rotten, and ready to sink, and so exposed them to the Mercy of the Waves upon the *Mediterranean*; but that by the particular Conduct of Providence their Ship came to Harbour at *Marseilles*, where *Lazarus* and his Sisters disembarked, and then began to spread the Light of the Gospel: That *Lazarus* having been made Bishop of *Marseilles*, ended his Life there by Martyrdom, after having governed this Church fifty Years. But the Learned reject this Story as having been unknown to all the Ancients, and being without any Marks of Truth sufficient to make Way for its Reception.

Luke xvi. 19, 20, &c. II. LAZARUS. The Gospel speaks of a poor Man, whose Name was *Lazarus*, that he lay at a rich Man's Gate all covered with Ulcers, and desired to feed upon the Crumbs which fell from his Table, without finding any one who would give them to him. The rich Man enjoyed great Plenty, was cloathed in Purple and fine Linnen, and fared magnificently every Day. *Lazarus* being dead, was carried by the Angels into *Abraham*'s Bosom. The rich Man died also, and was buried. While he was in Hell amidst his Torments, he saw *Lazarus* afar off, who was in *Abraham*'s Bosom, and cried out; Father *Abraham* have Pity on me, and send *Lazarus*, that he may dip the End of his Finger in Water to refresh my Tongue. But *Abraham* answered him; My Son, remember, that thou in thy Life Time receivedst thy good Things, and likewise *Lazarus* his evil Things. Wherefore he is now comforted and thou art tormented.

The ancient and modern Interpreters are divided concerning the Nature of what we have been relating, *viz.* Whether it be an History or a Parable. Saint *Irenæus*[x], Saint *Ambrose*[y], Saint *Gregory* the Great[z], *Tertullian*[a], *Euthymius*[b], *Luke* of *Bruges*, and some others, are of Opinion, that it is an History. The Name of *Lazarus*, and the several Particulars which *Jesus Christ* has carefully taken Notice of, intimate something more than a Parable. But Saint *Chrysostom*[c], Saint *Cyril* of *Alexandria*[d], *Theophylact*, and most of the modern Interpreters[e] maintain, that it is a Parable. Lastly, others observe a *Medium*, and believe that it is neither a mere Parable, nor a perfect History; but that the Substance is historical, and that our Saviour has embellished it with some Circumstances, which are only parabolical. The Reader may consult the Commentators on Saint *Luke* xvi. 19, 20, *&c.* In *French*, instead of Saint *Lazarus*, they say Saint *Ladre*; and this Saint is called upon to assist leprous Persons. There were several *Lazerettoes* or Hospitals, dedicated to Saint *Lazarus* for the Relief of Lepers. There were abundance of them in *France* dedicated to Saint *Lazarus*, Saint *Martha*, and Saint *Magdalen*. Among the *French*, as formerly among the *Hebrews*, they who were seized at any Time with a Leprosy, were separated from other People. The Causes of Lepers were committed to the Ecclesiastical Court. The Council of *Naugarot* in *Armagnac*, held in 1290, forbids, in the fifth Cannon of it, all Prosecution of Lepers before Lay-Judges for personal Actions, probably because Lepers were not permitted to mix with other Men for Fear of communicating their Disease, or because they were under the Protection of the Church, which separated them from the rest of the People by a Ceremony which we still meet with in the Rituals.

LEAH, the Wife of *Jacob*, and *Laban*'s eldest Daughter. Her Father introduced her into *Jacob*'s Chamber, and put her to Bed with him upon the Wedding Night; *Jacob* took her to be *Rachel*, whom he had really married[g]. When he complained of of this Cheat, *Laban* answered him, that it was not the Custom of that Countrey to marry the youngest Daughters before the eldest were provided for. Wherefore it was necessary that *Jacob* should engage to serve *Laban* seven Years longer, in Order to have *Rachel*. The Lord observing him to have more Inclination for *Rachel* than for *Leah*, gave the latter the Blessing of Fertility, and made her the Mother of six Sons and one Daughter, *viz.* *Reuben*, *Simeon*, *Levi*, *Judah*, *Issachar*, *Zebulun*, and *Dinah*; not to mention *Gad* and *Asher*,

[t] Ita Græci apud Launoi. de Magdalen. p. 222, 223, 224, 225. [u] Zonar. l. v. p. 147. Menæ. 17 Octob. &c. [x] Iren. l. iv. c. 4. [y] Ambrof. in Luc. l. viii. n. 13. [z] Greg. Mag. homil. 40. in Evang. [a] Tertul. lib. de anima. c. 7. [b] Euthym. in Luc. [c] Chrysost. homil. de Divite & Lazaro. [d] Cyril. Alex. Catec. Græc. P. P. [e] Theophylact. in Luc. xvi. [f] Justin. seu alius qu. 60. ad Orthodox. Maldonet. & Grot. in Luc. Salmas. & Strer. apud Jacob. Capell. [g] Gen. xxix. 23. In the Year of the World 2245. before J. C. 1755. before the Vulg. *Æra* 1759.

whom

whom *Zilpah* her Servant produced to *Jacob*, and *Leah* adopted. We know not the Year of *Leah*'s Death; but we know that she died in the Land of *Canaan*, and that she was buried in the Cave where *Sarah*, *Abraham*, and *Isaac* had been buried before her. Gen xlix. 31.

LEAVEN; in *Greek*, *Zyme*; in *Latin*, *Fermentum*; in *Hebrew*, *Seor*; The *Hebrews* were forbidden by the Law to eat leavened Bread, or any Thing with Leaven in it during the seven Days of the Passover. They were very careful in purifying their Houses from all Leaven, as soon as the Vigil of this Feast began; and God forbad either Leaven or Honey to be offered to him in his Temple; that is to say, that in the Offerings of Cakes, or any baked Meats, which were presented to the Lord upon his Altar, there should be no Leaven, nor any Mixture of Honey. But upon other Occasions there was nothing which hindered them from offering leavened Bread and Honey†. See *Numb.* xv. 20, 21. where God requires them to give the First-Fruits of the Bread, which was kneaded in all the Cities of *Israel*, to the Priests and *Levites*. Saint *Paul* expresses his Desire, that the Faithful should celebrate the *Christian* Passover with unleavened Bread, in *Azymis*, which, in the mystical Sense of the Word, signifies Sincerity and Truth; wherein he teaches us two Things. First, that the Law which obliged the *Jews* to a literal Observance of the Passover, is no longer in Force; and secondly, that by unleavened Bread, Truth and Purity of Heart were denoted. The same Apostle alludes to what was practiced in the Ceremony of the Passover, wherein a great deal of Care was taken to cleanse the House of all unleavened Bread, where he says, watch over your selves; *for a little Leaven leaveneth the whole Lump*, which is in the Baker's kneading Trough. A Quantity of Leaven no larger than a Nut, was sufficient to make all the Bread, which was then kneaded, impure. Thus Immorality, Impurity of Heart pollutes all our Actions. *Jesus Christ* terms the Maxims and Doctrine of the *Herodians* and *Pharisees*, *the Leaven* of these People.

Ex. xii. 15, 19. שאר Ζύμη. Fermentum. Ex. xii. 15, 19. Lev. ii. 11. 1 Cor. v. 7, 8. 1 Cor. v. 6. Matth. xvi. 6. Mark viii. 15.

LEBANON. See LIBANUS.

LEBAOTH, a Town in the Tribe of *Judah*, *Josh.* xv. 32.

LEBBÆUS, otherwise *Judas* or *Thaddæus*, was Brother to St. *James* the Less, Son of *Mary*, Sister to the Blessed Virgin, and of *Cleophas*, Brother to Saint *Joseph*. He was married, and had Children; for *Hegesippus*, as *Eusebius* relates, speaks of two Martyrs, his Grandsons. *Nicephorus* calls his Wife *Mary*. At the last Supper, he asked *Jesus Christ* why he was to manifest himself unto them, and not unto the World. We have an Epistle in Saint *Jude*'s Name, whereof we have spoken in the Article relating to him. The *Muscovites* believe, that they received the Faith from him. See Saint *Jude*.

Euseb. Hist. Eccl. l. iii. c. 20. Niciphor. l. i. c. 33. John xiv. 22.

LEBNA. See LIBNAH.

LEBONAH. There is Mention made of *Lebonah*, *Judg.* xxi. 19. and it is there said, that *Shiloh* lies Northward of *Bethel*, and Southward of *Lebonah*. *Maundrell* in his Journey from *Aleppo* to *Jerusalem*, takes it to be a Place called *Chan-Leban*, four Leagues from *Sichem* Southward, and two Leagues from *Bethel*.

LECAH, the Son of *Er*, and Grandson of *Judah*, 1 *Chr.* iv. 21.

LECHI. This Word signifies the *Jaw*; and the Particular which gave Occasion for this Name was as follows. *Samson* having some Reason to be dissatisfied with the *Philistines*, let loose three hundred Foxes upon their Lands, with lighted Torches at their Tails, and so set Fire to all their Corn Fields. He farther beat them afterwards in several Skirmishes: Whereupon they set an Army on Foot, and entred the Territories of *Judah*. The Inhabitants of *Judah* desired to know for what Reason they made War against them. The *Philistines* answered, We have no Design upon any but *Samson*, in Order to return all the Evil upon him which he has done to us. Hereupon three Thousand Men of *Judah* went to *Samson*, and told him, that they came to bind him, and give him up to the *Philistines*. Promise me said *Samson* that you will not kill me, and I will suffer myself to be bound and carried to the *Philistines*. They promised him, and he permitted them to bind him.

When they were come near to the Army of the *Philistines*, these came against him with great Cries. But the Spirit of God having on a sudden seized on *Samson*, he broke the Cords, wherewith he was bound; and finding the Jaw-bone of an Ass which was upon the Ground, he took it, and falling upon the *Philistines*, killed a Thousand of them. He sung therefore this Song upon his Victory, "With the Jaw-bone of an "Ass, Heaps upon Heaps, with the Jaw-"bone of an Ass have I slain a Thousand "Men." After this he threw down his Jaw-bone, and called the Place *Ramath-Lechi*, the lifting up of the Jaw-bone. Being afterwards very thirsty, he cried unto the Lord and said, *It is thou, Lord, who hast given this great Deliverance into the Hand of thy Servant: And now shall I die for Thirst, and fall into the Hand of the uncir-*

† *The several Cases of Conscience relating to this Matter are very numerous, and seem to be the principal Study of the* Jewish *Doctors. Decisions of the most remarkable may be seen in the* Mishnah. Mishnah, Ordo Festorum, Tom. II. p. 138.

*cumcised.* Hereupon God opened one of the large Teeth in the Jaw-bone, and a Fountain sprung out of it, which seemed to allay *Samson*'s Thirst, and retained the Name of *Lechi* or Jaw-bone.

The *Hebrews* sometimes called naked and steep Rocks, Teeth. God therefore opened (1 Sam. xiv. 4, 5. Job. xxxix. 28.) a Rock called *Machtes*, or the *Cheek-Tooth*, which was situated at the Place where *Samson* obtained his Victory with the Jaw-bone of an Ass, and which for this Reason he called *Lechi*, or the *Jaw-bone*. This Fountain issuing out of a Rock called the Cheek-Tooth, situated at a Place named the *Jaw-bone*, has persuaded several Persons[h], that the Fountain here spoken of, came immediately out of a Tooth-hole in the Asses Jaw-bone, which would be a very surprizing Miracle. But as we have just now explained the Matter, the Miracle of the Fountain issuing out of the Rock at *Samson*'s Prayer is acknowledged, and Wonders are not to be multiplied without Necessity. The Opinion, which we have proposed, is followed by *Josephus*[i], by the Paraphrast *Jonathan*, and a good Number of Commentators[k]. This Fountain subsisted for a long Time, and is still probably in Being in *Palestine*. *Glycas*[l], and the Martyr *Antoninus*, speak of it, and say, that it is to be seen in the Suburbs of *Eleutheropolis*.

LEEK, *Porrum*, a Pot-Herb very generally known. The *Hebrews* complained in the Wilderness, that *Manna* grew nauseous to them, and longed for the Leeks and Onions, which they were used to eat in great Plenty in *Egypt*. Travellers[m] assure us, that in *Greece* and *Africk* raw Onions are very good to eat. The *Egyptians* are reproached with swearing by the Leeks and Onions of their Gardens: *Allium cepesque inter Deos in jurejurando habet Ægyptus*, says *Pliny*[n]. *Juvenal*[o] ridicules these superstitious People, who did not dare to eat Leeks, Garlick, or Onions, for Fear of injuring their Gods.

*Porrum & cepe nefas violare aut frangere morsu;*
*O sanctas gentes, quibus hæc nascuntur in hortis*
*Numina!*

'Tis mortal Sin an Onion to devour,
Each Clove of Garlick is a sacred Pow'r.
Religious Nations sure and blest Abodes,
Where ev'ry Orchard is o'errun with Gods! TATE.

LEES, *Fæces*. To drink up the Cup of God's Wrath *even to the Lees*. To drink the whole Cup to the Bottom. We frequently meet with this Expression in the Scripture. See *Psalm* lxxv. 9. *Isaiah* li. 17. *Ezek.* xxiii. 34. The *Rabbins* say, that *Zedekiah*, the last King of *Judah*, drunk the Lees of all the foregoing Ages.

*The Lees of the People*, signifies the vilest and most contemptible Part of them: *The Lees of Israel* shall return from Captivity, and be converted to the Lord. (Is. xlix. 6.) God threatens by *Zephaniah*, to visit those who are settled on their Lees, *defixos in fæcibus suis*, (Zeph. i. 12.) hardened in their Sins.

LEGIO, a Town in *Palestine*, celebrated in the Writings of Saint *Jerom* and *Eusebius*. It lay at the Foot of Mount *Carmel*, fifteen Miles Westward from *Nazareth*. It is in all Probability the same Place, which is still at this Day called *Legune*. It was a Camp, where the *Romans* kept a Legion of Soldiers, to defend the Passage from *Ptolemais* to *Cæsarea* in *Palestine*. It was, as we may say, the Key of the Country on this Side. Several Battles were fought in the Parts bordering upon *Legio*.

LEGION. The *Roman* Legions were composed each of ten Cohorts, a Cohort of fifty Maniples, a Maniple of fifteen Men; and consequently a Legion was a Body of six Thousand Soldiers. Our Saviour upon a certain Day cured one possessed of a Legion of Devils; and the same *Jesus Christ* (Mark v. 9.) said to Saint *Peter*, who drew his Sword to defend him in the Olive Garden: *Thinkest thou that I cannot now pray unto my Father, who shall presently give me more than twelve Legions of Angels?* (Matth. xxvi. 53.)

LEHABIM, the third Son of *Mizraim*. Some are of Opinion, that *Lehabim* denotes the *Lybians*, who are one of the most ancient People in *Africk*. There were some of them near *Egypt*, to the West of *Thebais*; and others of them dwelt along the *Mediterranean*. *Lehabim* signifies *inflamed*; *Lehabah*, *Flame*. *Lybia* is a Countrey very much exposed to the scorching Heats of the Sun.

LENT, in *Latin Quadragesima*, so called by Reason of the forty Days fast, observed first by *Moses* on Mount *Sinai*, when he received the Law of God there; (Exod. xxiv. 18.) and afterwards by the Prophet *Elijah* in his Way to Mount *Horeb*, while he was flying from the Persecution of *Jezabel*; (1 Kings xix. 7, 8.) and lastly by our Saviour, who after his Baptism retired into the Wilderness, and there continued forty Days and forty Nights without eating or drinking. The Apostles in Imitation of them instituted (Matth. iv. 2.)

[h] Vat. Druf. Bonfrer. Grot. Boch. alii plerique. [i] Joseph. Antiq. l. v. c. 10. [k] Arias, Mont. Druf. Pisc. Amama, Castell. Cleric. Schmid. [l] Glycas Annal. part. ii. p. 164. Antonin. Martyr. in itinerario. [m] Bellon. observat. l. iii. c. 18. & 32. & Spon's Travels. [n] Plin. l. xix. c. 6. [o] Juven. Sat. xv.

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the Fast of Lent, with a Design of honouring principally our Saviour's Fast [p]. We do not see the particular Institution of it in the Scripture, but herein we follow Saint *Austin*'s Rule [q], who declares, that whatever we see generally established in the Church, without perceiving the Institution of it in any Council, should be received as a Matter established by the Apostles.

Now we believe *Lent* to have been settled in the Church ever since the first Ages of it. Saint *Ignatius* in his Epistle to the *Philippians*, *Tertullian* in his Book of Fasting, the Constitutions attributed to the Apostles, Saint *Irenæus* cited in *Eusebius*, l. v. c. 24. of his Ecclesiastical History, the Councils of *Nice*, *Laodicæa*, *Agde*, &c. The Fathers *Leo*, Saint *Basil*, *Ambrose*, and others, speak of *Lent* as an ancient Establishment in the Church. It is true the Way of observing it has not been always uniform, nor of strict Obligation; People have varied as to the Number of Days they fasted, and the Time of beginning it; but these very Differences prove the Antiquity and Universality of the Thing. In such Observances as relate purely to Discipline, there has been always great Liberty used in the Church, and the Manner of keeping them has been various. The Feast of the Passover, or the Resurrection of our Saviour, has always been the Term or End of *Lent*; but the Beginning of it has been sometimes sooner, and sometimes later. There has been a Diversity even as to the Quality of the Food People eat, and the Hour of eating. We do not enlarge upon this Matter, which does not properly relate to our Subject; it comes within the Design of this Dictionary, so far only as concerns the Institution of it.

LENTICULA, a small Lentil. Certain Vessels made of Potters Earth in the Form of a Lentil, that is to say, flat and round, were called by this Name. *Tulit Samuel lenticulam olei* [r]. The Word in the *Hebrew* Text is *Phak*, in the *Greek Phacos*. Now *Phak* and *Phakos* in *Greek*, signify Lentils. The *Latins* made particular Vessels in Figure like a Lentil, and called them *Lenticulæ*. *Lenti suam esse figuram, unde vario usu translatum est in lenticulas nomen*, says *Pliny*. Plin. l. xviii. c. 12.

LENTIL, a sort of Pulse, whereof there is Mention made in several Places of the Scripture. *Esau* sold his Birthright to *Jacob* for a Mess of Lentils. Gen. xxv. 30. The Lentils of *Egypt* were very much esteemed among the Ancients [s]. Saint *Austin* says [t], that they were carried into several Parts of the World.

LENTISK, or *Mastick-tree*; in *Latin*, *Schinus*, and in *Greek*, *Schinos*; a sort of Tree, the Leaves whereof are always green, the Bark reddish, gummy, and pliable. It produces a kind of Grape; and besides this, it shoots out little Hulls bent like the Shell of a Pea, in these Hulls there is a certain Liquor, which is very clear, and in Process of Time turns to Insects, much such as those which proceed from the little Bladders visible upon Elms and Turpentine-Trees. Mastick is taken from the Lentisk-Tree, by making Incisions in the Bark of it. There is a great deal of it in the Islands of *Chio* and *Candia*, in *Egypt*, and the *Indies*.

There is Mention made in *Daniel* of the Lentisk-Tree [u]; one of the Elders, who accused *Susanna*, said that he saw her talking with a young Man under a Lentisk-Tree, *sub Schino*. *Daniel* alluding to the Sound of *Schinus*, answers him: The Angel of the Lord will cut thee in two, *Schisei se Meson*. From this Allusion some have imagined, that the Story of *Susanna* could have been written in no other Language but *Greek*, and consequently that *Daniel* was not the Author of it. This is the Objection raised against it by *Julius Africanus*, and Saint *Jerom* [x], and several of the Moderns have renewed it. But in Answer to this it is said, that perhaps the *Greek* Translator changed the *Hebrew* Name of the Tree, and substituted *Schinos* in the Room of it, which furnished him with this Allusion; or that there really was an Allusion between the *Hebrew* Name of the Tree, and the Punishment threatned by *Daniel*; but as the Original is not now extant, it would be rash to say what this Term was, as it would be likewise to say positively, that there never was any such Original, because it is not now in Being.

LENTULUS. There has been a Letter often printed from *Lentulus*, the supposed Proconsul of *Judæa*, to the *Roman* Senate [y]. You have here the Translation of it. "There has a Man appeared here, who is "still living, named *Jesus Christ*, whose "Power is extraordinary. He has the Title given him of the great Prophet; his "Disciples call him the Son of God. He "raises the Dead, and heals all Sorts of Diseases. He is a tall, well proportioned "Man; there is an Air of Serenity in his "Countenance, which attracts at once the "Love and Reverence of those who see him. "His Hair is of the Colour of new Wine "from the Root to his Ears, and from "thence to the Shoulders it is curled and "falls down to the lowest Part of them. Upon the Forehead it parts in two, after the "Manner of the *Nazarenes*. His Forehead "is flat, and fair, his Face without any De-

[p] Hieronym. Ep. ad Marcellan. Leo mag. Ser. 6. de Quadr. [q] Aug. Ep. 118. ad Jasmar. & l. iv. de Baptis. c. 24. [r] 1 Sam. x. 1. See likewise 2 Kings ix. 1, 3. פך השמן. LXX. τὸ φακὸν τοῦ ἐλαίου. [s] Athenæ. Delpnosoph. l. iv. c. 14, 15. [t] Aug. in Psal. xlvi. [u] Dan. xiii. 54. ὑπὸ σχῖνον ... ἤδη γὰρ ἄγγελος τοῦ Θεοῦ σχίσει σε μέσον. [x] Hieronym. in Dan. Præfat. & Comment. in Dan. xiii. [y] Vide Fabric. oper. N. T. t. i. p. 301. Tom. ii. p. 486, 487.

" fect, and adorned with a very graceful " Vermilion: His Air is majestick and agreeable. His Nose and his Mouth are very " well proportioned, and his Beard is thick " and forked, of the Colour of his Hair; " his Eyes are gray, and extremely lively; " in his Reproofs he is terrible, but in his " Exhortations and Instructions amiable and " courteous: There is something wonderfully charming in his Face, with a Mixture of Gravity. He is never seen to " laugh, but he has been observed to weep. " He is very strait in Stature; his Hands are " large and spreading, and his Arms very " beautiful; he talks little, but with great " Gravity, and is the handsomest Man in the " World."

We look upon this Letter as a Piece that is not much to be regarded, but as it is printed in several Places, the Reader perhaps will not be out of Humour to find it here.

LEOPARD, *Pardus*, a fierce and cruel Animal, the Skin whereof is spotted with a Diversity of Colours; it has small white Eyes, wide Jaws, sharp Teeth, round Ears, a large Tail, with five Claws upon its Fore-feet, and but four upon those behind. It is said to be extremely averse to Man. Its Name *Leopard*, shews that it has something [illegible] the *Pardus*, or Male *Panther*; of [illegible] Lioness, or a Lion and a female Panther, it is said to be ingendered. The Word *Leopard* is not to be met with in *Latin* Authors till after the fourth Age. The Ancients read *Pardus* in *Latin*, and *Pardalis* or *Panther* in *Greek*: The Author of the Vulgate uses always *Pardus*, and never *Leopardus*.

Saint *Ignatius*, Bishop of *Antioch*, in his Epistle to the *Romans*, mentions the Word *Leopard*; which was a Reason with *Bochart* for affirming, that this Epistle was spurious, and not composed till the fourth Century; but *Pearson* and *Vossius* acknowledge this Epistle to be genuine, and reject the Remark made by those who maintain, that the Word *Leopard* was not known before *Spartian*, who makes Use of it in the Life of *Geta*.

The Eastern People call the *Leopard* sometimes *Pars*; the *Arabians*, *Beber*; the *Turks*, *Jos*; the *Cathaians*, *Jem*; the ancient *Greeks*, *Jos*, which the *Latins* sometimes translated *Lynx*, or *Lupus-Cervarius*. The *Persians*, *Turks*, and *Indians* make Use of Leopards in hunting Antelopes and Hares[a]. *Thamurath*, King of the first Dynasty of the *Persians*, is said to have been the first who tamed this Creature, and had it taught to hunt Antelopes. *Togrul-Ben-Arslan*, Sultan of the Race of the *Selgimides*, brought up four Hundred of those Animals for Hunting, having all Gold Chains, and Scarlet Coverings.

It seems by the Scripture, that this Animal could not be rare in *Palestine*. We find a Town there called *Beth-nemrah*, or simply *Nemrah*, or *Nemrin*, a Leopard's House, or Numb. xxxii. 3.
simply *Leopard* or *Leopards*. *Isaiah* describing 36.
the happy Reign of the *Messiah* says, that *the* If. xv. 6.
*Leopard shall lie down with the Kid, and the* If. xi. 6.
*Calf, and the young Lion, and the Fatling together*. *Jeremiah* says, that the Leopard Jer. v. 6.
lyes in Ambuscade near the Cities of the wicked; that all they who go out thence shall be torn in Pieces by this Animal. And *Hosea*, that the Lord will be unto them as Hosea xiii.
a Lion, and as a Leopard, lurking in the 7.
Way of the *Assyrians*, to devour all those who should pass by.

The *Hebrew*, *Nemor*, which signifies a Leopard, denotes, according to the Letter, something speckled with a Variety of Colours. *Jeremiah*[a] speaks of the Leopard's Spots. *Can the Æthiopian change his Colour, or the Leopard his Spots?* The Scripture often joins the Leopard and the Lion, as Animals of equal Fierceness. *Habakkuk* says, Hab. i. 8.
that the *Chaldean* Horses go more swiftly than Leopards. The Spouse in the *Canticles* speaks of the *Mountains of the Leopards*, Cant. iv.
that is to say, of Mountains stocked with 8.
wild Beasts; such as *Libanus*, *Shenir*, and Mount *Hermon*. *Brocard* says, that the Mountain called by the Name of *Leopards* is two Leagues from *Tripoli* Northwards, and one League from *Libanus*. I can scarce believe that *Solomon* in the *Canticles* had this particular Mountain in View. See *Bochart* concerning the Leopard in his *de animalib. Sacr.* l. iii. c. 7. p. 785.

LEPER. The Law excluded Lepers from the Conversation of Mankind. It banished them into the Countrey, and Places uninhabited: Many Persons attacked with this Lev. xiii.
Disease often got together, and composed a 45, 46.
kind of Society. We see Examples of it in the four Lepers who were without the City of *Samaria*, while *Ben-hadad* King of *Syria* 2 Kings
besieged it; and in the ten Lepers who came vii. 3, 8.
to *Jesus Christ*, and desired to be healed by him. This Particular was observed so punctually, that even the Kings themselves were Luke xvii. 12.
put out of their Palace, shut out of Society, and deprived of the Government, whenever this Disease laid hold of them; as in the Instance of *Uzziah*, or *Azariah*, King of *Judah*, who was afflicted with this Malady, for attempting to offer Incense in the Temple. 2 Kings
When a Leper was cured he appeared at xv. 5, 2. Chr. xxvi.
the City Gate, and the Priest examined whe- 27.
ther he was truly healed or not. After this Lev. xiv.
he went to the Temple, took two pure 1, 2, 3, 4 &c.
Birds, made a Whisp with a Branch of Ce-

[a] D. Herbelot Bibl. orient. p. 700. Pars & p. 495-6. [a] Jerem. xiii. 23. נמר Nemor. LXX. Πάρδαλις. vulg. Pardus.

dar,

THE PURIFICATION OF A LEPER. Levit. XIV. 4.

THE LEPER SHEWING HIMSELF TO THE PRIEST THAT HE MIGHT BE EXAMIN'D WHETHER HIS LEPROSY WERE WELL CURED. Lev. XIV.

Vol. II. D

dar, and another of Hyssop, tied together with a Scarlet Ribbon made of Wool; an earthen Vessel was filled with Water, and one of these Birds fastened alive to the Wisp which we have mentioned. The Leper who was cured killed the other Bird, and let the Blood of it run into the Vessel filled with Water. After this the Priest took the Wisp with the live Bird, dipped both in the Water tinged with the Blood of one of the Birds, and sprinkled the Leper with it. After this the live Bird was let loose, and the Person healed and purified in this Manner, was again admitted to the Society of the healthy, and to the Use of Things sacred.

Lepers were formerly very frequent in *Europe*. Some are of Opinion, that the Commerce which People carried on with the the *Jews*, who abounded in this Quarter of the World, contributed to the spreading Leprosies. Others maintain, that they proceeded from the frequent Voyages which were made to *Palestine* in the Time of the *Croisades*. These Lepers were called *Ladres* in *French*, and abundance of Lazarettoes were built for them, consecrated to Saint *Ladre*, or *Lazarus*, Brother to *Mary* and *Martha*, or to Saint *Job*. *Matthew Paris* says, there were nine Thousand Hospitals in *Europe* for these People. They were separated from the Conversation of others, and obliged to keep close in their Lazarettoes; they had Marks fixed upon them whereby they might be known. They generally carried Clappers about them, that they might be distinguished and avoided.

For these last two hundred Years Leprosies have almost entirely ceased in *Europe*, at least this Disease has changed its Name; and as it was before thought incurable, People have found out Remedies for it. The ablest Physicians have believed, that it differed only in Name from the venereal Disease. M. *Tournefort*, who saw several Lepers in his Voyage to the *Levant*, makes no Doubt of what we have just now said. There are some incurable, because their Distemper is inveterate, and has corrupted the whole Mass of Blood and Humours; but there are others capable of being healed, by treating them in the same Manner as they do those who have the Pox. Many are of Opinion, that *Job's* Disease was a Leprosy, but in a Degree of Malignity which rendered it incurable, and so produced a Complication of other Diseases with it.

*Manetho* the *Egyptian* [b], *Lysimachus*, *Molon*, *Appion* the Grammarian, *Tacitus*, and *Justin*, affirm seriously, that the *Jews* left *Egypt* on the Score of the Leprosy. Each of these Historians relates the Matter after his own Manner, and adds some Circumstances to it of his own framing: But they all agree in saying, that the *Hebrews*, who departed out of *Egypt*, were attacked with a Leprosy. *Tacitus's* Account of the Matter is as follows. "Several Authors agree, Tacit.
"that the Distemper of the Leprosy having Hist. l. iii.
"spread itself very much in *Egypt*, King "*Boccheris* consulted the Oracle of *Ammon*, "to learn a Remedy for this Indisposition. "The Oracle told him, that he must purge "the Kingdom of this sort of People, and "remove them out of the Countrey as "hateful to the Gods. *Boccheris* thereupon gathered all those together who had "this Disease upon them, and ordered "them to be conducted into a vast Wilderness, there to perish with Want. These "unhappy Wretches being reduced to this "Condition, and not knowing what to "do, were continually weeping and bemoaning themselves; but *Moses* who was "more resolute and considerate than they, "told them that it was to no Purpose to "implore Assistance from either Gods or "Men, because they were detestable to "one and the other; but if they would "have Confidence in him, and follow him, "as a Guide sent from Heaven, they might "under his Conduct come into a Place of "Rest; they followed him therefore at all "Hazards. And as they were extremely "incommoded with Thirst, and expected "nothing but Death, *Moses* perceived a "Company of wild Asses, which had just "been feeding, he followed them, and having met them in a Place covered with "green Grass, he conjectured that underneath it there might be a Spring of Water; he ordered them to dig, and found "enough to satisfy the Thirst of all the "Multitude which followed him.

"After seven Days March they came "into *Judæa*, and made themselves Masters of it. They observed Rest upon the "seventh Day, as the End of their Journey and Calamities. They honoured an "Ass, as that which had saved their Lives "by shewing them the Spring of Water. "They preserved a great Aversion to "Hog's Flesh, in Memory of the Leprosy "with which they had been afflicted, and "to which this Animal is said to be very "subject."

There are almost as many Mistakes as Words in this Recital of *Tacitus*: Nevertheless other Authors, who have discoursed of the Original of the *Jews*, speak of it in a still more wretched Manner. The *Leprosy* wherewith they are said to have been attacked, is what has engaged us here to take Notice of it. But if they had been all Lepers, how came they to have so

[b] Appio apud Joseph. l. i. contra Appion. l. ii. initio & Tacit. l. v. Hist. Justin. l. xxxvi.

great an Aversion to those who had this Disease upon them? The Reader may see *Josephus* against *Appion*.

Lev. xiii. xiv. LEPROSY. *Moses* mentions three Sorts of Leprosies, in Men, Houses, and Cloaths ‡. A Leprosy in Men, is a Disease which affects the Skin, and sometimes increases in such a Manner, as to produce Scurf, Scabs, and violent Itchings, and corrupts the whole Mass of Blood. At other Times it is only a Deformity, and nothing more, as *Hipponetus* informs us [c], and as the Fathers call it [d], where they are speaking of the Lepers in the Gospel cured by *Jesus Christ*. The *Jews* looked upon a Leprosy as a Disease sent from God, and *Moses* prescribes no natural Remedy for the Cure of it. He requires no more, than that the diseased Person should shew himself to the Priest, and that the Priest should judge of the Quality of his Leprosy; and if it appeared to be a real Leprosy, capable of being communicated to others, he separated the Leper from the Company of Mankind. He appoints certain Sacrifices and particular Ceremonies for the Purification of a Leper, and for the restoring him to civil Society, the Participation of Things holy, [illegible]onversation of other Men.

[illegible]fferent Marks which *Moses* gives [illegible]ter distinguishing a Leprosy, are [illegible]e Increase of this Disease. An [illegible]welling, a Pimple, a white Spot, [illegible] somewhat reddish, created just Suspicions of a Man's being attacked with it. When a bright Spot, something reddish or white appeared, and the Hair of that Place was of a pale Red, and the Place itself something deeper than the rest of the Skin; this was a certain Mark of a Leprosy. They who have treated of this Disease, have made the same Remarks, but have distinguished a growing Leprosy, from one already formed and become inveterate. A growing Leprosy may be healed, but an inveterate one is incurable. Travellers who have seen Lepers in the East say, that this Disease attacks principally the Feet. *Prosper Alpinus* says [e], that it is very common in *Egypt*. *Maundrell* [f], who had seen Lepers in *Palestine* says, that their Feet are swelled like those of Elephants, or Horses Feet eaten up with the Farcy. M. *Tournefort*, who had observed several in his Travels, believes a Leprosy to be nothing else but an inveterate Pox; and that the Generality recovered, if they were helped in Time.

The common Marks whereby Physicians tell us that an inveterate Leprosy may be discerned are these. It makes the Voice hoarse, like that of a Dog who has been barking a long Time, and the Voice comes through the Nose rather than the Mouth. The diseased Person's Pulse is small and heavy, slow and disordered. His Blood abounds with white and bright Corpuscles, like Millet Seeds. It is all a scurfy Serum, without any of that Mixture which is natural to it; so that the Salt which any one puts into it cannot melt. It is so dry, that the Vinegar which is mixed with it bubbles up; it is so strongly knit together by imperceptible Threads, that calcinated Lead thrown into it will swim easily upon the Surface of it. The Urine of a Leper is undigested, settled, Ash-coloured and thick; the Sediment of it like Meal mixed with Bran. His Face is like a Coal half extinguished, shining, unctuous, bloated, thick set with very hard Pimples, with small Kernels round about the Bottom of them: His Eyes are red and inflamed, and sparkle like those of a Cat, they come forward out of his Head, but cannot be moved either to the right or left. His Ears are swelled and red, eaten up with Ulcers about the Root of them, and encompassed with small Kernels. His Nose sinks, because the Cartilage rots. His Nostrils are open, and the Passages stopped with some Ulcers at the Bottom. His Tongue is dry, black, swelled, ulcerated, shortened, divided by Ridges, and beset with little white Pimples. The Skin of it is uneven, hard and insensible; whether a Hole be made in it, or it is cut, instead of Blood, nothing but a putrified Liquor issues out of it.

The Nature and Causes of a Leprosy have been much argued upon. The Generality are of Opinion, that the Cause of it is inward, in the Blood and Humours; and that it does not appear outwardly, till it has corrupted every Thing within. Others are of Opinion that it is owing to some outward Cause. I think it necessary to distinguish two Sorts of Leprosies, one proceeding from some inward Corruption, the other got by outward Communication with a Leper. Corruption of the Blood may be in different Respects, the Cause, and Effect of a Leprosy. It is the Cause of it, when the Blood being inwardly corrupted, either by bad Diet, or some other Cause, produces such external Effects as are observable in Leprosies. Corruption of the Blood is the Effect of this Disease when it is caught by touching any Person, who is infected with it, or any Thing belonging to him; for a Leprosy is very easily com-

‡ *The* Jewish *Doctors distinguish several Species of this Disease.* Chanina *reckons sixteen only*, R. Dosa *thirty six*; *but* Akiba *multiplies them to seventy two.* *See* Mishnah, Tom. iv. מסכת נגעים Tractatus de Plagis Lepræ. Cap. i. pag. 213, 215.

[c] Hipponet. l. de affectionib. [d] Arnob. l. i. Aug. alii. [e] Prosper. Alpin. de medicina Ægypt. l. i. c. 13. [f] *Maundrell*'s Journey from *Aleppo* to *Jerusalem*.

municated; for which Reason *Moses* has taken so much Precaution, to prevent Lepers from having any Communication with Persons in good Health. And his Care extended so far, as even to dead Bodies thus infected, directing that they should not be buried with others.

2 Chr. xxvi. 23. We have endeavoured, in a Dissertation written purposely on this Subject, and printed before our Comment on *Leviticus*, to shew that Leprosies and other Diseases which have any Relation to it, are caused by an infinite Number of small imperceptible Worms, which creep in between the Skin and Flesh, and gnaw the *Epidermis* and *Cuticula*, and afterwards the Extremity of the Nerves and Flesh, and there produce at least all the Effects which are to be observed in the Beginning, Progress, and End of a Leprosy. We are of Opinion likewise, that the Venereal Disease is a kind of Leprosy, which the Ancients were but too well acquainted with, though they have not given it the same Name, nor ascribed the same Original to it, as we have to the *French* Disease. The Reader may see our Remarks upon *Job*'s Distemper.

*The Leprosy of Houses*, mentioned in *Leviticus* xiv 34, and following Verses, must have been known to the *Israelites*, who had lived in *Egypt*, and must have been very common in the Land of *Canaan*, whither they were going, since *Moses* says to them: *When ye come into the Land of* Canaan *which I give you for a Possession, if there be an House infected with a Leprosy, he to whom the House belongs, shall give Notice of it to the Priest, who shall go thither. If he sees as it were little Holes in the Wall, and Places disfigured with pale or reddish Spots, which in Sight are lower than the Wall, he shall go out of the House, and direct it to be shut up for seven Days. At the End of this Time, if he finds that the Leprosy is increased, he shall command the Stones infected with the Leprosy to be taken away, and thrown without the City into some unclean Place. New Stones shall be put in the Room of those which were plucked out, and the Wall shall be again rough-cast. If the Leprosy does not return, the House shall be thought clean; but if it returns, it is then an inveterate Leprosy; the House shall be declared unclean, and immediately be demolished: All the Wood, Stone, Mortar, and Dust shall be cast out of the City into an unclean Place.*

The *Rabbins* and some others [a] believed, that this Leprosy of Houses was not natural, but that it was a Punishment inflicted by God upon wicked *Israelites*. But we believe this kind of Leprosy to be caused by Worms which gnaw the Stones [b]: These Worms are black, about two Lines in Length, and three Quarters of a Line broad, inclosed in a grayish Shell, with a very large Head, ten very black and very round Eyes, four kind of Jaws disposed like a Cross, which they are continually stirring, and open and shut like a Pair of Compasses with four Branches. The Mortar is eaten by an infinite Number of little Worms, which are somewhat black, about the Size of Mites in a Cheese, and like Mites, have four pretty long Feet on each Side.

*The Leprosy in Clothes* is likewise taken Notice of in *Moses*, as a Thing common in his Time. He speaks of it after this Manner: If any greenish or red Spots be observed upon any Woollen or Linnen Stuffs, or upon any Thing made of Skin, they shall be carried to the Priest, who shall shut them up for seven Days; and if at the End of this Time he takes Notice that these Spots increase, and spread, he shall burn them, as infected with a real Leprosy. If the Priest sees that these Spots are not increased, he shall command the Clothes to be washed; and in Case he afterwards observes nothing extraordinary in them, he shall declare them to be clean. If the greenish or red Spots still remain, he shall order the Garments so spotted to be burnt, as being unclean. If they spread and are increased, he shall likewise order the Garment to be burnt; lastly, if the Place suspected of a Leprosy seem to be in Colour like a singed Garment, and deeper than the rest; this Part of the Garment shall be pulled out, and the rest shall be preserved.

In Order to explain the Nature and Causes of this Leprosy in Clothes, we shall follow the same Hypothesis which we proposed concerning the Leprosy of Men and Houses; we are of Opinion, and Experience is a Confirmation of it, that Wool ill scowered, Stuffs kept too long, and some particular Tapistries in *Auvergne*, are subject to Worms and Moths which eat them. It is very credible, that the Leprosy in Clothes and Skins mentioned by *Moses*, was caused by this Sort of Vermin. In the hot Countries, and in Times when Arts and Manufactures were not carried to that Height of Perfection wherein we now see them, Stuffs and Works wrought in Wool were probably more exposed to Vermin, than they are in our Climates which are cooler; and in these Times, when Arts have been brought to so much Perfection by Experience and Industry.

LETECH, a Sort of *Hebrew* Measure half an Omer, and consequently contained sixteen Pecks, or four Bushels. I find this Measure no where but in *Hosea* iii. 2. *Le-*

[a] Vide Theodoret. qu. 18. in Levit.

[b] Journal des Sçavans de l'année, 1668.

*tech hordeorum.* The Septuagint say *Nebel*; the Vulgate *dimidium cori.* Hosea iii. 2.

לחד עשרים LETTERS. The *Hebrews* have two and twenty Letters, the Names, Figure, Pronunciation and numerical Valuation whereof are here set down.

1. א Aleph. A. 1.
2. ב Beth. B 2.
3. ג Gimel. Gh. 3.
4. ד Daleth. Dh. 4.
5. ה He. H. 5.
6. ו Vau. V. 6.
7. ז Sain. S. 7.
8. ח Cheth. Ch. 8.
9. ט Teth T. 9.
10. י Jod I. 10.
11. כ Caph C. 20.
12. ל Lamed. L. 30.
13. מ Mem. M. 40.
14. נ Nun. N. 50.
15. ס Samech. S. 60.
16. ע Hain. Ha. gn. or ng. 70.
17. פ Pe. Ph. or P. 80.
18. צ Tzade. Tz. 90.
19. ק Koph. K. 100.
20. ר Resch. Rh. 200.
21. ש Schin, or Sin; Sch, or Sc. 300.
22. ת Thaugh. T. 400.

We do not know who was the first Inventor of Letters and Writing. All agree that it is an admirable and divine Art[i]. *To paint Speech, and speak to the Eyes, and by tracing out Characters in different Forms to give Colour and Body to Thoughts.*

Some have been of Opinion, that they always were in Use, and that God when he inspired Man with Reason and the Use of Speech, communicated to him likewise the Secret of expressing his Thoughts in Writing. We know what *Josephus* says of certain Columns erected before the Deluge by the Sons of *Seth*, upon which they had written their astronomical Observations and Inventions. (Joseph. Antiq.) *Adam* and *Enoch* by some have been reputed Authors of certain Books, they supposed consequently that they had the Use of Writing. The Work attributed by the *Sabians* to *Adam* is still in Being at this Day: The Character of it is said to be very extraordinary. As to that of *Enoch*, we have only some Fragments of it, which are of a *Greek* Translation, or rather taken from the Original itself: For no one believes that it was ever written in any other Language, or that it is any other than the Work of some Impostor.

Others maintain, that the Use of Letters is much more modern: Some give the Honour of them to *Abraham*; others to *Moses*, others to the *Phœnicians*, others to *Saturn*, and others again to the *Egyptians*. Others argue more rationally, and divide the Honour of this Invention among several Persons, and acknowledge that it began among the Eastern People, and much later among those in the West; that some invented, and others only perfected this Invention: That the Use of Letters in the Beginning was uncommon and imperfect, that the Figure of them was irregular and long a forming, that afterwards they were perfected, and the Use of them rendered more easy and common.

*Crinitus* says, that *Moses* invented the *Hebrew* Letters; *Abraham* the *Syriac* and *Chaldee*; the *Phœnicians* theirs, which they communicated to the *Greeks*, who carried them into *Italy*; *Nicostratus* those of the *Latins*, *Isis* the *Egyptian*; *Ulphila* those of the *Goths*.

But all this is probably affirmed at Random by this Author; for it is certain beyond Question, that the *Hebrew* and *Phœnician* Letters were anciently the same, or differed very little from one another. The *Greek* and *Latin* Letters are no new Invention; the *Greek* are taken from the *Phœnician*, and the *Latin* from the *Greek*. The Writing made Use of by *Ulphila* is taken from the *Greek* or *Latin*.

As to the *Egyptian* Writing, we are assured that in the Beginning it was nothing but Hieroglyphicks, or Figures of Animals, and other Things engraven upon Stone, or painted upon Wood, by the Help whereof the *Egyptians* preserved the Memory of great Events. This Way of Writing is perhaps the most ancient in the World. We still see many Monuments of it upon the Obelisks and Marbles which come from *Egypt*. *Marsham*[k] is of Opinion, that this Way of Writing was invented by the second King of *Memphis*, who is no other than *Thauth*, whom the *Greeks* call the first *Mercury*; another *Thauth*, or second *Mercury*, put what the first had written in Hieroglyphick Letters into common Characters. All which was performed in Times of the most remote Antiquity, if it be true that *Menes* the first King of *Memphis*, was no other than *Ham* the Son of *Noah*.

*Lucan* affirms, that the *Phœnicians* invented the common Letters at a Time when the *Egyptians* were not as yet acquainted with the Use of Paper, and knew nothing of the Art of Writing in Hieroglyphical Characters. (Lucan. l. iii.)

*Phœnices primi, famæ si creditur, ausi*
*Mansuram rudibus vocem signare figuris.*
*Nondum flumineas Memphis contexere biblos*
*Noverat, & saxis tantum volucresque feraque*

[i] Brebeuf. Phasale de Lucain.

[k] Marsham. Can. Ægypt. Secul. 1. ex Syncello.

Sculptaque

*Sculptaque servabant magicas animalia linguas.*

It was probably therefore in Imitation of the *Phœnicians*, that the *Egyptians* began to use Letters in their Writing. We cannot be certain that the *Egyptians* borrowed them from the *Phœnicians* or *Canaanites* their Neighbours; but two Things we know certainly, first that there was a great Resemblance in the ancient Characters of these two People [1]; and secondly, that *Moses*, who was instructed in all the Learning of the *Egyptians*, and brought up from his Youth in their Countrey, wrote his Books and Laws in *Phœnician* Characters. The old *Egyptian* Letters are at present entirely unknown to us, though there are many Monuments of them remaining. These People lost the Use of their Writing under the Dominion of the *Greeks*, and the *Coptic* or modern *Egyptian* Character is formed from the *Greek*.

As to the *Phœnicians*, they spread the Use of their Letters throughout all their Colonies. *Cadmus* carried them into *Greece*, and the *Greeks* perfected them, and added some to them. They communicated them to the *Latins*, and after the Conquests of *Alexander* procured them to be received even in *Egypt*, and over all *Syria*: So that the *Phœnician* Writing, which is so ancient, and the Parent of so many others, would at this Day be entirely forgotten, was it not for the *Samaritans*, who have preserved the Pentateuch of *Moses*, written in the old *Canaanite* or *Hebrew* Character, by the Help whereof Medals, and the small Remains of *Phœnician* Monuments, have been deciphered.

What I have said of the old Characters of the *Samaritan* Pentateuch, is not assented to by all the World. Some learned Men, such as *Postellus*, *Buxtorf* the Son, and certain *Talmudist* Doctors maintain, that the square *Hebrew* Character, which the *Jews* use at this Day, is the very same with that made Use of by *Moses*. Others in greater Number, such as *Origen*, *Eusebius* of *Cesaræa*, Saint *Jerom*, *Bede*, *Genebrard*, *Bellarmin*, many of the *Rabbins*, and the most learned of the Criticks pretend, that the *Jews* laid aside their old Characters at their Return from the Captivity of *Babylon*, and substituted the *Chaldee* Letters in their Room, which are those used at this Day by them; while the *Samaritans* preserved their Pentateuch written in old *Hebrew*, or *Phœnician* Characters. Lastly, some other Men of Learning, such as *Rabbi Azarias*, *Abdias de Bartenora*, *Postellus*, *Buxtorf*, *Conringhius*, and Father *Sghambati*, distinguished two Sorts of Characters among the old *Hebrews*, civil and sacred. The civil is that of the *Samaritans*; the sacred that of the *Jews*; but this Distinction of two Sorts of Letters is chimerical, and there can be no Proof produced for it.

It is generally said, that the *Hebrews* have no Vowels, and that to supply the Want of them, they invented the Vowel Points, sometimes made Use of by them in their Books. But it is certain that they have Vowels as well as other People, tho' they do not always express them in their Writing; and that the Sound, Powers, and Quantity of these Vowels are not always the same, as it happens likewise in other Languages. *Aleph*, *Vau*, *Jod* and *Hain* are Vowels; *He* is nothing but an Aspiration. The Vowel Points are modern, and the Invention of the *Massorets*. They were not invented till the Middle of the ninth Age, or about the Beginning of the tenth. The Honour of them is ascribed principally to the *Rabbins Asher* and *Nephtali*, who lived at that Time [*]. The Vowel Points are ten in Number, and express the five Vowels according to all their different Changes and Pronunciations. The Reader may see *F. Morinus*'s Exercitations, *Walton*'s Prolegomena, and many other Works which have been written on this Matter.

The *Hebrews* have certain *Acrostick* Verses, which begin with Letters ranged in alphabetical Order: They may be called likewise *alphabetical*, as if they had been composed with a Design of teaching Children their Alphabet, and the Order of their Letters with Respect to one another. The most considerable Work of this Kind is the cxix *Psalm*, which contains two and twenty Stanzas of eight Verses, all Acrosticks; so that the eight first begin with *Aleph*, the next eight with *Beth*, and so on. Other *Psalms*, as the twenty fifth and thirty third, have but two and twenty Verses, beginning with the two and twenty Letters of the Alphabet. Others, as the Hundred and eleventh, and the Hundred and twelfth, have one half of the Verse only beginning with one Letter, and the other half with another. Thus in *Blessed is the Man who feareth the Lord, who delighteth greatly in his Commandments.* The first half of the Verse begins with *Aleph*, and the second with *Beth*. The Lamentations of *Jeremiah* are likewise in Acrostick Verse, as well as the xxxi Ch. of *Pro-*

[1] See Plutarch. libello de dæmonio Socratis, Kircher. Vossius, &c.

[*] *The inquisitive Reader may find the Substance of the Dispute for and against the Antiquity of the Vowel Points clearly and concisely represented by Doctor* Prid. *in the first Part of his Connection, &c. Book V. and from thence may have a distinct View of the chief Arguments produced* pro *and* con *in this Controversy, by those eminent Antagonists* Capellus, *and the two* Buxtorfs, *&c.*

*verbs*

*verbs*, beginning at the eighth Verse, and so on to the End.

The *Jews* make Use of their Characters not only for Writing, but likewise for numbring in like Manner as the *Greeks*, who in their arithmetical Supputations fix a numerical Value on the Letters of their Alphabet. But I do not believe the ancient *Hebrews* did so, nor that the Letters were among them Numerical. I see no Evidence for this in Scripture. The sacred Authors always write the Numbers intire and without Abbreviation. I know some learned Men have attempted to rectify Dates, or supply Years, upon a Supposition that the Letters served for Cyphers in the Text of Scripture; but it was incumbent on them first, to prove that the ancient *Hebrews*, as the present *Jews* now do, observed the same Custom.

Rev. xiii. 17, 18, &c. Saint *John* in the *Revelations* speaks of the Mark of the Beast, and the Cypher of his Name, which makes the Sum of six hundred sixty six. Many have thought, that the Cypher was to be sought for in the *Hebrew* Language, and upon this Supposition some have attempted to explain it. But it is much more credible, that as Saint *John* wrote in *Greek*, he would have set down the Numerical Value of the *Greek* Letters, comprizing his Name whom he points out by that of Beast; or that intending to describe some *Roman* Emperor, who was to be a Persecutor of the Church, he designed that we should look for the Number 666, in the Numerical Letters which compose his Name and Qualities.

The cabalistical Doctors have refined much upon the Letters of the *Hebrew* Alphabet. Other *Rabbins*, though more serious than the Cabalists, have likewise found some Mystery in certain Letters of the *Hebrew* Text, some whereof are turned topsy turvy, others suspended, others closed; all which according to these Doctors is mysterious, and deserves particular Consideration; but whether this is done designedly or by Chance, we may affirm, that the Letters in themselves, taken separately from the Word which they compose, have no Sense, and include no Mystery; and if any have a Mind to refine upon the Order and Form of them, and discover some edifying Morality in them, or, if they please, Mystery, let them, provided they don't pretend to make Use of these Ideas or Reflexions as Proofs of any Thing. At most they can but serve for the Edification of simple People, or to confirm the Minds of those who are convinced already of the Truths which they shall find in these Combination of Letters. Our Saviour in the Gospel says, *That not one Jot or one Tittle of the Law shall pass away till all be fulfilled:* But this is a proverbial Way of Speaking, that all whatsoever is written shall, without Exception, be accomplished. The same Thing may be said of these Words of Saint *Jerom*. *Quæ minima putantur in lege Domini, plena sunt Sacramentis* As to the Extravagancies of the Cabalists, I shall not amuse my self either with reporting them here, or refuting them; they are not worth the Trouble. See M. *Basnage Hist. des Juifs.* Tom. vi. l. ix. c. 8. and ch. 20, 21, and 23.

Math. v. 18. Hieronym.

Some of the Ancients have spoken of the Book of Heaven, *legi in tabulis cœli*, and the Letters which were there as it were ingraved, by the Help whereof they who understood it, discovered what was to come, and saw into Mysteries that were ineffable. *Picus* of *Mirandula* [m], who had studied the Cabalists very much, said, that as the Astrologers saw certain Images in Heaven, from whence they drew their Consequences, so the *Jewish* Masters have their Alphabet in Heaven, and maintain, that they find there the Elements and Characters of their Language. *Agrippa* [n] affirms the same Thing, and *Gaffarel* [o] adds the Authority of many celebrated *Rabbins* to their Testimony, such as *Maimonides*, *Nachman*, *Aben-ezra*, *Kimchi*, *Abravanel*.

Testam. xii. Patriarch.

*Postellus* is more positive, for he says he has made the Experiment. *Perhaps*, says he, *I may pass for an Impostor, if I affirm, that I have read in the Heavens in* Hebrew *Characters, whereof* Ezra *left the Key, whatsoever there is in Nature; nevertheless God and his Son are my Witnesses that I do not lye; I will only add that I so read it implicitely only.* Now I do not at all question but a prejudiced Person, whose Imagination is struck powerfully, may read what he pleases, and in what Characters he pleases in the Heavens and in the Stars. To support such a whimsical Opinion, these Doctors misapply the following Words of Scripture, *Psalm* xix. 1, 5. *The Heavens declare the Glory of God, and the Firmament sheweth his handy Work: Their Sound is gone out into all Lands*, &c. But it is to no Purpose to insist longer on this Matter. See *Basnage Hist. des Juifs.* T. vi. l. ix. c. 22.

*The Letter contrary to the Spirit.* A Way of Speaking which is to be met with in Saint *Paul*'s Epistles, and very common in the Ecclesiastical Style. *God hath made us Ministers of the new Testament, not by the Letter, but by the Spirit: For the Letter killeth, but the Spirit quickeneth.* That is to say, the Law of *Moses* literally obser-

Rom. ii. 27, 29. vii. 6. 2 Cor. iii. 6, 7.

[m] Pic. Mirandul. in Astrolog. l. viii. c. 5. 445.
[o] Gaffarel Curiositez inouies, c. 20.
[n] Agrippa de occult. Philosoph. l. iii. c. 20.

ved,

ved, is not capable of giving Life to the Soul, and justifying those before God who continue servilely addicted to the literal Observances of it. To obtain Righteousness we must join the Spirit with it, and Faith, Hope and Charity; or supply what is deficient in these literal Observances, with spiritual Actions of a more sublime, perfect and excellent Nature; for Example, bloody Sacrifices, with the Sacrifice of an humble and contrite Heart, with the Mortification of our Passions, with Death unto Sin and Vice, *&c.*

LETTICE. It is said, that God commanded the Paschal Lamb to be eaten with wild Lettice, *Ex.* xii. 8. *Edant carnes nocte illa cum lactucis agrestibus.* But the Import of the *Hebrew* is only *with Bitters,* with something to improve the Taste, like Mustard, *&c.*

LETUSHIM, the second Son of *Dedan,* [Gen. xxv. 3.] the Son of *Abraham* and *Keturah. Letushim* is rendred by some, *Workers in Brass and Iron. Hieronym. qu. Hebr. in Genes.*

[Gen. xxix. 34.] LEVI, the third Son of *Jacob* and *Leah,* was born in *Mesopotamia,* in the Year of the World 2248, before *J. C.* 1752. before the Vulgar *Æra* 1756. After *Sichem,* the Son of *Hamor* had violated *Dinah, Jacob's* Daughter, and Sister by the same Mother to *Levi* and *Simeon*; these two Brethren fraudently engaged *Sichem* to receive Circumcision, and upon the third Day when the Pain was greatest, they en- [Gen. xxxiv. 25, 26.] tred the Town of *Sichem,* and slew all the Males, retook their Sister *Dinah,* and pillaged the Place [p]. This Action was very displeasing to their Father *Jacob,* who said to them; ye have troubled me and rendred me odious to the *Canaanites*; we are few in Number, they will fall upon me, and destroy me and my Family. *Simeon* and *Levi* replied, Should they have thus abused our Sister? After this *Levi* went down into *Egypt* with his Father, having already had three Sons [q] *Gershom, Kohath,* and *Merari.* When *Jacob* saw that he was [Gen. xlvi. 11.] near his End, he sent for his Sons with a Design of blessing them [r]; and said to *Simeon* and *Levi:* Ye are Brethren, and too much united to do Mischief; ye are the Instruments of an unjust War. God forbid that I should be a Partaker in their evil Designs, and that my Honour should be concerned in their Combinations; for in their Fury they killed a Man, and in their Resentment they pierced a Wall. Cursed be their Anger for it was fierce, and their Wrath for it was cruel. I will divide them in *Jacob,* and scatter them in *Israel.*

Accordingly *Levi* was scattered over all *Israel,* having no Share in the Division of the Land of *Canaan*; but only some Cities which were assigned him in the Portion of the other Tribes. Nevertheless he was not the worse provided for, since God having chosen the Tribe of *Levi* for the Service of his Temple, and Exercise of the Priesthood, he bestowed many great Privileges on it, which set it far above the other Tribes, both in Dignity, and with a Respect to the Advantages of Life; for all the Tithes, First-Fruits, and Offerings, which were presented at the Temple, and several Parts of all the Victims which were offered to the Lord, belonged to them.

The Testament of the twelve Patriarchs, an ancient, but Apocryphal Book informs us, that *Levi* was transported as far as the seventh Heaven, where he had many Revelations; among the rest, that the Priesthood should be settled in his Family, and that the Saviour of the World should be born of his Tribe, and that of *Judah.* It is in Reality the Opinion of many of the Ancients, that the blessed Virgin was of the two Tribes of *Levi* and *Judah*; of *Judah* by her Father, and of *Levi* by her Mother. This Book farther adds, that the Sons of *Levi* should crucify the Saviour of Mankind; that the Angel of the Lord ingaged *Levi* to massacre the *Sichemites*; that in a Vision which he had at *Bethel,* the Angel put the sacerdotal Robes on him, and anointed him Priest. After this they revealed to him the coming of the *Messiah,* the eternal Priest. When he was drawing towards his End, he declared to his Sons all the Evil which they should bring upon the Person of the *Messiah*; and the Calamities which would attend them, as a Punishment of their Sins. He foretold, that the Veil of the Temple should be rent, in Order to discover their Iniquities. He said that when he was eight and twenty Years of Age, he married a Woman whose Name was *Milcah:* She was the Mother of *Gershom, Kohath* and *Merari,* and of a Daughter named *Jochabed,* who was born to him in *Egypt. Gershom* was the Father of *Libni* and *Shimei.* The Sons of *Kohath* were *Amram, Izhar, Hebron,* and *Uzziel. Merari* begot *Mahli* and *Mushi. Amram* the Son of *Kohath* merried *Jochabed* his Aunt, who was born the same Day as he was. *Jochabed* was the Mother of *Aaron, Moses* and *Miriam.* He concluded with foretelling the Sin they should commit in putting to Death the *Messiah,* the Destruction of their Temple, and their Captivity. *Levi,* as this Book says, died in *Egypt,* at an Hundred and Thirty Seven Years of Age, and his Sons, at their Return into the Land

[p] About the Year of the World 2271, before *J. C.* 1728, before the Vulgar *Æra* 1732. [q] In the Year of the World 2298, before *J. C.* 1702, before the Vulgar *Æra* 1706. [r] In the Year of the World 2315, before *J. C.* 1685, before the Vulgar *Æra* 1689.

of *Canaan*, buried him in the Cave of *Hebron*.

LEVIATHAN. This Word is often to be met with in the Scripture, and the Fathers understand it generally in a moral Sense of the Devil, who is the Enemy of Mankind, the Serpent. The *Jews* maintain, that upon the fifth Day of the Creation, God created two Animals; the one called *Enoch*, the other *Leviathan*. *Enoch* was placed upon the Earth in Order to live there, and God gave him the Grass of a Thousand Mountains to feed upon. *Leviathan* was left in the Water wherein he had been created, and will continue till the Day of Judgment, at which Time he will be killed, and served up at Table, as Part of an Entertainment provided for the Elect. The Word *Leviathan*, according to the Etymology of it, signifies a large Fish, or Sea Monster. *Leviath* may signify *what is joined, fastened, or tied together*; and *Than, a great Fish*; as if we should say, the great Fish covered with Scales, stuck close one upon another. The Crocodile we know is very long and large, and has Scales so strong, and so thick, that the Darts of Huntsmen and the Fishermens Hook cannot penetrate them. In our Opinion therefore *Leviathan* signifies a *Crocodile*.

2 Esdras vi. 47, 48, 49, 50, 51.

לוית־תן Leviath-than.

*Job* gives us an admirable Description of the *Leviathan*, in xl. and xli. Chapters of his Book, and therein says nothing but what may be very naturally explained of the Crocodile. Others interpret it of the Whale, or what the *French* call the Mulart, which is a very large Fish to be met with in the *Mediterranean*: Others by the Name of *Leviathan*, understand in general all large Fish and Sea Monsters. Many of the Ancients have interpreted it allegorically of the Devil. *Bochart*[a] shews at large, that it is the Crocodile. He proves it by a Place out of the *Talmud*, in the Treatise upon the *Sabbath*, where it is said, that the *Calbit*, or Sea Dog, is the Terror of the *Leviathan*: He pretends that this *Calbit* is the Fish called *Ichneumon*, which darts itself into the Crocodile's Mouth, gnaws its Intrails, and never goes any other Way out of its Belly, than through the Hole which it makes by gnawing so continually.

Job xl. 20, 21. xli. 1, 2, &c.

כלבית Chalbith.

*Job* speaks of the *Leviathan* in the Manner following, *Canst thou draw out Leviathan with an Hook, or his Tongue with a Cord which thou lettest down?* Is the Crocodile one of those Fish which is to be caught with an Hook, and fastened by the Tongue, or strung through the Mouth and Gills, in Order to be carried up and down as one pleases? He does not ask this as if there were Danger in doing so, but as if it were a Thing very impossible, which no one could attempt without great Temerity. *Herodotus*[t] relates a Way of taking the Crocodile with an Hook; but this probably was not invented in the Time of *Job*. This Historian says, that it was their Way to throw a Piece of Hog's Flesh, together with a large strong Hook, into the Midst of the *Nile*. The Fishermen stood upon the Shore, where they made a young sucking Pig cry. Hereupon the Crocodile immediately came forward, and swallowed the Hog's Flesh with the Hook; the Fishermen immediately drew it on Shore, threw Mud into its Eyes, which are very small in Proportion to the rest of the Body, and then killed it.

*Canst thou put a Hook through his Nose, or bore his Jaws through with a Thorn?* As they did Beasts of Service, such as Camels and Buffles, which were guided in this Manner, and trained as they please. Is the Crocodile one of those gentle and tractable Animals? See *Isai.* xxxvii. 29. where he speaks of piercing in this Manner the Muzzles of Beasts of Burden. *I will put my Hook in thy Nose, and my Bridle in thy Mouth.* The *Hebrew* of *Job* may be otherwise interpreted: *Wilt thou put Light into his Nostrils, or pierce his Jaw with a Thorn?* As those small Fish which are carried to Market, strung together in this Manner. *Shall the Companions make a Banquet of him? Shall they part him among the Merchants?* Or as others will have it, *Shall the Inchanters cut him up, and the Canaanites divide him in Pieces for Sale?* Shall they charm him like a Serpent, and cause him to burst with their Inchantments?

*Lay thine Hand upon him, remember the Battle, and talk no more*; or according to the *Hebrew*, *Lay thine Hand upon him and never think of the Battle: Behold, the Hope of him is in vain, shall not one be cast down even at the Sight of him?* The Crocodile is a very dreadful Creature; the hardiest Warrior will not dare so much as to appear before him. They tell[u] of one *Artemidorus*, that lighting by Chance upon a Crocodile while he was sleeping on the Sands, he was so scared, that he instantly lost both his Understanding and Memory. *Cnemon* in *Heliodorus*[x] was in very great Disorder at the Sight of a Crocodile, which he had only a Glimpse of, and saw rather the Shadow than the Body of it. *Job* continues, *None is so fierce that dare stir him up.* It would be very great Rashness to attempt it. None but the *Tentyrians* are capable of being so hardy; the Inhabitants

[a] Bochart. De Anim. Sacr. part. i. l. i. c. 7. & part. ii. l. v. c. 16, 17.
[t] Herodot. l. ii. c. 70.
[u] Cælius Aurelian. de insania apud Bochart.
[x] Heliodor. Æthiopic. l. i.

of

of *Tentyrus* deſtroyed Crocodiles wherever they could find them.

But we have here a more particular Deſcription of this Animal. *Who can diſcover the Face of his Garment, or who can come to him with his double Bridle?* The Crocodile ſleeps in the Day Time on the Sand, with his Mouth open; but notwithſtanding his being aſleep, who will dare ſo much as to approach him? *His Body is like Shields of caſt Braſs: It is covered with Scales preſs'd cloſe one upon another.* The Crocodile is one of the largeſt River Fiſh we know of; there have been ſome ſeen five and twenty or thirty Foot in Length: The Skin of its Back is ſo hard, that there is no piercing it with Iron. Under the Belly it is tender, and this is the only Place wherein it is to be wounded. *Who ſhall open the Entrance of his Jaws? Terror dwells about his Teeth.* The Head of this Animal is oblong, and the Mouth of it extremely large. It has ſix and thirty very ſolid, ſharp Teeth belonging to its upper Jaw, and as many to the lower. His Teeth fall in one with another like the Teeth of a Saw. When he opens his Mouth, the Opening is ſo wide, that he could ſwallow a Man, or even an Heifer intire. His Head is oblong, and ſlit almoſt as far as his Ears. There have been ſome ſeen in the *Indies* of ſuch a Size, that a Man of tall Stature might ſtand upright between his Jaws. They are ſaid to ſtir none but the upper Jaw, whereas other Animals move the lower only. But this is not confirmed by any late Obſervations.

*By his Weeſings a Light doth ſhine, and his Eyes are like the Eyelids of the Morning. But of his Mouth go burning Lamps, and Sparks of Fire leap out. Out of his Noſtrils goeth Smoak, as out of a ſeething Pot or Cauldron: His Breath kindleth Coals, and a Flame goeth out of his Mouth.* This poetical Deſcription admirably expreſſes the Vivacity of the Crocodile's Eyes, when he ſprings out of the Water, and the Rapidity wherewith he purſues his Prey, and the Rapaciouſneſs with which he devours it. *Strength is in his Neck, and Famine walketh before him.* The Crocodile is in Shape almoſt like a Lizard. His Strength conſiſts principally in his Neck and Head. He ravages every Thing in the Places where he is found; he kills Animals of all Kinds, and lays waſte the Fields; which cannot be expreſſed better than by ſaying, that Famine walketh before him.

*The Flakes of his Fleſh are joined together, they are firm in themſelves, they cannot be moved.* His Body is all Nerve and Muſcle, it is in ſome Sort impenetrable and invulnerable. *His Heart is as firm as a Stone, yea as hard as a Piece of the nether Millſtone.* Theſe Expreſſions deſcribe in a lively Manner the Strength, Courage, and Intrepidity of the Crocodile. Nothing frightens him. If any one attacks him, neither Swords, Darts, nor Breaſt-plates can ſtand before him. Travellers agree, that the Crocodile's Skin is Proof againſt Swords, Darts, Arrows, and Fire-arms; if any would pierce him, he muſt take him under the Belly. *He eſteemeth Iron as Straw, and Braſs as rotten Wood. The Arrows cannot make him flee; Slingers are turned with him into Stubble.*

*He maketh the Deep to boil like a Pot: He maketh the Sea like a Pot of Ointment.*

In the Oriental Style, great Rivers and Lakes are ſometimes called *Seas.* There are Crocodiles not only in the *Nile*, but in Lakes too. Thoſe of the Lake *Mœris* were adored in *Egypt*; they carefully prepared Proviſion for them to eat, they put rich Pendants in their Ears, and coſtly Bracelets on their Feet. When the Crocodile ſtirs himſelf with Impetuoſity, or caſts up Water through his Mouth, he makes the Lake or River he is in, boyl like a Cauldron of boiling Oil; the Odour which he leaves behind him is like that of Muſk. This is atteſted by ſeveral Authors of good Repute [y]. He ſcatters this agreeable Scent not only while he is alive, but his Fleſh even after his Death retains it: His Eggs likewiſe ſmell like Muſk; and the like Odour, when they are wounded, iſſues from their Wound and Entrails.

*He beholdeth all high Things, he is a King over all the Children of Pride*; which ſome explain by ſaying, that the Crocodile is the King of other Fiſh; but it may be better underſtood of the *Egyptians*, who are often called in Scripture *Children of Pride*, or *proud*. The Crocodile was their God, their King; they paid divine Honours to him. In the *Hebrew* Style by the Word *King* is often meant the God of any Nation; every one knows, that the *Egyptians* worſhipped the Crocodile, and that the Crocodile was the Emblem or Figure of *Egypt*.

Ezek. xxxii. 12. Psa. lxxxviii. 11. Jf. li. 9 Job. xxvi. 12.

In the third Chapter and eighth Verſe he ſays; *Let them curſe it that curſe the Day, who are ready to raiſe up a Leviathan.* He means, in our Opinion, the *Atlantes*, and the People of Upper *Egypt*, who curſe the Sun [z], becauſe they are burnt with the exceſſive Heat of it; and who are ſo daring, as to wake the Crocodile in Order to attack, kill and eat it [a]. *Ezekiel* de-

[y] Damit. Alkazuin. Vincent. le Blanc, Peter Martyr. John. de Zall, Purcher, alii apud Boch. de Anim. Sacr. p. 2. l. 5. [z] Vide Strabo l. xvii. p. 563. Plin. l. v. c. 8. Herodot. l. iv. c. 184. [a] Pſ. lxxiii. 14. Herodot. l. ii. c. 69. Plin. l. viii. c. 25. & l. xxviii. c. 3.

ſcribes the King of *Egypt* by the Name of *great Than*, or great Dragon; great Fiſh. *Iſaiah* [b] threatens *Leviathan the piercing Serpent* with Death; that is the King of *Babylon*; and *Leviathan*, *the crooked Serpent*, that is the King of *Egypt*. The Crocodile was eſteemed the King of Freſh-Water Fiſh; and the *Hebrews* call all Fiſh
Pſ. lxxiii. 14. *Serpents*, or *Reptils*. The Royal Prophet ſays, that the Lord created the *Leviathan* to play in the Waters. It is therefore an Animal that liveth in the Water.

LEVIR, LEVIRATE. We make Uſe of this Term, as other Authors have done before us, who have written on the Law and Cuſtoms of the *Jews*, to denote particularly the Law of *Moſes*, which obliges one Brother to marry the Widow of another, who died without Children, and to raiſe up Seed to him. From *Levir*, which ſignifies in *Latin* the *Huſband's Brother*, the Brother-in-Law; the Word *Levirate* has been formed by ſome, to expreſs the Law whereof we have been ſpeaking. *Moſes*
Ruth iv. 1, 2, 3. ſays as follows on this Subject: *If Brethren dwell together, and one of them die and have no Child, the Wife of the dead ſhall not marry without unto a Stranger: Her Huſband's Brother ſhall go in unto her, and take her to him to Wife, and perform the Duty of an Huſband's Brother unto her; and it ſhall be, that the Firſt-born which ſhe beareth, ſhall ſucceed in the Name of his Brother which is dead, that his Name be not put out of* Iſrael. *And if the Man like not to take his Brother's Wife, then let his Brother's Wife go up to the Gate unto the Elders, and ſay, My Huſband's Brother refuſeth to raiſe up unto his Brother a Name in* Iſrael, *he will not perform the Duty of my Huſband's Brother. Then the Elders of his City ſhall call him and ſpeak unto him, and if he ſtand to it, and ſay, I like not to take her, then ſhall his Brother's Wife come unto him in the Preſence of the Elders, and looſe his Shoe from off his Foot, and ſpit in his Face, and ſhall anſwer and ſay, So ſhall it be done unto that Man that will not build up his Brother's Houſe; and his Name ſhall be called in* Iſrael *the Houſe of him that hath his Shoe looſed.*

This Law is an Exception to that which condemns Marriages between Brothers and Siſters, and between Brother's-in-Law and Siſter's-in-Law. This Law ſeems to have been in Uſe among the *Hebrews* and *Canaanites*, before the Time of *Moſes*, ſince *Judah* gives his firſt born *Er*, and *Onan* his ſecond Son, ſucceſſively to *Tamar*, and obliges himſelf to give her likewiſe *Selah* his third Son.

The Terms made Uſe of by *Moſes*, *If two Brothers dwell together*, &c. intimate, that the firſt Intention of the Law reſpects only Brethren who live together in their Father's Houſe, or perhaps in the ſame Place; but Cuſtom extended it even to more remote Relations, who dwelt in *Judæa*, and in the Diviſion of their Brother's Tribe, ſo that their Eſtates and Inheritances lay in the ſame Place; for the Law had two Objects, firſt to preſerve the Name of the deceaſed in *Iſrael*, by the Means of ſuch Children as ſhould be born of his Wife, and go by his Name; and ſecondly, to continue Inheritances in the ſame Tribe, and Family.

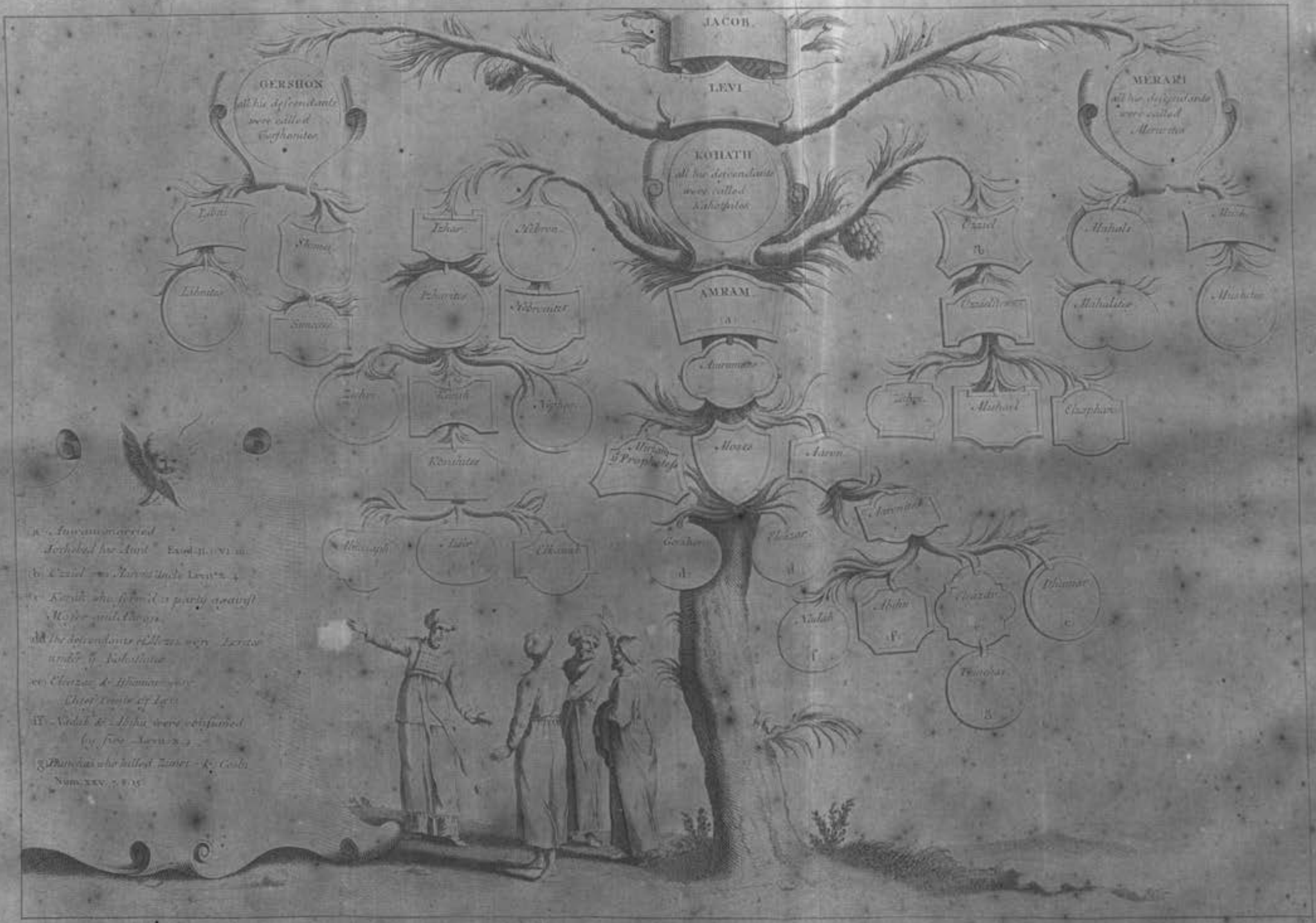
The Example of *Ruth*, who married *Boaz* her Huſband's Relation, is an Evidence of the Practice of the *Iſraelites* in the Times of the *Judges*. *Boaz* was neither the Father nor neareſt Relation to *Elimelech*, Father-in-Law to *Ruth*, the Wife of *Mahlon*, and yet he married her upon his Refuſal; who was the neareſt Relation. The *Rabbins* [c] of their own Accord have produced many Exceptions and Limitations to this Law. They believe, that the Obligation on the Brother of marrying his Siſter-in-Law, regards only Brothers born of the ſame Father and Mother. Beſides, it has a Reſpect only to the eldeſt Brother of the deceaſed, and farther ſuppoſes that he was not married: For if he were married, he might at his own Choice, either take or leave his Brother's Widow. If the deceaſed Brother had left a natural or adoptive Son or Daughter, a Grandſon or Grand-daughter, the Brother was under no Obligation to marry his Widow. If the dead Perſon left many Wives [d], the Brother could marry but one of them: If the deceaſed had many Brothers, the eldeſt alone had a Right to all his Eſtate, and enjoyed the Dowry which his Wife had brought him.

They add, that the Marriage of the Widow with her Brother-in-Law was performed without Solemnity; becauſe the Widow of the Brother who died without Children, paſſed for the Brother-in-Law's Wife, by Virtue of the Law, without there being any Occaſion for more Ceremony. Notwithſtanding Cuſtom required that this ſhould be done in the Preſence of two Witneſſes, and that the Brother ſhould give a Piece of Money to the Widow. The Nuptial Bleſſing was farther added, and a Writing given to ſecure the Wive's Dower. There are ſome who believe, that this Law Fagius in
was not obſerved after the *Babyloniſh* Capti- Deut. xxv.
vity, becauſe ſince that Time there has been

[b] Iſ. xxvii. 1. Viſitabit Dominus ſuper Leviathan, Serpentem vectem. & ſuper Leviathan Serpentem tortuoſum. על לויתן נחש ברח ׃ ועל לויתן נחש עקלתון [c] Rabb. apud Selden. de ſucceſſione in bona c. 14. & uxor Hebraica, l. 1. c. 4. [d] Leon. de Modene. ceremonies des Juifs, p. 4. c. 7.

THE CEREMONY OF LOOSING THE HUSBAND'S BROTHER'S SHOOE

Deuter. XXV. 7. 8. 9.




A GENEALOGICAL TREE OF THE PRIESTS AND LEVITES. Exod. VI. 16. Numb. III. 17. &c.

F. van Bleyswyck fecit.

THE HABIT OF THE LEVITES

no more any Diſtinction of the Inheritances of the Tribes. The preſent *Jews*[e] do not practice this Law, or at leaſt very rarely, particularly among the *Germans* and *Italians*, they chuſe rather to ſet their Women at Liberty, that they may marry again where they pleaſe.

But in *Leo* of *Modena*'s Account of the Matter, it is done after the following Manner. " Three *Rabbins* and two other Witneſſes go the Evening before, and chooſe " a Place where the Ceremony may be " performed. The next Day when they " come from Morning Prayers, they all " follow the *Rabbins* and Witneſſes, who " as ſoon as they come to the appointed " Place, ſit down, and order the Widow " and her Brother-in-Law to appear before them, who declare that they there " preſent themſelves, in Order to be free. " The principal *Rabbin* propoſes ſeveral " Queſtions to the Man, and exhorts him " to marry the Widow, then ſeeing him " perſiſt in his Refuſal, after ſome other " Interrogatories, the Man puts on one of " the *Rabbin*'s Shoes, which is fit for any " Foot; and the Woman in the mean " Time draws near to him, and aſſiſted " by the *Rabbin*, ſays to him in *Hebrew*, " *My Huſband's Brother will not continue* " *the Poſterity of his Brother in* Iſrael, *and* " *refuſes to marry me, as being my Brother-in-Law.* The Brother-in-Law anſwers, " *I have no Mind to take her.* Hereupon " the Woman ſtoops down, looſens and " pulls off the Shoe, throws it upon the " Ground, ſpits before him, and ſays in " *Hebrew* to him, with the Help of the " *Rabbin. So ſhall it be done unto that* " *Man who will not build up his Brother's* " *Houſe; and his Name ſhall be called in* " Iſrael *the Houſe of him that hath his Shoe* " *looſed.* Theſe Words ſhe repeats three " Times, and they who are preſent anſwer " as often, *He that hath his Shoe looſed.* " Hereupon the *Rabbin* immediately tells " her, that ſhe may marry again; and if " ſhe requires any Certificate of what is " done, the *Rabbins* deliver one to her.

You have here a Form of the Certificate taken out of the *Gemara* of *Jeruſalem*, where it is ſhorter than that which we meet with among the *Rabbins*. *Before us whoſe Names are ſo and ſo, ſuch an one, the Widow of ſuch an one, pulled off ſuch an one's Shoe, the Son of ſuch an one. She brought it before us, and has pulled off the Shoe of his right Foot, and hath ſpit in our Preſence, ſo that we have ſeen her Spittle on the Ground, and ſhe hath ſaid unto him, Thus ſhall the Man be treated who buildeth not up his Brother's Houſe.*

From what has been ſaid it appears, that the *Rabbins* do not underſtand *Moſes*'s Words literally, when he ſays, that the *Woman ſhall ſpit in his Face* who will not marry his Brother's Widow; and that they explain it thus, *She ſhall ſpit in his Preſence*, ſhe ſhall ſpit upon the Ground before him; but the Text of the Law is expreſly for the former Meaning, and *Joſephus* took it literally in the Hiſtory of *Ruth*[f]. To ſpit in any one's Face is a Mark of the higheſt Contempt. Numb. xii. 14.

What is ſaid in the Text, of his giving his Brother's Name to the eldeſt Son which he ſhall have by her, may be underſtood two Ways. 1. He ſhall bear the Name of the deceaſed; if that was *Abraham*, the Son ſhall be called, *Abraham*. 2. He ſhall bear the Name of the deceaſed; he ſhall go for his Son, he ſhall ſupport his Name and Family. The *Hebrew* literally ſays[g], *He ſhall be raiſed upon his Brother's Name*, he ſhall be like a young Sucker ſhooting out of his Father's Name. The Example of *Ruth*, who called the Son ſhe had by *Boaz*, *Obed*, and not *Mahlon*, the Name of her firſt Huſband[h], proves, that it was not neceſſary the Child ſhould go by the Name of his Mother's firſt Huſband. Job i. 6, &c.

*Leo* of *Modena*[i] obſerves, that the *Jews* ſometimes out of a Principle of Avarice, keep their Siſters-in-Law a long Time in Suſpence, without declaring whether they will marry them or no, that ſo they may tire their Patience, and draw ſome Money out of them: Wherefore there are ſome Fathers, who if they marry their Daughters to Men that have ſeveral Brothers, ſtipulate, that in this Caſe they ſhall ſet the Widow at Liberty for nothing. Others oblige the Huſband, in Caſe he falls ſick, and is thought by his Phyſicians to be in Danger, to divorce his Wife upon the Spot, that ſo ſhe may not come into the Power of her Brother-in-Law. The marrying a Siſter-in-Law the *Jews* call *Ibum*, and the pulling off the Shoe and ſetting a Woman at Liberty, *Chaliza*.

LEVITES. All the Deſcendants of *Levi* may be comprized under the Name of *Levites*: But they are principally meant by it, who were employed in the loweſt Miniſtries of the Temple, whereby they were diſtinguiſhed from the Prieſts, who being deſcended from *Aaron*, were likewiſe of the Race of *Levi* by *Kohath*, but were employed in higher Offices. We have

[e] Buxtorf. de Syn. Judæor. c. 30. Cuneus de Rep. Hebr. l. i. c. 7. Leon. de Modene ceremonies des Juifs. p. 4. c. 7.
[f] Joſeph. Antiq. l. v. c. 11. [illegible], inſtead of [illegible].
[g] Deut. xxv. 6. יקום על שם אחיו
[h] Ruth iv. 17. Vide Aug. Retract. l. ii. c. 12.
[i] Leon de Modene ceremonies des Juifs. p. 4. c. 7.

ſpoken

spoken of them in the Article *Aaron*; and shall again speak of them in that of *Priests*.

The *Levites* therefore were all the Descendants of *Levi* by *Gershom*, *Kohath*, and *Merari*, excepting only the Family of *Aaron*; for the very Children of *Moses* had no Part in the Priestood, and were no more than common *Levites*. God chose them in the Room of the First-born of all *Israel*,
Numb. iii. 6, &c. for the Service of his Tabernacle and Temple. They were obedient to the Priests in the Ministrations of the Temple, and brought Wood to them, Water, and other Things necessary for the Sacrifices. They sung and played upon Instruments in the Temple, and in other Ceremonies. They applied themselves to the Study of the Law, and were the ordinary Judges of the Countrey, but always subordinate to the Priests.

God provided for the Subsistence of the *Levites*, by giving them all the Tythe of Corn, Fruit and Cattle throughout *Israel*.
Numb. xviii 21, 22, 23, 24. But they were to give the Priests the Tenth of their Tythes; and as the *Levites* possessed no Estates in Land, the Tythes which the Priests received from them, were looked upon as the First-Fruits which they were to offer to the Lord.

God assigned them eight and forty Cities for their Habitations, with Fields, Pastures, and Gardens. (Numb. xxxv. 1, 2, 3, &c.) Of these eight and forty Cities thirteen were given to the Priests, six whereof were chosen to be Cities of Refuge. (Joshua xx. 7. xxi. 19, 20, &c.) While the *Levites* were actually imployed in the Service of the Temple, they were subsisted out of the Provisions in Store there, and out of the daily Offerings which were made there; and if any *Levite* quitted the Place of his Abode, to go and do Service at the Temple, even out of the Time of his half-yearly or weekly Waiting; he was received there, kept and provided for, in like Manner, as his other Brethren, who were regularly in Waiting. The Consecration of *Levites* was performed without much Ceremony. (Deut. xviii 6, 7, 8. 2 Chr. xxix. 34.) They wore no peculiar Habits to distinguish them from other *Israelites*, and God ordained nothing particularly for their Mourning. The Manner of their Consecration was as follows.

Numb. viii. 5, 6, 7, &c. The Lord said to *Moses*; take the *Levites* from among the Children of *Israel*, and cleanse them, sprinkle them with the Water of Expiation; and let them shave all their Flesh, and wash their Clothes. They shall bring two Oxen, or rather two Bullocks before the Door of the Tabernacle. Then all the Children of *Israel* being assembled, shall put their Hands upon the *Levites* Head, as an Indication, that they offer them unto the Lord. After this the *Levites* shall put their Hands upon the Heads of the two Bullocks, one whereof shall be offered for a Burnt-Offering, and the other for a Sin-Offering. You shall present the *Levites* to the High-Priest *Aaron* and his Sons, who shall offer them unto the Lord, by lifting them up in the Air towards the four Corners of the World, or by obliging them to use particular Motions, which have some Relation to that practiced by the Priests, while they waved certain Offerings towards the four Quarters of the Earth.

*Josephus* [k] tells us that in the Reign of *Agrippa* King of the *Jews*, about the Year of *J. C.* 62, and six Years before the Destruction of the Temple by the *Romans*, the *Levites* desired Permission from this Prince to wear the Linnen Tunick as the Priests did; which Request was granted. This Innovation was displeasing to the Priests; and the *Jewish* Historian remarks, that the old Customs of the Countrey never were forsaken with Impunity. He adds, that *Agrippa* permitted likewise the Families of the *Levites*, whose common Office it was to guard the Doors, and perform other troublesome Offices, to learn to sing and play on Instruments, that they might be qualified for the Service of the Temple as Musicians.

The *Levites* were divided into different Classes, namely the *Gershomites*, *Koathites*, *Merarites*, and *Aaronites* or Priests. (Numb. i. 35.) Here follows the Enumeration made by *Moses*, after their Departure out of *Egypt*, of all the Males from one Month old and upwards, according to the particular Order which he received from God to this Purpose.

The *Gershomites* were in Number seven Thousand five Hundred. (Numb. iii. 15.) Their Office in the Marches through the Wilderness was to carry the Veils and Curtains of the Tabernacle. *Eliasaph*, the Son of *Lael*, was the chief of them. (Ibid. V. 26.)

The *Koathites* were imployed in carrying the Ark and sacred Vessels of the Tabernacle, their Number was eight Thousand six Hundred. *Elizaphan*, the Son of *Uzziel* was at the Head of them.

The *Merarites* were in Number six Thousand two Hundred. Their Office consisted in carrying the several Pieces of the Tabernacle which they could not place upon the Chariots; *Zariel*, the Son of *Abihail*, was their Commander.

The *Aaronites* were the Priests who served in the Sanctuary; *Eleazar*, the Son of *Aaron*, was their General. Their Genealogy may be seen at full Length in the genealogical Tree which we have had engraved here. (Ibid. V. 32.)

[k] Joseph. Antiq. l. xx. c. 8. p. 699.

As often as the *Hebrews* incamped in the Wilderness, the *Levites* were distributed round about the Tabernacle. *Moses* and *Aaron* were placed at the East, *Gershom* at the West; *Kohath* at the South; and *Merari* at the North. *Moses* ordained, that the *Levites* should not do Service at the Tabernacle till they were five and twenty Years of Age, or as he says elsewhere, from thirty to fifty Years old. But *David* finding that they were imployed no longer in those grosser Offices, of transporting the Vessels of the Tabernacle, obliged them to enter upon Service at the Temple as soon as they were twenty Years of Age. The Priests and *Levites* waited by Turns, and weekly in the Temple. They began their Weeks upon one *Sabbath* Day, and upon the same Day in the following Week they went out of waiting. When any *Israelite* made a religious Entertainment in the Temple, God required, that the *Levites* should be invited to it.

Numb. iii. 17, 18, *&c.* Numb. viii. 24. Numb. iv. 3. 1 Chr. xxiii. 24. 2 Chr. xxxi. 17. and Ezra iii. 8. Deut. xii. 18, 19.

LEVITICUS. This is the third Book in the Pentateuch. It is called *Leviticus*, because it contains principally the Laws and Regulations relating to the Priests, the *Levites*, and Sacrifices; for which Reason the *Hebrews* call it *the Priest's Law*, because it includes many Ordinances concerning Sacrifices. The *Jews* term it likewise *Vajicra*, because in *Hebrew* it begins with this Word, which signifies, *and he called.* In the seven first Chapters of *Leviticus* God prescribes those Ceremonies to *Moses*, which were to be observed in the Offering of burnt Sacrifices, of Meat-Offerings, of Bread and Cakes, Peace-Offerings or Thanksgivings, and Sin-Offerings; and regulates what Parts of these Sacrifices were to be consumed upon the Fire of the Altar, and what were to be given to the Priest, who offer'd them. After this *Moses* relates in what Manner the Priests were consecrated, and what Sacrifices were offered upon this Occasion; and the fatal Misfortune which happened to *Nadab* and *Abihu*, who were consumed with Fire, for attempting to offer Incense to the Lord with strange Fire. Upon this Occasion *Moses* prescribes some Laws, appointing what the Mourning of the Priests should be, and forbids them to drink Wine, while they were in Waiting at the Temple.

In the xi, xii, xiii, xiv, xv Chapters, *Moses* gives Rules for distinguishing clean and unclean Beasts, and the Leprosy of Men, Houses and Habits; for the Purification of Men indisposed with a Gonorrhæa, and of Women after Child-birth. After this, God appoints the Ceremonies which were to be observed upon the Day of solemn Expiation: He regulates the Degrees of Relation, wherein any one was either permitted or forbidden to marry. He prohibits Alliances with the *Canaanites*, Idolatry, Theft, Perjury, Calumny, Hatred, the Superstitions of the *Gentiles*, Magick, Divinations, Soothsaying, Prostitutions and Adultery. He forbids any one to use the Fruits of a Tree, during the first five Years after it is planted. He requires something to be left in the Fields for the Benefit of the Poor, when the Corn is cut. He mentions the Defects which make Sacrifices unfit to be offered to the Lord. In the xxiii Chapter he takes Notice of the principal Festivals in the Year, which are the Passover, Pentecost, the Feast of Tabernacles, the Great Day of Expiation, the Feast of Trumpets, or beginning of the civil Year. We find the Story in it of a Man who was stoned to Death for having blasphemed the Name of the Lord. He prescribes what was to be observed in the Sabbatical, and in the Jubilee Years. Lastly he concludes with Regulations concerning Vows, and Tythes which were too be offered in the Tabernacle.

Lev. xxiv. 10, 11. Lev. xxv. 3, 4, 5. *&c.* Lev. xxvii.

All the World agrees, that *Leviticus* is a Canonical Book, and of divine Authority. It is generally held to be the Work of *Moses*, as well as the rest of the Pentateuch. It contains the History of what passed during the eight Days of *Aaron*'s and his Sons Consecration, which was performed in the Year of the World 2514, before *J. C.* 1486 before the Vulgar *Æra* 1490. The Laws which were prescribed in it upon other Subjects besides Sacrifices, have no other chronological Mark, whereby we may be directed to judge at what Time they were given.

LIBANUS, a famous Mountain which separates *Syria* from *Palestine*. It forms a kind of Horse-shoe in its Length, beginning at three or four Leagues distance from the *Mediterranean* above *Smyrna*[1], and going from North to South towards *Sidon*, from thence bending from West to East, from *Sidon* towards *Damascus*; and at last returning from the South Northward, from the Streight of *Damascus*, as far as *Laodicea Scabiosa*. The western Part of this Chain of Mountains is what we properly call *Libanus*. The other Part, which is opposite to it Eastward, and extends from South to North, is called by the *Greeks*, *Antilibanus*. Between these two Mountains is a long Valley called *Cœle-Syria*, or hollow *Syria*; in *Joshua the Valley of Lebanon*, *Josh.* xi. 17. at present *Betkab*, from the *Hebrew*, *Bekab*, which signifies a *Plain*. We have spoken of the

[1] Plin. l. v. c. 20. Euseb. & Hieronym. in locis Hebr. in Antilibano.

Cedars of *Libanus* under the Article *Cedars.* The Name of *Libanus* comes from the *Hebrew*, *Leban*, or *Laban*, which signifies *White*. This Name was given it, in all Probability, by Reason of the Snow †, with which it is always covered in many Places. Jer. xviii. 14. *Jeremiah* speaks of the Snow of *Libanus*; and Tacit. l. v. Hist. c. 6. *Tacitus*: *Mirum dicitur tantos inter ardores opacum, fidumque Nivibus.*

*Libanus* is about an hundred Leagues in Circumference. It has *Mesopotamia* to the East, *Armenia* to the North, the Holy Land to the South, and the *Mediterranean* to the West. There are four Rivers which issue out of *Libanus*, *Jordan*, *Rocham*, *Nahar-Rossien*, and *Nahar-Cadicha*. It is composed of four Enclosures of Mountains, which rise one upon the other. The first is very fruitful in Grain and Fruits; the second is very barren, abounding in nothing but Thorns, Rocks and Flints; the third, though higher than this, enjoys a perpetual Spring, the Trees being always green there, and the Orchards filled with Fruit: In a Word, it is so agreeable and fertile, that some have called it a terrestrial Paradise. The fourth is so high, that it is almost always covered with Snow; so as to be uninhabitable by Reason of the great Cold.

The Temple of *Jerusalem* is also called *Libanus*. *Open thy Doors of Lebanon, that the Fire may devour thy Cedars*, Zech. xi. 1. says *Zachary*, speaking of the future Desolation of the Temple by the *Romans*. And Ezek. xvii. 3. *Ezekiel*; A great Eagle with large Wings came unto *Lebanon*, and took the highest Branch of the Cedar. He speaks of *Nebuchadnezzar*, who took the Temple, burnt it, and carried away all the Treasures belonging to it.

Lastly, the Palace built by *Solomon* at *Jerusalem*, was called the House of *Libanus*, *domus saltus Libani*, probably by Reason of its Height, or the Whiteness of its Walls; or rather by Reason of the great Quantity of Cedar Wood and Pillars which were in it.

This Palace of *Solomon*'s was lofty and magnificent, it consisted in one large Pile of Buildings, an hundred and seventy Foot and ten Inches in Length, eighty five Foot five Inches wide, and one and fifty Foot three Inches high; the Middle whereof was supported by four Ranges of Columns, or rather three Ranges of Columns, and one of Pilasters, which formed three cover'd Galleries before the Apartments; in each Range were fifteen Columns; and in all three five and forty.

Before this Palace, and next to the Portico and Columns which supported it, *Solomon* made a Court fifty Cubits long, and thirty wide, which was also encompassed with Galleries, the Cielings whereof were supported by a great Number of Pillars; and before this first Court he made another larger and wider, with the same Ornaments, and the same Order of Pillars, which was called the Court of the Throne, because *Solomon* placed the Throne there, on which he sat to administer Justice to the People. See the Plan.

TOWER OF LIBANUS. *Solomon* in the *Canticles* compares his Spouse's Nose *to the Tower of Libanus, which looketh towards Damascus.* Cant. vii. 4. Travellers speak of a Tower to be seen upon *Libanus* on the Side of *Damascus*, which seems to have been very high. *Benjamin* of *Judela* assures us, that the Stones of this Tower, the Remains whereof he had seen, were twenty Palms long, and twelve wide[m]. *Maundrell* speaks likewise of the same, but he saw it only at a Distance.

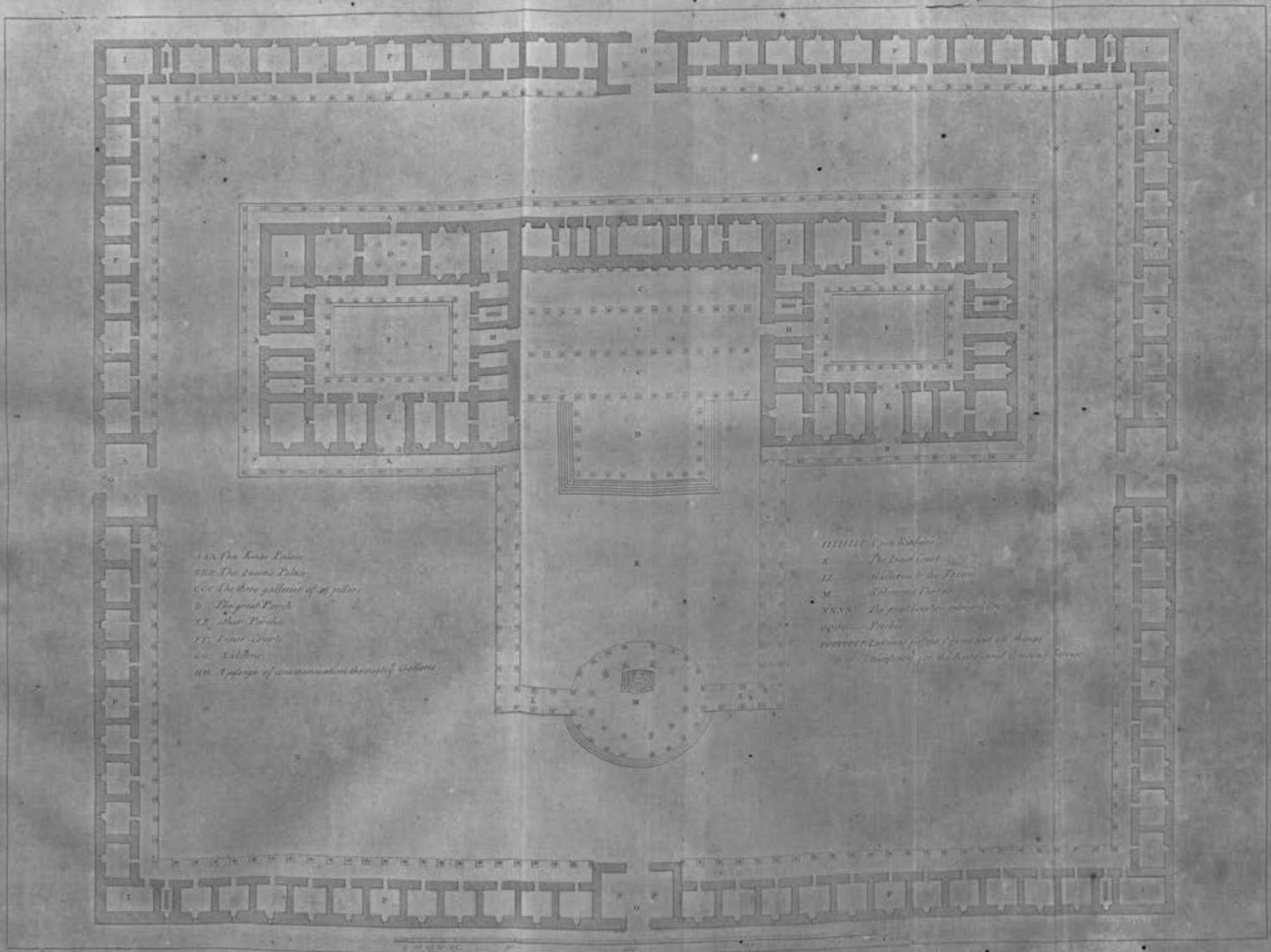
LIBATION. This Word is particularly made Use of in the Scripture Language, to signify the Effusion of Liquors, poured upon the Victims sacrificed to the Lord. The Measure of Wine for Libations was the fourth Part of an Hin; that is to say, two Pints, and something over.

Libations among the *Hebrews* were made upon the Victim after it was killed, and the several Pieces of the Sacrifice were laid upon the Altar, ready to be consumed in the Flames. See *Leviticus*. *Moses*, after he had sacrificed the Victims, which were to Lev. vi. 20. viii. 25, 26. ix. 4. xvi. 12, 20. xxiii. 13. be made Use of at the Consecration of his Brother *Aaron*, *took the Fat and the Rump, and the Fat that was upon the Inwards, and the Caul above the Liver, and the two Kidneys and their Fat, and the right Shoulder. And out of the Basket of unleavened Bread that was before the Lord, he took one unleavened Cake, and a Cake of oiled Bread, and one Wafer, and put them on the Fat, and upon the right Shoulder. And he put all upon Aaron's Hands, and upon his Son's Hands, and vowed them for a Vow-Offering before the Lord. And Moses took them from off their Hands, and burnt them on the Altar*, &c.

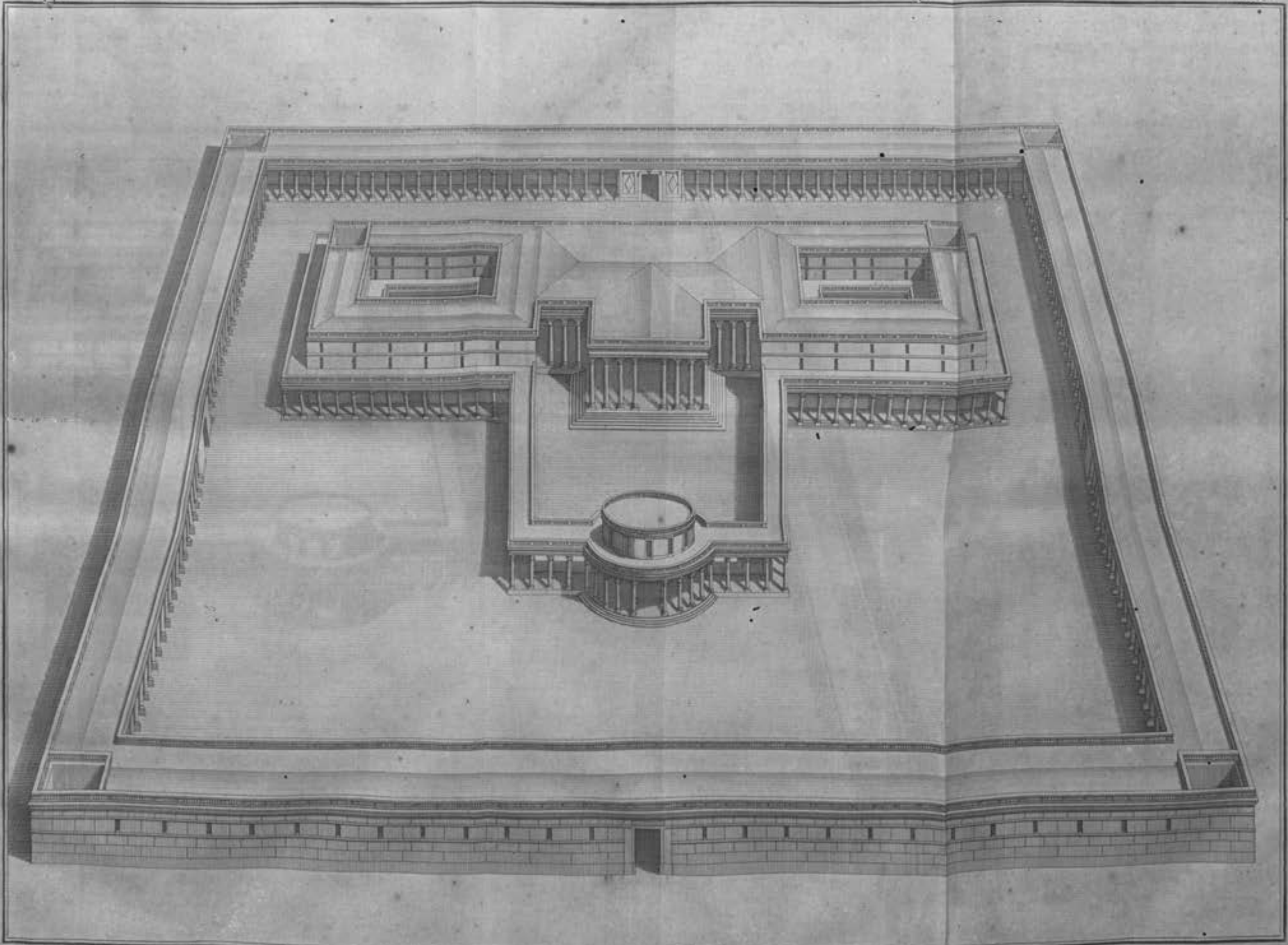
These Libations consisted in Offerings of Bread, Wine and Salt; the Offerings of Bread were Cakes of several Sorts, some baked in the Oven, others in a Frying or

† *And the Ground*, Maundrell *tells us, where not concealed by the Snow, appeared to be covered with a sort of white Slates, thin and smooth. Mount* Libanus *in* M. de la Roque's *Opinion, who visited it in his Travels, is higher than either the Alps or* Pyrenees. See Voyage du Mont. Liban. T. i. p. 90.

[m] *Gabriel Sionita* says, that this Tower was an hundred Cubits high, and fifty broad.




A GROUND PLOT OF SOLOMON'S PALACE CALLED THE HOUSE OF THE FOREST OF LEBANON



THE VIEW AND ELEVATION OF SOLOMONS PALACE OTHERWISE CALLED THE HOUSE OF LIBANON.

Baking Pan; some kneaded with Oil, others rubbed over with Oil, others fried in Oil; sometimes they were of nothing but Meal, or a Cake moistened with Oil. Part of it, which was to be consumed with the Victim, was offered upon the Altar, the rest was left for the Priest in Waiting, and was divided among the other Priests who were actually in the Temple: For the Offerings were not carried or consumed out of it.

Libations were likewise offered among the *Greeks* and *Latins*, together with the Sacrifices, but they were poured upon the Head of the Victim, while it was yet living. This appears from twenty Places of the
Æneid ii. v. 130, 131. Ancients. For Example, *Sinon* relating in what Manner he was to be sacrificed, says, that he was in the Priests Hands ready to be slain, that he was loaded with Bands, and Garlands or Festoons, and that they were preparing to pour upon him the Libations of Grain and salted Meal.

*Jamque dies infanda aderat, mihi sacra parari,*
*Et salsæ fruges, & circum tempora vittæ.*

And *Dido*, upon the Point of sacrificing, pours Wine between the Horns of the
Æneid. iv. Victim.

*Ipsa tenens dextra pateram pulcherrima Dido,*
*Candentis vaccæ media inter cornua fudit.*

Saint *Paul* says, that he is, as it were, a Victim made to be sacrificed, and that the accustomed Libations of Meal and Wine were already, in some Sort, poured upon
2 Tim. iv. 6. him: *Ego enim jam delibor, & tempus resolutionis meæ instat.*

LIBER ‡. *Bacchus.* The Scripture never mentions the Name of *Bacchus*, but we find that of *Liber*, which is the same Thing in the *Maccabees*. See 2 *Macc.* vi. 7. *Cum Libri sacra celebrarentur, cogebantur hederâ coronati Libero circuire.* And xiv. 33. *Istud Dei fanum in planiciem deducam, & Templum hoc Libero patri consecrabo.* Lastly, there is Mention of him in the third Book of *Maccabees*, where it is said, that King *Ptolemy Philopater* ordered the Leaf of an Ivy, a Tree consecrated to *Bacchus*, to be impressed on such *Jews* as refused to renounce their Religion.

Profane Authors speak of several *Bacchus*'s or *Dionysius*'s. *Cicero* names three;
Cicer l. i. De Naturâ Deorum. the first the Son of *Jupiter* and *Proserpine*; the second the Son of *Nile*, who is said to have killed *Nysa*; the third, the Son of *Caprius*, who reigned in *Asia*, and was Author of the *Sabæan* Laws; the fourth was the Son of *Jupiter* and the Moon; the fifth, the Son of *Nisus* and *Thione*: He might have added another who was the most celebrated of them all, and this was the Son of *Jupiter* and *Semele*, who was the *Theban Bacchus*. There was besides *Bacchus* the *Indian*, Son to *Ammon* and *Amalthea*: And there is Mention likewise made of *Bacchus* the *Assyrian*: But the most famous of them all is *Bacchus* the Son of *Jupiter* and *Semele*. The Poets give the following Account of his Birth: *Semele* being with Child of *Bacchus*, desired *Jupiter* to come and visit her as he did *Juno*, that is to say with Thunder and Lightning. *Jupiter* granted her Request; but the Splendor of his Appearance was insupportable to her. She died of the Fright, or was stifled by the Flames. *Jupiter* took young *Bacchus* out of *Semele*'s Womb, and enclosed him in a Hole which he had made in his Thigh, wherein the Child continued till the Time was come for his Production; then *Jupiter* took him out, and gave him to *Mercury*, who carried him to *Nysa* in *Arabia*, where he was brought up by the Muses.

*Bacchus* is the God of Wine. Some pretend that he planted the Vine, and taught Men to extract the Juice of the Grape. He is said to have made several Conquests, and performed several Journies into *Arabia*, and to the *Indies*. The Ivy is consecrated to him as well as the Vine, and several Particulars are observed in his Life, which have persuaded some learned Men, that Part of his History has been confounded with that of *Moses*. For Example, *Bacchus* is said to have been the Son of *Nile*, that he was of an uncommon Beauty, that he was shut up in a Box, and exposed upon the Water; that he had two Mothers, and was born out of his Father's Thigh. *Moses*, in some Sort, was the Son of *Nile*, having been exposed and found upon the River in a kind of Box made of Rushes. He was of an extraordinary Beauty, and had for his first Mother the Wife of *Amram*, and for his second the Daughter of *Pharaoh*. No one doubted, when he was discovered, but that he was the Son of an *Hebrew*, and issued out of his Thigh according to the Scripture Expression, *Egressi sunt de femore illius*; but Gen. xlv. 26. Ex. i. 5. & passim.
his Mother was not known.

*Bacchus* was bred up by Nymphs in the Mountains of *Nysa* in *Arabia*; *Moses* was brought up by the Care of *Pharaoh*'s Daughter in the Land of *Goshen*, which lies be-

‡ Liber, *says* Seneca, non ob licentiam linguæ dictus est inventor vini, sed quia liberat servitio curarum animum, & aperit, vegetioremque & audaciorem in omnes conatus facit. Sen. de Tranquillitate animi.

tween

tween *Egypt* and *Phœnicia*, in like Manner as the Mountains of *Nysa*. The first made great Conquests, and undertook great Voyages. He had *Bacchanalians* in his Army, advanced as far as the *Indies*; and while he was in the Light, the *Indians* were in Darkness. *Moses* was at the Head of the Men and Women of his People in *Arabia*, about Mount *Sinai*, which Countrey is sometimes called the *Indies*. The Female *Bacchanalians* who accompanied *Bacchus* with their Drums and Cymbals, describe very well the female *Israelites*, who upon their coming out of the Red Sea, fell a dancing and playing with these Instruments. We know that the *Egyptians* were for three Days in such Darkness as might have been felt, whereas in the Land of *Goshen*, where the *Israelites* were, there was the clearest Light.

*Bacchus* is said to have passed the Rivers *Orontes* and *Hydaspes* dry shod, having first struck them with his *Thyrsus*; that his Ivy Wand crawled along when it was thrown upon the Ground; that the *Bacchanals* who accompanied this God, produced Water out of a Rock, by striking it with the *Thyrsus*: It is farther added, that Streams of Wine, Milk and Honey were seen to flow wherever they passed. These are Particulars which suit so well with *Moses*, that it is impossible not to know him by them. The God *Liber* was dressed in a magnificent Manner, his Head was bound about with a Ribband. He is sometimes represented with Horns; he granted an Exemption from all Offices to those who applied themselves to Musick; he is called Legislator; his Ass spoke to him. These are so many Marks of Resemblance borrowed from the sacred History, and applied to *Bacchus*. *Moses* had Rays upon his Face, which in Scripture are termed Horns: He granted considerable Privileges to the Priests and *Levites* who were imployed in the Service of God, and in chanting his Praises. The Ass which spoke to *Balaam*, and the magnificent Ornaments of *Aaron*, relate no farther to *Moses*, than as Legislator and sacred Historian. The Reader may see these Matters treated more at large in *Vossius*, *Bochart*, *Huet*, &c.

The Heathens accused the *Jews* of worshipping *Bacchus*. *Tacitus* [n] takes Notice of this Charge against them; it was founded, he said, upon the *Hebrew* Priests playing on Instruments of Musick, on the Flute and Drum; on their being crowned with Ivy, and the Discovery of a golden Vine in their Temple; upon which Observations it was believed that they adored *Bacchus*. But then he adds, that the Laws and Manners of the *Jews* are too different from the Genius of *Bacchus*. This God is a Friend to Joy and Cheer, and the *Jews* live in a vile, absurd and sordid Manner. *Quippe Liber festos lætosque ritus instituit: Judæorum mos absurdus, sordidusque.* What he says of the *Jewish* Priests being crowned with Ivy, is without Foundation. The golden Vine in the Temple was a Present made to it, and had no Relation to the Religion of the *Jews*. This supposed Worship of *Bacchus* is as real as that of an Ass, which some Heathens imputed to the *Jews*.

*Bacchus* is called *Liber*, because of the Liberty which Wine inspires. *Antiochus Epiphanes* having resolved upon compelling the *Jews* to forsake the Law of God, persecuted them in a very severe Manner, *and upon the Day when the Feast of* Bacchus *was celebrated, they were constrained to go through the Streets covered with Ivy, in Honour of their false God* [o]. The *Greek* literally imports, that *they were compelled to follow the March*, or Procession, of *Dionysius* or *Bacchus*, having Ivy either on their Heads or in their Hands; that is to say, wearing Crowns of Ivy, or carrying *Thyrsus*'s, which were Spears wrapped about with Ivy. *Nicanor*, one of *Antiochus*'s Generals, threatened if they did not deliver up *Judas Maccabæus*, to demolish their Temple, and erect one in the Place of it, consecrated to *Bacchus*.

*Ptolomy Philopater* King of *Egypt*, having taken the cruel Resolution of extirpating the *Jews* out of his Dominions, who should refuse to renounce the Religion of their Ancestors, first of all divested them of the Privileges they enjoyed as Freemen of *Alexandria*, then branded them with a hot Iron, and an Ivy Leaf, which is the Sign of any Thing's being consecrated to *Bacchus*. This Prince is said to have had an Ivy Leaf impressed upon himself, in Imitation of the Priests of the Great Goddess.

LIBERTINUS. *Synagoga Libertinorum*, *A Freed Man*. See SYNAGOGUE.

LIBERTY, as opposite to Servitude and Slavery, denotes the Condition of a Man, who may act without Obstacle or Constraint, and independently on the Will of any other Person. There is frequent Mention of this Sort of *Liberty* in Scripture. The *Hebrews* valued themselves mightily upon Liberty; they boasted in our Saviour's Time, that they had never been de-

[n] Tacit. Hist. l. v. Sed quia Sacerdotes eorum tibiâ tympanisque concinebant, hederâ vinciebantur, vitisque cuna templo reperta, Liberum patrem coli, domitorem orientis, quidam arbitrati sunt. [o] 2 Macc. vi. 7. Ἀναγκάζοντο κισσοὺς ἔχοντες πομπεύειν τῷ Διονύσῳ. 2 Macc. xiv. 33.

prived

John viii. 33. prived of it: *We were never in Bondage to any Man*; this from them was a ridiculous Rhodomontade, since we know that they were so often subject to foreign Powers under the Judges, and afterwards in the Time of the Kings of *Assyria*, *Chaldæa* and *Persia*; that *Tacitus* without Scruple has observed of them, that under the *Assyrians*, *Medes*, and *Persians*, they were the meanest and most abject Slaves: *Dum Assyrios penes, Medosque & Persas Oriens fuit, despectissima pars servientium fuere.* Tacit. Hist. l. v. n, 8.

It is however true, that the *Israelites*, according to the first Design of *Moses*, were never to be reduced intirely to a State of Bondage. They might be sold, or fall into Servitude among their Brethren; but they always had a Power of redeeming themselves, or procuring themselves to be redeemed by some of their Relations, or of being freed from Bondage in the Sabbatical Year, or lastly, in the Jubilee Year, which restored all the *Hebrews* to their Liberty, and to the Possession of their Inheritances. And it was probably upon this Account they boasted, that they never had been reduced to Slavery. Their whole Nation was equally free and noble; *Saul*, *David*, and *Jeroboam*, who ascended the Throne, were of no better Quality than the meanest Shepherd ~~in *Israel*. In~~ the Articles *Sabbatical Year* and *Jubilee*, we have taken Notice of the Ceremonies which were observed upon setting an *Hebrew* Slave free. See the Article Slaves.

LIBERTY, *Freedom*, is likewise applicable to People living according to their own Laws, without Dependance on any other. The Kings of *Syria*, after they had a long Time persecuted the *Jews*, at last granted them Liberty, when *Simon Maccabæus* was High Priest: *Statuerunt eis Libertatem*, they suffered them to live according to the Law of *Moses*, and freed them from Tributes and other Services, which before they paid to the Kingdom of *Syria*: *Jerusalem sanctam esse & liberam*, 1 Macc. xv. 6. (1 Macc. xiv. 26.)

*Domus libera*, an House separated from the Commerce of other Men. King *Azariah* being smitten with a Leprosy, was separated from the rest of Mankind, and reduced to the Condition of a private Person.
1 Reg. xv. 5. *Habitavit in domo liberâ seorsum.*

The *Psalmist* says, that he is as one de-
Psalm lxxxvii. 6. stitute of all Help, free among the dead,
במתים *Inter mortuos liber*. This is explained of
חפשי כמו *Jesus Christ*, who descended into Hell, and
חללים was all the while perfectly at Liberty to
שכבי קבר come from thence, and deliver those who were detained there. Or it may be understood of our Saviour shut up in the Grave, and nevertheless having it absolutely in his Power to issue forth from thence when he pleased by his Resurrection. The *Hebrew* may be translated thus: *I am as these dead Men of Liberty, like those who are dead of their Wounds, and sleeping in the Grave*; or otherwise, *like those Men of Liberty*, those ancient Heroes, who boasted of Liberty and Independency, and are nevertheless dead of their Wounds, and asleep in the Grave.

LIBERTY *of the Gospel*, in Opposition to the Servitude of the Law. Saint *Paul* has often spoken of this Liberty, which *Jesus Christ* hath procured for us: *We are not the Children of the Bond-Woman, but of the Free.* Gal. iv. 31. We are not derived from *Hagar*, who and her Descendants are Slaves, meaning the *Jews*; but we are the Sons of *Sarah* the free Woman: We enjoy the Liberty of God's Children, by Virtue of the Adoption procured for us by *Jesus Christ*. Which Liberty delivers us from the Yoke of legal Ceremonies, from the Obligation of observing Purifications and Distinctions of Meats, and many other troublesome and uneasy Practices, to which the *Jews* were subjected by the Law. See *Rom.* viii. 21. and 1 *Cor.* x. 29. and 2. *Cor.* iii. 17. and *Galat.* ii, iv, v. and *James* i. 25. ii, 12.

LIBERTY *to Righteousness*, in Opposition to the Bondage of Sin. This is the Justification which *Jesus Christ* hath procured for us by his Death, which we acquire by Baptism, preserve by a good Life, and the Practice of Christian Virtues, and recover by Repentance when we have had the Misfortune to forfeit it, by becoming Slaves to Sin and the Devil.

LIBERTY, and *Free-will*, in Opposition to Constraint and Necessity: Man is at Liberty to do Good or Evil, *God hath made Man from the beginning, and left him in the Hand of his Counsel. If thou wilt, to keep the Commandments, and to perform acceptable Faithfulness. He hath set Fire and Water before thee: Stretch forth thy Hand unto whether thou wilt.* Ecclus xv. 14, &c. There is however a great Difference between the Liberty we have of doing Good and Evil. We have of our selves the unhappy Liberty of doing Evil, we are engaged to it by our Concupiscence, which indeed we are always able to resist, but shall not really and effectually without the Assistance of God's Grace; whereas as to Good, though we always have the Liberty of doing or not doing it, we cannot however perform it as we might, and in a Manner useful to our eternal Salvation, without the Help of a particular Grace, which without hurting our Liberty, and laying any Necessity and Constraint upon us, incites us agreeably, gently, and nevertheless efficaciously, to prefer what is pleasing to God, to what our Self-love and Concupiscence desire.

The *Rabbins* have an Idea of Liberty and free Will, very different from that which Christian Authors give us of it. They acknowledge, that Man has Liberty, with- out

out which he would not be Man: If he loved what is Good, and followed what is Evil, without Knowledge, or by Instinct, he would cease at the same Time to be reasonable. What would become of the Rewards and Punishments, the Threats and Promises, and all the Precepts of the Law, if it were not in the Power of Men to fulfill or violate them? They admit Liberty of Indifference in its full Extent; they are persuaded that People dissemble their Opinion as often as they take any Thing of its Liberty from free Will.

*Maimonides* confutes the Fatality of Astrologers, but he makes every Thing to depend on Constitution: As God, says he, has created Man upright in Stature, and with Hands and Feet, so hath he likewise given him a Will to move and act as he pleases; and it is the Goodness of his Constitution which makes Things easy or difficult to him. The Fear of God, he says, is not in the Hand of Heaven; that it is in the Power of Man to observe or not observe the Law, and Precepts. The Fear of God is of this Class; it depends not on God, but on the Will of Man.

*Manasseh Ben Israel* [p], another famous *Rabbin*, maintains, that the preventing Grace acknowledged by some *Rabbins*, is an Opinion that does not agree with Tradition. That if the Will were prevented by Grace, it would cease to be free. He allows but of two Sorts of Aids from God, one whereby he produces favourable Opportunities of executing the good Designs which any one has formed; the other consists in his assisting Man when he has begun to live well. He says farther, that we stand in Need of the Concurrence of Providence in all virtuous Actions; and as a Man, who is going to lay a heavy Burden on his Shoulders, calls somebody to help him up with it: So the just Man first endeavours to fulfill the Law, and God like the Arm of some strange Person, comes to his Assistance, that he may be able to execute his Resolution.

If Man were so wicked as not to be able to do well without Grace, God would be the Author of Sin and Corruption; and although this Corruption be not absolutely to be overcome without Assistance, yet we may begin the Conflict, and open a Way to Victory, notwithstanding that we cannot absolutely obtain it, unless God come to our Aid. Besides, if God vouchsafes to all Men common and efficacious Helps, how comes it that all are not saved? And if he gives particular Assistances to some only, how can it be said, that there is no Respect of Persons with him? How comes he to suffer some to perish, while he saves others? Is it not much more natural to believe, that God imitates Men, who lend their helping Hand to those who they see have formed good Resolutions, and use their best Endeavours to accomplish some laudable Undertaking? See hereafter the Article ORIGINAL SIN. By this System of Grace we see that the *Jews* either did not believe it, or were but very imperfectly acquainted with the Effects of it.

LIBNAH, a City in the Tribe of *Judah*, Josh. xv. 42.
in the Southern Part of this Tribe. A Cession was made of it to the Priests, for their Habitation, and it was declared a City of Refuge. *Eusebius* and Saint *Jerom* 1 Chr. vi. 55, 57.
say, that it was in the Canton of *Eleutheropolis*. It is the same as *Libna* or *Lebna*, in the Neighbourhood whereof (between *Rimmon-Parez* and *Rissah)* the *Israelites* encamped, when they were upon their Journey through the Wilderness. Numb. xxxiii. 20.

LIBNATH, a City in the Tribe of *Asher*. *Joshua* xix. 26. We believe it to be the whole Promontory, situated between *Ecdippa* and *Tyre*. Plin. l. v. c. 19. The *Hebrew* Reading, instead of *Sihor & Labaneth*, in the Vulgate is *Shicor-Libenath*. Which induces us to think, that these two Words denote the same Place, and that *Shichor* is the Name of a Rivulet; as if it were said: *And the Rivulet of foul Water which is upon the white Promontory*.

LIBNI. The Son of *Gershom*. *Numb.* iii. 18.

LIBRA, a sort of Weight. The *Roman* Pound is twelve Ounces; the *French* Pound is sixteen Ounces. The *Hebrews*, at least in the Old Testament, and before the Empire of the *Greeks* in the East, never measured by Pounds. The Word *Libra* is to be met with only in the New Testament. The ancient *Hebrews* made Use of the Word Joan. xii. 3. xix. 39.
*Siclus*, when there was any Mention of common Weights; and of the Word Talent, when they were speaking of large Weights. Now a Shekel weighed an Ounce, or four *Roman* Drachms. So that two and thirty Shekels went to a *Paris* Pound; and the *Hebrew* Talent made ninety two Pound six Ounces of *Paris* Weight.

LIBRARY. See BIBLIOTHECA.

LIBYA. See LYBIA.

LIDIA. See LYDIA.

LICE, *Pediculi*. The *Hebrew*, *Kinnim*, Ex. viii. 16.
in the Septuagint and Vulgate translated כינים Chinnim.
*Sciniphes*, signifies *Lice* according to the *Rabbins*, and the Generality of modern Interpreters. See hereafter SCINIPHES ||.

[p] Manasseh Ben Israel de fragil. humana. § xiv. p. 116.

|| *Swarms of Lice were one of the* Egyptian *Plagues. The Word for them in the* LXX *is* [illegible]. *And* Hesychius *says*, [illegible]. Diodorus Siculus l. iii. c. 3. *speaking of the* Acridophagi, *or eaters of Locusts, says, that when they grow old, their Bodies breed a kind of* winged Lice, *by which they are devoured. It is the Conjecture of* Peterius, *and approved by* Rivet, *that it was some new kind of Creature, called analogically by an old known Name.*

LIFE, Future, Eternal Life, or Life Simply, signifies the State of Happiness, whereunto the Righteous and Prædestinated are admitted after Death in Heaven.

Matth. vii. 14. Matth. xix. 17. Matth. xix. 16.

*Narrow is the Way which leadeth unto Life*, says our Saviour: *If thou wilt enter into Life, keep the Commandments: Master, what good Thing shall I do that I may have eternal Life.*

John xiv. 16. John xi. 25. John i. 4. 1 John 5. 12.

*Jesus Christ* is sometimes called *the Life: I am the Way, the Truth, and the Life.* And again: *I am the Resurrection and the Life.* And elsewhere: *In him was Life, and the Life was the Light of Men*: And, *He that hath the Son hath Life, and he that hath not the Son, hath not Life. Jesus Christ* is the Life of the Soul, he enlightens, comforts it, and fills it with Graces; he leads it to eternal Life: He is himself the Life of it, the Sustenance, Light, and Happiness of it.

*The Book of Life*, is the Book of Predestination, wherein are written all the Elect, *whose Names are in the Book of Life.* Philip. iv. 3. *And I will blot out his Name out of the Book of Life*, Rev. iii. 5. See likewise *Rev.* xiii. 8. xxi. 27. xxii. 19. And *Moses: If not, blot me, I pray thee out of the Book that thou hast written.* See above BOOK.

*The Tree of Life* planted in Paradise to preserve the Life of *Adam*, if he had continued faithful to God. See TREE.

In the Old Testament God often promises those who observe his Laws, long Life, and temporal Prosperities, which were the Figure and Shadow of eternal Life, and those future Blessings whereof God assures us in a clearer Manner in the New Testament. The carnal *Jews* confined their Hopes to these transitory Goods; but the holy Patriarchs and Prophets, and the more enlightened Part of the *Hebrews*, carried their Views and Expectations farther.

Deut. xxx. 15, 19, 20.

*Moses* says to the *Israelites*, *See I have set before thee this Day Life and Good, and Death and Evil*; and a little lower: *I have set before you Life and Death, Blessing and Cursing: Therefore choose Life that thou and thy Seed may live; That thou mayest love the Lord thy God; for he is thy Life, and the Length of thy Days.* Hence it is that *Baruch* calls the Law of God, the Commandments of Life: *Hear, O Israel, the Commandments of Life.* And the *Psalmist, The Path of Life.*

Baruch. iii. 9. Ps. xvi. 11.

Wisdom, and Knowledge of the Truths relating to Salvation, a wise and regular Conduct, are called likewise, *the Way of Life, the Truth of Life, the Fountain of Life*; *Life* simply. As Life is the first of all Advantages belonging to the Body, so Wisdom is the supreme Happiness of the Soul; it procures a happy Life for us in this World; it is the Source of Felicity to all Eternity. The principal Wisdom, the most serious Study of the *Hebrews* consisted in the Knowledge of their Law: Wherefore the holy Spirit terms the Law as well as Wisdom, Life, and the Source of Life, because both the one and the other produce the same Effects for Time, and for Eternity.

*Life* is sometimes used for Subsistence; *Initium vitæ hominis aqua & Panis.* And again, *Panis egentium pauperum est Vita:* In these Passages *Vita* is synonymous to *Victus*; it is said in *Mark* that a poor Widow who put two very small Pieces of Silver, *duo minuta*, into the Treasury of the Temple, gave more than any of the rest, because it was all she had, *omnem victum suum*, that which was even necessary to her Support.

Eccl. xxix. 26. Eccl. xxxiv 25. Mark ix. 14. Luke xxi. 4.

In a figurative and hyperbolical Sense, it is said sometimes, that God restores Life, revives those from the dead whom he delivers out of some great Danger. This Expression is frequent in the *Psalms*; *posuit animam meam ad Vitam*; and elsewhere, *Tu conversus vivificasti me, & vivifica me, & custodiam sermones tuos.* And *vivificabis nos & nomen tuum invocabimus.* He represents Captivity to be as it were Death, and Liberty as Life.

*Life* is also taken for Conduct. *We Fools accountid his Life Madness. His Life is different from that of others. Your Life is hid in God.*

Wisd. v. 4. Coloss. iii. 3.

We find an Expression in *Moses* and in *Job*, which requires some Explanation. *Thy Life shall hang in Doubt before thee, and thou shalt fear Day and Night, and shalt have none Assurance of thy Life.* Some of the Fathers[q] understood this of *Jesus Christ*, crucified in the Sight of the incredulous *Jews*, who rejected the Belief of that Saviour who was their Life and Salvation. Ye shall be under perpetual Fear and Uneasiness, and shall *have no Assurance of your own Lives.* The following Words of *Job* must be interpreted in the same Sense. *Cum steterit non credet vitæ suæ.* When the wicked Man appears most resolute, he shall not be assured of his Life; or according to the *Hebrew*, when he riseth in the midst of his Guards, *he shall not be sure of his Life.*

Deut. xxviii. 66. Job. xxiv. 22.

LIFE, *to Live*: These two Words, as well as those of *Death* and *to die*, which have been spoken of in another Place, are equivocal, and understood in a proper and figurative Sense for the Life of the Body, and the Life of the Soul; for the Life of Faith, Grace and Innocency, for temporal

[q] Irenæ. l. iv. Tertull contra Judæos. c. xi. Cyprian. de Idol. Vanitat. Lactant. l. iv. c. 18. Cyrill. Jerosol. cathech. 13. Athanas. l. i. de Incarn. Aug. l. xvi. c. 22. contra Faust.

Life,

Life, and Life eternal. *A living Soul* signifies a living Animal, a living Person, Gen. xii. 13. *and my Soul shall live because of thee.* My Life will be preserved in Consideration of thee. *No Man shall see me and live*; that Ex. xxxiii. 20. is to say, if a Man has a supernatural Vision, if God appears to him, he is in Danger of losing his Life. No Man will be able to sustain the Splendor of my Majesty. *As the Lord liveth, and as thy Soul* 1 Sam. xx. 3. *liveth.* I swear by the Life of God and by thine. The Lord swears by his own Deut. xxxii. 40. Life; *I lift up my Hand to Heaven and say, I live for ever.*

The Lord is called *the living God* in Opposition to the Gods of the *Gentiles*, who were but dead Men, or Stars or Animals, whose Lives are of a borrowed Nature, and transitory; whereas the Lord is living, immortal, and the Author of Life, to every Thing that enjoys it; it is in him we live, from him we derive Motion and Ex- Acts xvii. 28. istence, *In him we live and move, and have our Being.*

Rom. i. 17. The *just Man lives by Faith*, says Saint *Paul:* It is Faith which gives Life to the Soul, but this Faith must be animated by Gal. v. 6. Charity, and accompanied with Works; James ii. 20. *for Faith without Works is dead.* Even they who are dead in Sin rise again, and lead a new Life, if they believe in *Jesus Christ*; and they who have a lively and entire Faith never dye, or rather after Death en- John xi. 25, 26. joy eternal Life. *I am the Resurrection and the Life, he that believeth in me, though he was dead, yet shall he live; and whosoever liveth and believeth in me shall never dye.* The Widow who lives in Delights is 1 Tim. v. 6. dead, though she appear to be alive; *vivens mortua est. Jesus Christ*, says Saint *Paul*, Phil. i. 21. is my Life. *To me to live is Christ:* I desire nothing passionately but his Glory, I live only for him, and if I can lay down my Life for him I shall be happy: *To die is Gain.* See Vivifico.

TO LIFT UP ONES HANDS, is the Gesture of a Man, who is taking an Oath: *I have lift up mine Hand unto the Lord,* Gen. xiv. 22. says *Abraham*, that I will not take the least Thing that belongs to you. And: *I will bring you into the Land concerning which I* Ex. vi. 8. *lift up my Hand*, which I promised with an Oath to give you.

To lift up one's Hand against any one, to attack him, to make War with him. *Blessed be the Lord thy God which hath delivered up the Men that lift up their Hand* 2 Sam xviii. 28. *against my Lord the King.* And; *Sheba, the Son of Bichri, hath lift up his Hand against David*, rebelled against him: The Scripture speaking of the Revolt of *Jeroboam*, the Son of *Nebat*, makes Use of the 1 Kings xi. 26. same Expression.

*To lift up one's Face in the Presence of any one*, to appear boldly in his Presence. *I should not dare to hold up my Face to Joab thy Brother.* And *Esdras*; *O Lord my God* 2 Sam. ii. 21. *I am ashamed and blush to lift up my Face* Ezra ix. 6. *to thee.* See also *Job* x. 15. xi. 15.

*To lift up one's Hands*, Eyes, Soul, or Heart unto the Lord, are Ways of speaking used commonly in Scripture, to describe the Sentiments and Emotion of one who prays earnestly, and beseeches God with all his Heart to give him the Assistance that he stands in Need of. *By lifting up the Eyes*, no more than barely looking is meant frequently: *I lift up mine Eyes and saw.*

*To lift up one's Soul to any Thing*, to desire it with Ardor. *But to the Land whereunto they lift up their Mind to return, thither shall they not return.* We find this Expression often enough in the *Psalms. Lord I lift up my Soul unto thee.* I beseech thee Ps. xxvi. lxxxvi. 4. with all the Ardor of my Soul. cxliii. 8.

*To lift up one's Eyes towards Idols*, to ho- Ezek. xviii. 6, 12, 15. nour, to invoke them, to put one's Trust in them. xxiii. 27.

*To lift up one's Heel against any one*, to xxxiii. 25. kick, to rise up against one. John xiii. 18.

*To lift up one's Horn*, to be exalted with Zech. i. 21. Pride, to threaten one with Blows, to insult.

*To lift or take up a Lamentation, levare* Ezek. xxviii. 11. *planctum*; to begin a mournful Song.

*To lift up a Prayer, levare orationem*, to Is. xxxvii. 4. address one's Prayers to God for the People.

*To be lifted up, to rise, surgere:* There arose a new King in *Egypt*, a new King Ez. ii. 8. reigned. In the Scripture Men generally rose early in the Morning, and even before Day, like the Heroes in *Homer. Surgere*, to rise, signifies nothing else frequently but to begin an Action. *Arise and go, rise and do this, &c. Surgant pueri & ludant: Surge, & comede panem; Surge fac nobis Deos, &c. Surge, Domine, in requiem tuam.*

*Surgo*, is taken likewise for to rise from the dead: *De terra surrecturus sum*, says *Job*; *Multi qui dormierunt, surrexerunt*; Job. xix. 25. *surrexit Jesus, non est hic.* And; *Corpus* Matth. xxvii. 52. *surget in incorruptione.*

*A great Prophet is risen up among us*, Matth. xxviii. 6. Luke vii. 16. And no Prophet ariseth out 1 Cor. xv. 42. of *Galilee*: *A Galilæa Propheta non surgit.* John vii. 52.

*To rise against any one*, is said of Accusers and false Witnesses; *Surgentes testes iniqui; quæ ignorabunt, interrogabunt me. Two false Witnesses arose and accused Je-* Ps. xxxiv. 11. *sus.* Mark xiv. 57.

LIGHT. *Moses* tells us, that God having Gen. i. 2, 3, 4. created the Matter of Heaven and Earth, and Darkness being spread over the Chaos, *God said, let there be Light, and there was Light; and God saw the Light that it was good, and he separated the Light from the Darkness.* And this made the first Day. Some demand, what this Light of the first

Day

Day could be, different from the Sun, which wrs not created till the fourth Day? Certain *Rabbins* maintain, that it was the Light of the Sun, and that what is said in the seventh Verse of the same Chapter concerning the Creation of the Sun, Moon, and Stars on the fourth Day, is a Recapitulation. Others believe, that God upon the first Day of the World created particularly a luminous Body, much like that which gave Light to the *Israelites* in the Night Time, when they were in the Wilderness. Something like this must of Necessity be admitted, if we would maintain a successive Creation, and follow the Order pointed out by *Moses* in the Creation of Things.

To see the Light of Heaven. *Lumen cœli non video* I see not the Light of Heaven, said *Tobit* during his Misfortune, while he was blind. *Light* is often put for Prosperity, in like Manner as Night for Adversity. *The Light shall shine upon thy Ways*, God shall favour thy whole Conduct. *Signatum est super nos lumen vultus tui.* Thou hast heaped thy Favours on us.

*Jesus Christ* foretels his Disciples, that what he said to them in Darkness should be published in the Light, and spread throughout all the World.

*The Light of the Living*, in a literal Sense signifies an happy Life, Life attend-
Ps. lvi. 13. cxxix. 12. cxlviii. 3. and Job xxxiii. 30. ed with great Prosperity; but in a moral and spiritual Sense, it signifies the Felicity of eternal Life; in like Manner as the Misery of the wicked is described by the Darkness of Death God is styled *the Father*
James i. 17. *of Lights*, the Author of all Graces; and *Jesus Christ* is called *the Light of the*
John viii. 12. *World, a Light to light the Gentiles, the*
John i. 8. *Light of Righteousness, the Light of Life.*

The Apostles are the Light of the World, Saint *Matth* v. 14. And the Just shall shine in the State of Eternity, as the Stars in the Firmament.

LIGURIUS, a precious Stone; in *Hebrew Leschem* [r]. *Theophrastus* and *Pliny* describe the *Ligurius* to be a Stone like a Carbuncle, of a Brightness sparkling like Fire: Saint *Epiphanius* and Saint *Jerom* took it for a kind of Hyacinth. Some have asserted, that it is the same as *Lyncurius*, or the *Lynx-stone*, formed, as is said, [s] of the Lynx's Urine, which is congealed into a shining Stone, as soon as it comes out of this Creature's Body. But this is fabulous, as *Pliny* himself observes who relates it. The *Ligurius* was the first Stone in the third Row upon the High Priest's Pectoral, and the Name of *God* was inscribed upon it.

LILITH. This, as the *Rabbins* say [t], was *Adam*'s first Wife, who separated from her Husband, and refused to return to him, though God sent two Angels to compel her to it. They believe that she eats new-born Children. For which Reason the *Jews*, when a Child is born in any House, write with Chalk, or something else; *May* Adam *and* Eve *be present in this Place, may* Lilith *keep at a Distance from it* [*]. They write down the Names also of the three Angels, who pursued *Lilith*; *Sennoi*, *Sansennoi*, and *Samangeloph*; because *Lilith* promised them to do no Harm to any Places, where she should find their Names. We have already spoken of *Lilith* in the Article *Lamia*. *Isaiah* [u] makes Mention of *Lilith*; Saint *Jerom* translates it *Lamia*, and the Septuagint, *Onocentauri*. We are of Opinion that this Word signifies a Bird of Night, and of bad Omen, such as the Scritch-Owl, Bat and Lapwing. *Lilith* in *Hebrew* signifies *the Night*. *Isaiah* says, that *Edom* will be reduced to a frightful Solitude, wherein there will be nothing to be seen but wild and ominous Beasts, Demons, Satyrs, Scritch-Owls, *&c.*

LILLY, in *Latin*, *Lilium*, in *Hebrew*, שושן. Lilium, Gr. Κρίνον.
*Susan*, or *Schuschan*, perhaps by Reason of the Number of its Leaves, which are six, in *Hebrew*, *Ses*, or *Schesch*. The Lilly is a very common Flower. There are Lillies of different Colours, white, red, yellow, and Orange Colour. They were very common in *Judæa*, and grew in the open Fields. *Consider the Lillies of the Field*, says *Jesus Christ* in the Gospel; *how they grow, they toil not, neither do they spin; yet I say unto you that Solomon in all his Glory is not arrayed like one of these. Wherefore if God so clothe the Grass of the Field, which to Day is, and to Morrow is cast into the Oven, shall he not much more clothe you, O ye little of Faith?* We see here, that when the Lillies were withered, they were cut down and thrown into the Fire to burn.

Father *Souciet* a *Jesuit* affirms [x], that the Lilly mentioned in the Scripture by the Name of *Sousan*, is the *Crown Imperial*, שושן. Susan.

[r] Ex. xxviii. 19. לשם Leschem Ligurius LXX Hieronym. Epiph. Joseph.

[s] Ælian. de animal. l. iv. c. 17. Plin. l. viii. c. 38. and l. xxxvii. c. 3.

[t] Ben. Sira, p. 23. Elias in Tisbi, &c.

[*] *Some* Jewish *Doctors are of Opinion, that* Lilith *is the Moon, and is so called from* ליל Lil, *which signifies* Night, *the Influences whereof may be beneficial or hurtful to new-born Children; herein intimating the Superstition of the Heathens, who invoke the Goddess* Lucina, *or the Moon, at the Time when Women are in Labour.*

Montium Custos nemorumque Virgo,
Quæ laborantes utero Puellas
Tervocata audis, adimisque Letho,
Diva triformis. Horat. Carm. l. iii. Ode xii.

[u] Is. xxxiv. 14. שם הרגיעו לילית.

[x] Differt. sur un revers des Medailles d'Herodes.

that is to say, that sort of Plant the Flowers whereof are disposed, as it were, like a Crown, with a Bunch of Leaves on the Top; this is the *Persian* Lilly, the *Tusái* of the *Persians*, the Royal Lilly, or *Lilium Basileium* of the *Greeks*. In Reality it appears from the Canticles, that the Lilly spoken of by *Solomon* was red, and distilled
Cant. v. 13. a certain Liquor: *Labia ejus lilia distillantia Myrrham*. There are Crown Imperials with yellow Flowers, others with red, which are the most common. The Stock that bears them is about an Inch thick, watered with a deep Purple, and about three Foot high. The Flowers differ very little from the white Lilly, except in Colour. They are always bent downwards, and disposed in the Manner of a Crown at the Extremity of the Stem, which has a Tuft of Leaves at the Top. Some have a double Row of Flowers, or double Flowers. They do not always grow in an equal Number, nor in the same Order. Sometimes there is but little Flower, and sometimes a great deal. At the Bottom of every Leaf of this Flower there is a certain watry Humour, which forms, as it were, a very white Pearl, which gradually distils very clear and pure Drops of Water. This Water is probably what the Spouse in the Canticles calls Myrrh: *Labia ejus lilia distillantia Myrrham*.

*Judith* speaks of an Ornament belonging to the Women, which was called Lilly [y]: *Assumpsit dextraliola, & lilia & inaures*. What these Lillies were we cannot tell. They might be something in the Judgment of *Grotius*, which hung about the Neck. Perhaps likewise *Lilia* in the Text may be a Fault of the Copist, who instead of *Monilia* Bracelets, which he did not understand, might have inserted *Lilia*. It is certain that the *Greek* says *Pselia*, and the *Syriac* had the same Reading.

LIMBUS. See LYMBUS.

LIMITS, *Bounds*. *Moses* forbids any one's touching the Bounds of his Neigh-
Deut. xix 14. bour's Inheritance. *Thou shalt not remove thy Neighbour's Land-Mark which they of old Time have set on thine Inheritance which*
Deut. xxvii. 17. *thou dost inherit*, &c. All the People curse the Man who should remove the Bounds planted by their Ancestors. *Job* reckons
Job. xxiv. 2. those who are guilty of this Crime among Thieves and Robbers, and Oppressors of the Poor. Boundaries are sacred Things, and Matters of publick Right. *Siculus Flaccus de conditionib. agrorum* says, that when they were settled, they were anointed and crowned, and covered with rich Veils: *Unguento velaminibusque & coronis eos coronabant*. The *Jewish* Doctors condemn those who transgress their Neighbour's Bounds to be scourged twice, first because of stealing another's Inheritance, and secondly by Reason of the Violation of the Law, which expresly forbids touching it.

*Josephus* has interpreted this Law of Joseph. Antiq. l. iv. c. 8.
*Moses* in a very particular Sense. "He "says, that it is not lawful to change the "Limits, either of the Land belonging to "the *Israelites*, or that of their Neigh-"bours, with whom they are at Peace; "but that they ought to be left as they "are, having been so placed by the Order "of God himself: For the Desire which "avaritious Men have to extend their Li-"mits, is the Occasion of War and Divi-"sion; and whosoever is capable of remo-"ving the Boundaries of Lands, is not far "from a Disposition to violate all other "Laws.

Among the *Romans* [z], if a Slave of his own Head, and with an evil Design, changed any Boundary, he was punished with Death. Men of Condition were sometimes banished, and private Persons were punished according to the Circumstances of the Crime, by pecuniary Fines, or corporal Punishments. The Respect which the Ancients had for Boundaries proceeded almost to Adoration. *Numa Pompilius*, King of the *Romans* ordained, that Offerings should be made to Boundaries, with thick Milk, Cakes, and First-Fruits. *Ovid* says, that
a Lamb was sacrificed to them, and that Ovid. Fast.
they were sprinkled with Blood.

*Spargitur & cæso communis terminus agno.*

*Juvenal* speaks of Cake and Pap, which Juvenal. Satyr. xvi.
were laid every Year upon the sacred Bounds.

*Et sacrum effodit medio de limite Saxum,*
*Quod mea cum patulo coluit puls annua libo.*

*The Limits of the Sea.* The Scripture often reckons it among the Effects of God's Omnipotency, to have fixed Bounds to the Sea: *Thou hast set a Bound that they may* Ps. civ. 9.
*not pass over, neither turn again to cover the Earth.* And *Job: He hath compassed* Job xxvi. 10.
*the Waters with Bounds until the Day and Night come to an End.* And *Solomon* intro- Prov. viii. 29.
duces Wisdom, saying, *When he gave to the Sea his Decree, that the Waters should not pass his Commandments; when he appointed the Foundation of the Earth, then I was by him.* And in *Jeremiah*, the Lord Jer. v. 22.
says, that he has made the Sands to be a Boundary to the Sea: *Posui arenam terminum Mari.*

LINE, *to extend a Line over a City*, to

[y] Judith x. 3. Græc. χλιδῶνας καὶ τὰ ψέλια, καὶ τοὺς δακτυλίους.

[z] Digest. l. xlvii. Tit. 21. de termino moto.

destroy

destroy, to raze it, and level it with the Ground. *Perpendiculum extenditur super Jerusalem*, says Zachary i. 16. And *Jeremiah* in his *Lamentations*, ii. 8. *The Lord hath proposed to destroy the Wall of the Daughter of Zion, He hath stretched out a Line.*

בד. Bad Linum.

LINUM, called in *Hebrew*, *Bad*, a Plant very well known, the Bark whereof being prepared, serves to make very fine, and very much esteemed Linnen Clothes.

שש. Schesch. Gossypion.

There is another Sort of Linnen which the Scripture calls *Schesch*, and which we believe to be Cotton. See above the Article COTTON.

בוץ. Buz. Byssus.

Under the Name of Linnen *Byssus* is included; but this was something very different from both Linnen and Cotton. It was a kind of Silk fastened to a Fish inclosed in the red Naker, which *Rondelet* calls *Pinna magna*. See above BYSSUS.

Lastly, the Plant *Linum* is in *Hebrew* named [a] *Phishtah*, as well as that whereof Clothes were made.

LINUS, mentioned by Saint *Paul* in his second Epistle to *Timothy*, Chap. iv. V. 21. *Linus and Claudia; and all the Brethren greet thee*, was, as some say, the Son of *Claudia* spoken of in the same Verse. Saint *Irenæus*, *Eusebius*, *Optatus*, *Epiphanius*, Saint *Austin*, Saint *Jerom*, and *Theodoret*, affirm that *Linus* succeeded immediately Saint *Peter* in the See of *Rome*. He governed twelve Years and some Months. The Book of Apostolical Constitutions says [b], that *Linus* was ordained Bishop of *Rome* by Saint *Paul*, long before the Death of Saint *Peter*. *Rufinus* asserts [c], that *Linus* and *Anacletus* having governed the Church of *Rome*, while the Apostles Saint *Peter* and Saint *Paul* were living, but in their Absence, Saint *Peter* a little before his Death chose at last *Clement* to succeed him in the See of *Rome*: And *Epiphanius* will have it, that *Clement* out of Modesty refused to exercise this Office, till after the Death of *Linus* and *Cletus*. From all which we may easily conclude, that we are but very imperfectly acquainted with the History of *Linus*. The Destruction of *Jerusalem* happened during his Pontificate, in the Year of *J. C.* 70. The *Greeks* keep his Festival upon the fifth of *November*, and the *Latins* upon the twenty third of *September*. See M. *de Tillemont*.

Epiphan. hæres. 27

LION, a Beast very well known to every one, and frequently spoken of in Scripture. The Lion is esteemed the King of fourfooted Beasts. His Hair is inclining to red. The forepart of his Head is square, his Nose flat and large, his Eyes terrible, his Mouth wide, his Neck covered with a bushy Mane, his Belly slender, his Legs and Thighs large and nervous, and his Tail long, large and very strong. He has five Claws upon his Fore-feet, and four on those behind. The *Hebrews* have seven Words whereby to signify the Lion in his different Ages [d]. 1. *Gur* or *Gor*, a young Lion, a Lion's Whelp. 2. *Chephir*, a young Lion. 3. *Ari* or *Arié*, a young and vigorous Lion. 4. *Schachal*, a Lion in the full Strength of his Age. 5. *Schachaz*, a vigorous Lion. 6. *Lebi*, an old Lion. 7. *Laisch*, a decrepit Lion worn out with old Age. But these Distinctions are not always made in speaking of the Lion.

This is the fiercest and most courageous of all Beasts. It was very common in *Palestine*, and the sacred Authors make frequent Mention of it, and borrow Similitudes and Comparisons from it. Some of the Ancients were of Opinion, that the Lion's Neck was composed but of one Bone, because they observed it to be very stiff: But it is made of many Bones or *Vertebræ*, like the Necks of other Beasts. Its Tongue is sharp, and stuck thick with Points of a very hard Matter like that of Nails, whereof it has likewise the Figure. These Points are about two Lines in Length. There is no Animal that more resembles a Lion than a Cat. The Paws, Teeth, Eyes, and Tongue of a Lion are of the same Figure with those of a Cat, only larger. He throws his Urine behind him, and copulates with the Lioness like Hares and Camels. His Bladder is small, because he drinks very little. The female differs from the male in that she has no Mane or long Hair upon her Neck. It is a popular Mistake to think, that Lions are afraid of Cocks. There have been tame Lions seen. It is likewise a Fable, that Lions sleep with their Eyes open. Lions were consecrated to the Sun, and the Heathens represent the Chariot of *Cybele* to be drawn by them.

*The Lion of the Tribe of Judah*, mentioned in the Revelations, is *Jesus Christ*, Rev. v. 5.
who sprung from the Tribe of *Judah*, and the Race of *David*, and who overcame Death, the World, and the Devil.

*The Lion* from the swelling of *Jordan*, Jer. l. 44
is *Nebuchadnezzar* marching like a Lion against *Judæa*; *contra fortitudinem robustam*. This Conqueror is compared to a Lion by Reason of his Strength and Fierceness; to a Lion sallying from the Pride of *Jordan*, that is to say, which is driven out from the Neighbourhood of *Jordan*, where it lay amidst the Thickets which cover the

[a] Ex. ix. 31. הפשתה Happishtah, Linum vivens.
[b] Constit. Apost. l. vii. c. 46.
[c] Rufin. recognit. pag. 398.
[d] 1. גור, Gur. 2. כפיר. 3. ארי, and אריה. 4. שחל. 5. שחץ. 6. לביא. 7. ליש.



Banks

Banks of this River, and falls with Fury upon every Thing it meets with in the Fields. The Scripture speaks in several Places of this *Swelling of Jordan*, thereby describing the Inundations of it. (See Jer. xii. 5. xlix. 19. l. 44. Zach. xi 3.) Travellers observe, that this River has, as we may say, two Channels, one wherein it commonly flows, and another which it takes up only while the Snows of *Libanus* are melting, whereby it is much increased. At this Time it is swelled, and out of that other Channel, which extends on both Sides its Banks, it drives the Lions and other Beasts, which have their Retreats there during the Heats of Summer.

*Samson* being on the Road to *Timnath* with his Father and Mother, tore a young Lion to Pieces with his Hands. (Judg. xiv.) Some Time after he took Notice as he passed by, that Bees had made their Honey in the Mouth of this Lion, which was then dried up. This supplied him with Matter for the Riddle which he proposed to the young Men, who were of the Company at his Wedding: *Out of the Eater came forth Meat, and out of the Strong came forth Sweetness. De comedente exivit cibus, & de forti egressa est dulcedo.*

*David* boasts, that he had killed both a Lion and a Bear: *Thy Servant*, said he to (1 Sam. xvii. 34, 35.) *Saul, kept his Father's Sheep, and there came a Lion and a Bear and took a Lamb out of the Flock, and I went out after him, and smote him, and delivered it out of his Mouth: And when he arose against me, I caught him by his Beard, and smote him and slew him: Thy Servant slew both the Lion and the Bear.* (Ecclus. xlvii. 3.) *Ecclesiasticus* says, that this Prince played with Bears and Lions, as he would with Lambs.

The *two Lions of Moab*, mentioned in the second Book of *Samuel*, (2 Sam. xxiii. 20.) denote in all Probability the City of *Ar* the Capital of the *Moabites*, described in the *Chronicles* (1 Chr. xi. 21.) under the Name of *the two Lions of Moab*; now *Ariel* in *Hebrew* signifies *the Lion of God*.

(Is. xi. 6.) The Prophet *Isaiah* describing the happy Time of the *Messiah* says, that then *the Calf, the young Lion and the Fatling should lie down together, and a little Child should lead them; and that the Lion should eat Straw like the Ox.* Which is all hyperbolical, and signifies the Peace and Happiness which the Church of *Jesus Christ* should enjoy.

(Amos iii. 8.) The roaring of the Lion is terrible. *Leo rugiet, quis non timebit?* The Lion shall roar, and who is there that shall not be afraid? *The King's Wrath is as the Roaring of a Lion: Whoso provoketh him to Anger sinneth against his own Soul.* (Prov. xix 12. xx. 2.) He seeketh his own Death. The Lion, when angry, beats his Sides with his Tail, bristles up his Mane, and roars in such a Manner as scares those who hear him.

*A living Dog is better than a dead Lion, Melior est canis vivens Leone mortuo*, says the wise Man. (Ecc) This is a Proverb, shewing that Death renders those contemptible who otherwise are the greatest, most powerful, and most terrible.

There is a great deal of Perplexity about the Way of reading the Text of *Psalm* xxii. V. 17. The Septuagint and Vulgate read [e]: *They pierced my Hands and my Feet.* And the *Hebrew* Text, as it stands in our printed Bibles, and the Generality of Manuscripts, reads; *like a Lion my Hands and my Feet*, which we can make no Sense of; but in Order to render it intelligible, the *Rabbins* distribute the Verses of this *Psalm* after the following Manner, V. 17. *The Assembly of the Wicked have enclosed me, like a Lion my Hands and my Feet*; V. 18. *They tell all my Bones. Kimchi* and *Abenezra* say, that *the Lion encompasses the Hands and Feet of the Jews*, in the present State to which they are reduced, that their Enemies enclose them on every Side, and hinder them not only from defending themselves, but from flying too.

*Kimchi* hereupon relates a Fable. The Lion, says he, when he is hunting describes a large Circle with his Tail upon the Ground; all the wild Beasts which are within this Circle continue there shut up, as if they were encompassed with Nets. They roll about with their Feet gathered under their Belly, without daring to fly or to defend themselves; thus the Lion devours them, and eats them without Resistance. Such, adds he, is our Condition since our last Dispersion. We are as it were shut up within a Circle among our Enemies the *Ishmaelites* on one Side, and the *Uncircumcised* on the other; there we continue detained by our Fears, without being able to make Use of our Hands for our Defence, or of our Feet for our Escape.

But it is to no Purpose to rack our Brains to fix a literal Sense to a bad Way of Reading. The Septuagint, *Aquila*, and other old *Greek* Translations of the Scripture, read in the *Hebrew*, *Caru*, they pierced. *Origen*, Saint *Jerom*, *Justin*, and other ancient Fathers read so too, and never made any Difficulty of this Passage. The *Rabbins* themselves own that in the old Manuscripts of their Time, *Caru* was still to be seen in the Text, or at least in the Margin. And some we have at this Day, wherein the same Reading is to be observed. Very good Sense is made of it, and

[e] Ps. xxii. 17. In the *Hebrew* כארי sicut Leo. כארו foderunt. LXX. ὤρυξαν, foderunt Aqu. [illegible], fœdaverunt.

Fields belonging to that Countrey. The old Historians, and modern Travellers remark, that Locusts are very numerous in *Africk*, and in many Places of *Asia*; that sometimes they fall like a Cloud upon the Countrey, and eat up every Thing they meet with; that the Quantity of them is sometimes so large, that they obscure the Sea; and that the People discerning them in the Air, are in a Consternation, being uncertain whether they will fall or not
Joel i. 6, 7, &c. ii. 3, 4, 5, &c. upon their Lands[k]. The Prophet *Joel* giving an Account of a great Dearth which happened in *Judæa*, after it had been laid waste by a Multitude of Locusts, speaks of them as of an Enemy's Army, which had committed all Sorts of Devastations there.
Isai. xxxiii. 4, 5. *Isaiah* remarks, that when the Locusts were carried away into the Sea, and were afterwards thrown up in Heaps upon the Sands, great Holes were dug in the Earth to bury them; or else they were burnt, to prevent the Infection which might otherwise have been produced by them in the Air. And in Reality it has sometimes happened, that great Plagues have been occasioned by them[l].

*Moses*[m] declares all Creatures that fly and walk upon four Feet to be impure, but he excepts those which having their Hind-feet larger than the others, skip and do not crawl upon the Earth. Afterwards he describes four Sorts of Locusts ‡, called in *Hebrew*, *Arbi*, *Salah*, *Chargol*, and *Hachagab*, which Saint *Jerom* translates *Bruchus*, *Attacus*, *Ophiomacus*, and *Locusta*. The Reader, if he pleases, may see *Bochart* upon *Locusts*, in his large Work *De Animal. Sacr.* Part ii. l. iv. c. 1, 2, 3, 4, 5, 6, 7, 8.

Since there was a Prohibition made by *Moses* against using Locusts, it is not to be questioned but that these Creatures were commonly eaten in *Palestine*, and in the neighbouring Countries; wherefore there is no Difficulty in supposing, that the Word *Acrides*, made Use of by Saint *Matthew*,
Matth. iii. 4. speaking of the Food on which Saint *John* subsisted, might signify Locusts. The Ancients affirm[n], that in *Africk*, *Syria*, *Persia*, and almost throughout all *Asia*, the People did commonly eat these Creatures. Nay there are some intire Nations called *Acridophagior*, Eaters of Locusts, because this is their principal Food. Several modern Authors testify, that the Use of them is still at this Day common in *Africk* and the East. *Clenard*, in a Letter written from *Fez* in the Year 1541 assures us, that he saw Waggon-loads of Locusts brought into that City, which the People bought to feed on. *Kirstenius* in his Notes upon Saint *Matthew*, says, he was informed by his *Arabick* Master, that he had often seen of them upon the River *Jordan*, that they are of the same Form as ours, but larger; that the Inhabitants pluck off their Wings and their Feet, and hang the rest at their Necks till they grow warm and ferment; and that then they eat them, and think it a very good Sort of Food. A Monk who has travelled into *Egypt*, assures us, that he had eaten of these Locusts, and that in the Countrey they subsisted upon them four Months in the Year. See the Commentators upon Saint *Matthew*, Chap. iii. V. 4. And *Bochart de Animal. Sacr.* p. 2. l. 4.

*Ludolphus* in his Comment upon the History of *Æthiopia* pretends to shew, that what the Vulgate and Generality of Interpreters explain of the Quails sent by God Ex. xvi. 13.
for the Sustenance of his People, should Numb. xi. 31.
be understood of Locusts. He produces several Arguments to support his Opinion, whereof we shall give a short Abstract under the Word QUAILS.

LOD, otherwise *Lydda* or *Diospolis*. See LYDDA, and 1 *Chr.* viii. 12. where it is said, that *Elpaal* had three Sons, *Eber*, *Misham*, and *Shamed*, and that he built *Ono* and *Lod*, with the Towns thereof.

LODEBAR. We are not well acquainted with the Situation of this City. *Mephibosheth*, the Son of *Jonathan*, dwelt at *Lodebar*, after the Death of his Father, when *David* sent for him to Court. *Lodebar* 2 Sam. ix. 4, 5.
was probably beyond *Jordan*.

LODEBAR, may signify *Lod on the other Side*, in Opposition to *Lod on this Side*, which is *Diospolis*.

LOG, an *Hebrew* Measure, which held a quarter of a *Cab*; and consequently five sixths of a Pint ‖. There is Mention of a Log, 2 *Kings* vi. 25 under the Name of *a fourth Part of a Cab*. But in *Leviticus* the Word *Log* is often met with, and signifies that Measure of Oil, which Lepers Lev. xiv. 12, 21, 24.
were to offer at the Temple after they were cured of their Disease.

LOGION. This is the *Greek* Name of the High-Priests Ornament which we call

[k] Plin. l. xi. c. 29. Hieron. in Joel. alii plures. [l] August. l. iii. de Civit. c. 31. Paul. Oros. l. v. c. 10. [m] Lev. xi. 22. ארבה *Arbé.* Bruchus סלעם Salah Attacus. חרגל Chargol. Ophiomachus. החגב Hachagab. Locusta.

‡ *There are reckoned thirty several Sorts of Locusts, some in India (if we dare believe* Pliny) *three Foot long.* Gregatim sublatæ vento in Maria aut stagna decidunt. Deorum iræ pestis ea intelligitur, &c. Plin. Nat. Hist. l. xi. c. 29. [n] Diodor. Agatharcides. Plin. l. xvii. c. 30. Strabo lib. xvi. &c.

‖ Log, *says Doctor* Arbuthnot, *was a Measure of Liquids, the* 72[d] *Part of the* Bath *or* Ephah, *and* 12[th] *Part of the* Hin, *according to all the Accounts of the* Jewish *Writers*, *Tables of antient Coins*, &c.

Rational

*Rational*[o], and the *Hebrews*, *Choschen*. See RATIONAL.

LOIS, *Timothy*'s Grandmother. Saint *Paul* speaks of her Faith with great Commendation, 2 *Tim*. i. 5.

LONGINUS. The Soldier who pierced our Lord's Side with his Spear is called by this Name. (John xix. 34.) We have many Stories of *Longinus*, but none very authentick. That which the *Bollandists* have published, in the Acts of the Saints on the 15th of *March* imports, that *Longinus* was one of the Soldiers appointed to guard the Cross, and the Persons who were crucified, that he observing the Miracles which happened at the Death of *Jesus Christ*, was converted, and acknowledged him to be a just Man; that afterwards having been set by *Pilate* as a Guard over our Saviour's Sepulcher, he refused the Money, offered by the Priests in Order to corrupt him, and thereby induce him to give out, that the Disciples of our Lord had taken away his Body; which so far provoked *Pilate*, that he resolved upon his Destruction, but was not able to succeed in his Design: That in Order to his devoting himself intirely to *Jesus Christ*, he renounced a military Life without *Pilate*'s Leave, and retired to his own House in *Cappadocia*, with two of his Fellow Soldiers, who followed his Example. As soon as he came into *Cappadocia*, he began to preach the Gospel there, whereupon the *Jews* sollicited *Pilate* to write to the Emperor, and desire that these Deserters might be punished. At the same Time they sent Money to *Rome*, the more effectually to procure what they wished. *Tiberius* commanded *Longinus* and his Companions to be executed as Deserters; and *Pilate* accordingly sent Soldiers into *Cappadocia*, who cut off their Heads, and brought them to him.

*Surius* relates the History of him from other Acts, taken from *Metaphrastes*, which are still more dubious than those which we have cited. *Allatius*[p] quotes others besides these, which he believes were written by an Eye Witness: But *Bollandus* who saw them, has not thought fit so much as to take a Copy of them. Saint *Chrysostom*[q] tells us, that in his Time there were People who maintained, that the Centurion mentioned in the Gospel, who gave Glory to God, saying of a Truth this was the Son of God (Matth. xxvii. 54.); that this Centurion, I say, was so well confirmed in the Faith, as to suffer Martyrdom, and that the Acts of his Martyrdom were in the Hands of some Persons: But he does not affirm that this was he who pierced our Saviour's Side; and much less still that his Name was *Longinus*. The *Greeks* assert, that *Longinus* suffered Martyrdom at *Andrales* or *Sandrales*, near *Thyane* in *Cappadocia*, and they honour him upon the sixteenth of *October*. The *Latins* believe *Longinus* not to be the Centurion, but the Soldier who pierced the Son of God's Side. They keep his Festival upon the fifteenth of *March*: See *Bollandus* on the fifteenth of this Month, and M. *de Tillemont*'s Ecclesiastical History, Tom. i. Note 38. upon *Jesus Christ*. p. 477, 478.

LOOKING-GLASSES. *Moses* says, that the devout Women who sat up all Night at the Door of the Tabernacle in the Wilderness, offered very chearfully their Looking-Glasses to be employed in making a Brazen Bason for the Purifications of the Priests. These Looking-Glasses were without Doubt of Brass (Exod. xxxviii. 8.), since the Bason here mentioned, and the Basis of it, were made out of them. Nevertheless some Interpreters are of Opinion, that they were of Glass, with only a Border of Brass. Others will have it, that they were placed about this brazen Vessel, that the Priests might there behold themselves: But it is needless to have Recourse to these Explanations, since we know that Looking-Glasses were formerly made of Brass, Tin, Silver, and a Mixture of Brass and Silver. The last of these were the most valued: *Optima apud majores fuerunt Brundusina stanno & ære mistis*. (Plin. l. xxxiii. c. 9.) There are some to be seen still at this Day of Metal, which are much esteemed. Saint *Cyril of Alexandria*[r] says, that when the *Ægyptian* Women went to the Temple dressed in Linnen, they carried a Looking-Glass in their right Hands, and a *Sistrum* in their left.

Magicians sometimes used Looking-glasses in their superstitious and diabolical Operations; and there are those who affirm[s], that *Solomon* and *Alexander* had some of them, by the Help whereof they knew all Things natural, and sometimes even supernatural Things: The Way of divining by Looking-Glasses was known among the Ancients. They would hoodwink, they say, the Eyes of a Child, and notwithstanding he should see in the Looking-Glass what People had a Mind to be acquainted with. The Sorcerers of *Thessaly* who boasted that they could draw down the Moon, wrote the Particulars upon which they were consulted on a Looking-Glass, and he who consulted them, read the Answer, not upon the Looking-Glass, but in the Moon, which, as was said, they procured to descend from Heaven, *Lunam deducere*.

[o] Ex. xxv. 7. xxviii. 4. &c. חשן LXX. λογεῖον Vulg. Rationale. [p] Allatius de Simeonib. p. 101. [q] Chrysost. in Matth. homil. 89. p. 919. a. [r] Cyril Alex. de adorat. in Spiritu. l. ii. [s] D. Herbelot. Bibl. Orient. p. 392. [t] Spartian. in Severo.

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it is authorized by all Antiquity. This therefore should be followed, and that of the *Jews* given up, which is more modern, and no good Sense to be made of it. See our Dissertation on this Passage before our Comment on the *Psalms*.

LIP, *Labium*, is sometimes used for the Bank of a River, and the Border of a Vessel, or Table. *Facies illi Labium au-* Ex. xxv. 24. *reum*, & 3 *Reg*. vii. 23. speaking of the Brazen Sea, *a labio ad labium*. Lip signifies likewise Language; they have all but one Language, one Lip, *Unum Labium* Gen. xi. 6. *omnibus*. *I am of uncircumcised Lips*; I Ex. vi. 12. cannot easily explain my self, I have an Imperfection in my Speech. *That which* Lev. v. 4. *cometh forth out of his Lips*, that which he Deut. xxiii. 23. hath promised, the Vow which he pronounced. *Job hath not sinned with his* Job. i. 22. ii. 10. *Lips*. *God removeth the Lip of the faithful*, Job. xii. 20. does not always give them Eloquence, and a Facility of speaking.

*The Fruit of the Lips*. *Isaiah* lvii. 19. *Creavi fructum labiorum pacem*; God giveth Peace which is the Fruit of his Promises; or otherwise, he giveth Peace which is a new Subject of Praise for him. *A Man's Belly shall be satisfied with the Fruit of his Mouth, and with the Increase of his* Prov. xviii. 20. *Lips shall be be filled*. A Man shall be more or less esteemed, according as he governs his Tongue. *We will render thee the* Hosea xiv. 3. *Calves of our Lips*, says *Hosea*; that is to say, Sacrifices of Praises, instead of bloody Ezek. xxxvi. 3. Victims *Ezekiel*: *Accendistis super Labium linguæ & opprobium populi*; you have been exposed to the Raillery and injurious Tongues of your Enemies: *Stultus cædetur* Prov. x. 8. 10. *Labiis*, the Fool shall be punished because of his defamatory Discourses; or otherwise, he whose Lips are foolish, who cannot govern his Tongue, shall be chastised. *Di-* Prov. xvi. 10, 15. *vinatio in labiis Regis*, the Lips of the King pronounce Oracles. And a little after: *Voluntas Regum labia justa*, Kings love righteous Lips. I do not send thee, says Ezek. iii. 6. the Lord to *Ezekiel*, *to a People deep of Lip*, of an unknown Language. *Labia deosculabitur qui recta verba respondet*. He who answers uprightly kisses the Mouth of him he speaks to, *Prov*. xxiv. 26. The *Hebrews* were used in Times of Mourning to cover their Lips, or the lower Part of their Face. See *Ezekiel* xxiv. 17. and *Mich*. iii. 7.

LISIAS. See LYSIAS,

LITHOSTROTOS; a Place paved with Stone. This is a *Greek* Word. See GABBATHA.

LITURGY [f]. This Word is originally *Greek*, and is particularly made Use of in the Church, to signify the holy Sacrifice of the Altar †, wherein the Body and Blood of *Jesus Christ* are consecrated. Notwithstanding it is not always to be met with in this Sense in the Books of the new Testament, Saint *Luke* and Saint *Paul* sometimes use it to denote the Service of the Priests of the Old Testament; for Example, Luke i. 23. Heb. ix. 2. speaking of the Ministry of *Zachary*, *John* the Baptist's Father, and the Sacerdotal Ministry of *Melchisedech*. It is likewise made Use of to express the Service which Saint *Paul* did the Faithful by preaching the Gospel, and procuring Alms for them. In the Books of the Old Testa- 2 Cor. ix. 12. ment it signifies the Service performed by Phil. ii. 25, 30. the Priests and *Levites* in the Temple. It 1 Chro. xxvi. 30. answers to the *Hebrew*, *Aboda*, which interpreted is *Servitus*, *officium*, *ministerium*. Numb. iv. 21. & passim.

LIVIAS, a City beyond *Jordan*, before called *Betharamphta* [g]. *Herod* the Great gave it the Name of *Livias*, or *Libias*, in Honour of *Livia* the Wife of *Augustus*.

LIZARD. *Moses* [h] places two Sorts of Lizards among the unclean Creatures, which he forbids his People to eat, *Stellio* and *Lacerta*. There are several Sorts of Lizards which are very well known to us. There are some in *Arabia*, of a Cubit long; but in the *Indies* there are some, they say, of four and twenty Feet in Length. In *America*, where Lizards are very good, they eat them. One Lizard is enough to satisfy four Men. It is very probable likewise, that they were eaten sometimes in *Arabia* and *Judæa*, since *Moses* ranks them among the unclean Creatures.

We find several Sorts of Lizards in the Scripture; at least we have three or four Words there for it; *Letaa*, *Chomet*, *Tinschemeth*, and *Semamith*. The three first Words are to be met with in the Place above cited from *Moses*: The two former whereof are translated *Stellio* and *Lacerta*. The third is translated a *Mole*; but *Bochart* maintains it is a *Chameleon*. The fourth is described in the *Proverbs* xxx. 28. and there rendred *Stellio* a Lizard. The same Author, to whom we have a great Regard in these Matters, maintains the Version of the Vulgate and the Septuagint, against those,

[f] λειτουργία, עבודה, Servitos, ministerium.

† *The Author speaks here in Terms peculiar to his own Church, and puts such a Construction upon the Word* λειτουργία, *as is no where to be met with in the New Testament. His Interpretation of the Word, and the very Things which he supposes it to signify, are all foreign to the New Testament. Compare* Heb. xiii. 10. 1 Cor. x. 21. Acts xiii. 2. 2 Cor. ii. 23. Heb. ix. 25. x. 11.

[g] Eufeb. in locis in Betaramphta Hieronym. in Bethara.

[h] Lev. xi. 30. הלטאה והחמט והתנשמת שממית LXX. Ἀσκαλαβώτης καὶ Σαύρα.

who translate an *Ape*, a *Leach*, or a *Spider*. Any one may see his *de Animal. Sacris, prima parte*, l. iv, c. 4, 5, 6, and 7.

LOAMIM, the third Son of *Dedan*, and Grandson to *Abraham* and *Keturah*. *Loamim* might be the Father of the *Omonians*, whose Country extended itself from *Petra* to *Charax*. *Petra* is the Capital of *Arabia Petræa*, and *Charax* lies, upon the *Euphrates*. Plin. l. vi. c. 28.

LOCMAN. The Name of *Locman* ought not to have a Place in this Dictionary, since there is no Mention of it in the Scripture; but as some Oriental Authors [1] make him to be *Job*'s Nephew, or his Aunt's Son, and consequently his Cousin German; and others will have him to be the Son of *Beor*, the Son of *Nahor*, and Grandson of *Terah*, and consequently *Abraham*'s great Nephew, we are of Opinion, that the Reader will not think it superfluous in this Place.

When we compare all that the Eastern Writers have said of this famous Sage, we must, methinks, either allow him to have lived very long, or acknowledge that there were two or three of the same Name; for many affirm, that *Locman the Wise* lived in the Time of *David* and *Solomon*, others as long as to that of *Jonah*; some make him Contemporary with *Æsop*, and confound him even with the famous Author of the Fables.

The Generality of *Mahometan* Authors assert, that *Locman* was of a servile Condition, a Taylor, or Carpenter, or Shepherd by Profession, and an *Æthiopian* by Nation; that he was sold into the Territories of *Israel*, under the Reigns of *David* and *Solomon*. They relate, that on a certain Day while he was sleeping about Noon, Angels entring into his Chamber, saluted him without becoming visible to him. *Locman* seeing no one, made no Answer to their Salutation. The Angels told him, that God intended to make him Monarch, and his Vicegerent upon Earth; he replied, that if God designed him for this Employment, he would not fail to give him those necessary Helps, which might enable him to perform the Duties of it; but if he would leave his Condition of Life to his Choice, he would beg of him to let him continue as he was, and to preserve him from Sin, without which all the Grandeur in the World would be uneasy to him.

This Answer was so agreeable to God, that he immediately gave him the Gift of Wisdom with such Profusion, that he was able to instruct all the World by a Multitude of Sentences, Maxims, and Parables, which amount in Number to ten Thousand.

[1] D. Herbelot. Bibl. Orient. p. 516.

*David* having one Day asked him, How did you rise this Morning? He replied, *I rose out of the midst of the Dust*; which gave *David* a great Esteem of *Locman*'s Humility.

Being seated on a certain Day amidst a Company of People who were hearing him, a *Jew* of great Note asked him, whether he was not that Slave, who not long ago kept such an one's Sheep. I am, says *Locman*: And how, replied the *Jew*, came you so suddenly to attain to so great a Degree of Wisdom and Virtue? By accomplishing three Things, said *Locman*, by always speaking Truth, keeping my Word inviolably, and never concerning my self with Matters which did not belong to me.

There is a Book intitled, *Giovaher Altafsir*, which contains an Abridgement of *Locman*'s principal Actions and finest Sentences; and the Author of *Tarish Montekeb* says, that his Tomb was in his Time still to be seen in *Judæa*, near the City *Remla* or *Ramah*, to the West of *Jerusalem*; that he was by Birth an *Abyssinian* or *Nubian*, and by Religion a *Jew*; that he was one of the seventy Prophets who perished all in one Day, and were starved to Death by the *Jews*; that he lived three hundred Years; and is a different Person from another *Locman*, who lived in the Patriarch *Eber*'s Time. This is the Account given by this Author.

The Wisdom of *Locman* is become Proverbial among the Eastern People. There is a good deal of Probability that this Man is the same with *Æsop*, who lived in the Time of *Crœsus* King of *Lydia* overcome by *Cyrus*, and of *Solon* the Legislator of the *Athenians*. The Name of *Æsop* in *Greek* sometimes signifies *Æthiopian*. *Æsop* and *Locman* were alike Slaves; both wrote Apologues and Fables, many whereof are to be met with in *Locman*'s Collection, which we find likewise among those of *Æsop*; and many are attributed to *Æsop*, whereof *Locman* is reputed to be the Author: For Example, that the Tongue is the best and most dangerous Part of Man; and that *Locman* being accused by his Companions of eating a particular Fruit, to justify himself, first made himself vomit, and shewed that he had nothing like it in his Stomach, and then obliged the other Slaves to do the same, who threw up Pieces of the Fruit, which he had been accused with eating.

LOCUSTS. The *Hebrews* have many Names for Locusts, and they have discovered several Sorts of them, which are not known among us. God smote *Egypt* with the Plague of Locusts, which ravaged every Thing that was left remaining in the Ex. x. 4, 12, &c. Ps. lxxvii. 46, and civ. 34, 35.

The Looking-Glaſſes of the Ancients were generally round. *Seneca* inveighs againſt the Luxury of the Women in his Time, which was arrived to ſuch a Height, that Looking-Glaſſes were as large as human Bodies, and coſt more than formerly was required to endow the Daughter of a *Roman* General. Do you believe, adds he, that *Scipio*'s Daughters had Looking-Glaſſes ſet in Gold? They to whom the Senate gave a moderate Portion, which now would not be ſufficient to purchaſe a Looking-Glaſs for the Daughter of a Freed-Man.

*Sophocles*, according to the Citation in *Athenæus* [u], repreſents *Venus* viewing herſelf in a Looking-Glaſs, after having perfumed her whole Body. This ſhews the Antiquity of Looking-Glaſſes among the *Greeks*. *Pauſanias* [x] ſpeaks of another Looking-Glaſs, made Uſe of in Order to know whether ſick Perſons were recoverable or not. It was faſtened to a Packthread, and let down gently to the Surface of the Water, ſo that the Circle or Extremity of it, the Edge of it touched the Water; then they preſented their Prayers with burning Incenſe to the Goddeſs, and in the Looking-Glaſs they ſaw the ſick Perſons in the Condition wherein they were to be after their Sickneſs, either dead or in Health.

LORD, *Dominus*; in *Greek*, *Kyrios*; in *Hebrew*, *Adoni*, or *Adonai*; *Elohim*, or *Jehovah*; for the *Greek* and *Latin* Interpreters often put *Dominus* Lord for all theſe Names. The Name of *Lord* belongs to God in the Way of Eminency, and in this Senſe ought never to be given to any Creature. *Jeſus Chriſt* as God and Son of God, equal to the Father, is likewiſe oftentimes called *Lord* in the Scriptures of the Old and New Teſtament.

II. This Name is ſometimes given to Angels; whether they repreſent the Perſon of God, as in thoſe Viſions of the Old Teſtament, wherein the Patriarchs and Prophets ſpeak to them in the ſame Terms as to God himſelf; or whether they are looked upon as Angels ſent by God. For Example, *Daniel* ſays to the Angel, or as he calls him, to one who ſpoke to him under an human Dan. x. 16. 17. Form; *O my Lord, by the Viſion my Sorrows are turned upon me, and I have retained no Strength. For how can the Servant of this my Lord talk with this my Lord?*

III. It is made Uſe of when we ſpeak to Princes, Great Men and Perſons, to whom we would ſhew Reſpect; and it is to be met with in this Senſe at every Turn in Scripture. But generally the Word, my, is joined with it: My Lord; and tho' ſometimes the Words *Adoni* and *Elohim* are attributed to the Creature, *Jehovah* never is.

LOT, the Son of *Haran*, and Nephew to *Abraham*. He followed his Uncle when he left the City of *Ur*, and afterwards when he departed from *Haran*, in Order to ſettle in the Land of *Canaan* [y]. *Abraham* had always a great Tenderneſs for him. He carried him with him into *Egypt*, and brought him back into the Land of *Canaan*. But they could not continue longer together: They were obliged to ſeparate, be- Gen. xiii. 6, 7. cauſe as they both had large Flocks, their Shepherds ſometimes quarrelled. *Abraham* therefore ſaid to *Lot*; Let there be no Diſpute between us, ſince we are Brethren, the whole Land is before us, fix upon what Part you pleaſe. If you go to the Left, I will go to the Right; and if you chooſe the Right, I will take the Left. *Lot* therefore choſe *Sodom* for the Place of his Abode [z], the Countrey round about it being very beautiful and agreeable.

About eight Years after [a], King *Chederlaomer* and his Allies having attacked the King of *Sodom*, and the Princes of the neighbouring Cities, routed them, pillaged *Sodom*, took a great Number of Captives, and carried away *Lot* in particular, *Abraham*'s Nephew. *Abraham* being informed of it, choſe out of his Servants three Hun- Gen. xiv. 12, 13. dred reſolute and well armed Men, with whom he purſued the Confederate Kings, overtook them near the Springs of *Jordan*, beat them, put them to Flight, recovered the Spoil which they had taken, and brought back the Captives, among the reſt, his Nephew *Lot*. Some Years after the Sins of the *Sodomites* and Inhabitants of the four neighbouring Cities being at their full Height, God ſent three Angels to puniſh and utterly deſtroy them *; [b] The three Angels paſſed by *Abraham*'s Dwelling; and this Patriarch had the Advantage of receiving them in his Tent. As he conducted them back on the Way to *Sodom*, one of them diſcovered to him the Occaſion of their Journey: And *Abraham* full of Apprehenſions for his Nephew,

[u] Athen. l. xv. p. 687. [x] Pauſan. l. vii. c. 21. [y] Gen. xi. 31. In the Year of the World 2082, and 2083, before *J. C.* 1917, 1918, before the Vulgar *Æra* 1921, 1922. [z] In the Year of the World 2084, before *J. C.* 1916, before the Vulgar *Æra* 1920. [a] In the Year of the World 2092, before *J. C.* 1908, before the Vulgar *Æra* 1912. [b] In the Year of the World 2107, before *J. C.* 1893, before the Vulgar *Æra* 1897.

* *The appearing of Gods in the Manner of Strangers to puniſh and reward Men, was a common Tradition too among the Heathens.*

Καί τε θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσι
Παντοῖοι τελέθοντες ἐπιστρωφῶσι πόληας,
Ἀνθρώπων, ὕβριν τε καὶ εὐνομίην ἐφορῶντες. Hom. Odyſſ. B.

asked whether God would involve the Innocent with the Guilty in the Ruins of this City, and if he would destroy it, supposing only twenty or ten righteous Persons were to be found in it. The Angel having told him, that God would spare *Sodom* if he met with only ten righteous Men in it; *Abraham* returned, assuring himself, that there would be without doubt at least such a Number of good Men in so large a City, and that *Lot* would not fail to be one of them.

Towards the Evening, the two Angels, for the third had disappeared, being sent in all Probability only to declare the Birth of *Isaac*: These two Angels, I say, being come to *Sodom*, *Lot*, who was sitting at the City Gate, perceived them, went to meet them, threw himself prostrate on the Earth, and intreated them very earnestly to take Shelter in his House. The Angels at first refused, saying that they would pass the Night in the publick Street; but *Lot* pressing them to come into his House, they went in, and he provided an Entertainment for them. But before they were retired to lye down and rest, all the Inhabitants of the City besieged *Lot*'s House, and said to him: Where are these Men, who came to you this Evening? Produce them, that we may know them. Do not, I beseech you, my Brethren, said *Lot*, do not any Thing so wicked. I have two Daughters, both Virgins; I will bring them to you; use them as you please, provided you do no Evil to these Men who are come to my House, as to a Place of Security. But they said to him: Be gone, you came a Stranger hither, and now pretend to be our Judge. We will treat you your self with Violence. And as they were upon the Point of breaking open the Door, the two Angels stretched out their Hands to *Lot*, drew him back into his House, and shut the Door, and struck all those with Blindness who were round about it; so that they were not able any more to find where it was.

Then the Angels said to *Lot*, direct all those who belong to you to depart out of this City; for we are going to destroy it, because the Cry of the Inhabitants Sins is gone up even to the Lord; and he has sent us to ruin it effectually. *Lot* went therefore to his Sons in Law, who had married his Daughters, informed them of what he had heard, and told them that it was advisable for them to depart in all Haste out of *Sodom*, because the Lord was going to destroy it. But this Intelligence they received as an idle Fancy of his, and took no Notice of it. In the Morning as soon as it was Day the Angels took *Lot*, his Wife, and Daughters by the Hand, and carried them forcibly as it were out of their House, because they were not very ready to leave it. When this was done, they said, save your selves with all the Haste you can, look not behind you, get as fast as you are able to the Mountain, lest you be involved in the Misfortune of the rest. *Lot* intreated the Angels to consent, that he might retreat to *Zoar*, which was one of the five Cities doomed to be destroyed. The Angels therefore in this Particular were condescending to him, and permitted him to fly to *Zoar*. But *Lot*'s Wife having looked behind her, was caught in the Flame, which fell from Heaven, and consumed *Sodom* together with the Countrey about it, and was changed into a Pillar of Salt.

*Lot* having beheld the sad Calamity which attended *Sodom* and the neighbouring Cities, had not Courage to abide in *Zoar*; but left it, and retreated with his Gen. xix. 30, 31, &c.
two Daughters to a Cave in some Mountain near it. They imagining that all Mankind was destroyed, and that the World would have an End, unless they provided new Inhabitants for it, made their Father drink to an Excess, and the eldest lay with him without his perceiving any Thing of it; so that she conceived a Son by him, whom she called *Moab*: He was the Father of the *Moabites*. The second Daughter, after having in like Manner intoxicated him, went in to him the next Night, and had *Ammon* by him, who was the Father of the *Ammonites*. See the Commentators upon the xix. Chap. of *Genesis*, in Order to know the better what Judgment we should form of the whole Conduct of *Lot*, his Wife and Daughters. Saint *Peter* says, that God delivered righteous *Lot* 2 Pet. ii. 7.
from the Oppression and Vexation of the *Sodomites*.

Some have asserted that *Baal-peor*, who בעל פעור
was worshipped among the *Moabites*, the Descendants of *Lot*, was no other than *Lot* himself. *Baal-peor* they say signifies, the God *exposed naked*, and without Modesty; which answers pretty nearly to what happened to *Lot* and his Daughters.

The *Mahometans* have added many Circumstances to the History of *Lot* [c]. They assert, that this Patriarch was sent by God to the Inhabitants of *Sodom*, and the four Cities, in Order to preach the Unity of God, and divert them from the abominable Crime whereof they are said to have been the first Authors, and which from them has taken its Name among us; we call it Sodomy, the *Arabians*, *Louth*, or *Laouth*. *Lot* acquitted himself of the Duty of a Preacher for twenty Years; he in-

[c] D. Herbelott. Bibl. orient. p. 520. Loth.

culcated

culcated the Worſhip of the true God with abundance of Zeal, and endeavoured to raiſe a great Abhorrence in them of that unnatural Crime, wherewith they polluted themſelves, reproaching them with being the firſt of all Mankind who fell into this Abomination, and perverted thus the Order of Nature; but his Sermons and Remonſtrances were all in vain. God reſolved therefore to deſtroy them: The Angel *Gabriel* was ſent with two others to exterminate them. He paſſed by *Abraham*'s Abode, and diſcovered God's Reſolution to him. *Abraham* conteſted for a great while with him, ſaying, that perhaps there were an Hundred righteous Men in the five Cities, and that God was too juſt to confound the Innocent with the Guilty. He afterwards deſcended by Degrees ſo far as to make the Angel promiſe, that he would not deſtroy theſe Cities if he found but one righteous Perſon in them. Hereupon *Abraham* obſerved to him, that *Lot* was there with his Family; the Angels replied, we will deliver him; therefore ſay no more to us of this Matter, for the Sentence of their Condemnation is paſſed, and is irrevocable.

The Angels upon their Arrival near the City found *Lot* at work in the Fields; he ſaluted them, and underſtanding that they intended to paſs that Night in the City, he was much afflicted at it, apprehending leaſt ſome Inſult might be offered them on the Score of their Beauty, and the Agreeableneſs of their Mien. He could not forbear telling them, that probably they did not know what Sort of People the Inhabitants of *Sodom* were; that there were not more wicked Men under Heaven; which he repeated to them four Times, Modeſty reſtraining him from explaining himſelf farther: They did not however ſubmit to his Reaſons, but went into the City with him. They were no ſooner entred into his Houſe, but the People of *Sodom* came and beſieged them. *Lot* went out, and offered to ſacrifice his Daughters to their Paſſion, if they would ſpare his Gueſts: But their Anſwer was, Thou knoweſt that we have nothing to do with thy Daughters, and art not ignorant of what we demand. *Lot* replied to them, I have not indeed Strength enough to reſiſt you, but God is my Refuge, who will be able to defend me and my Gueſts from your Outrages.

Then the Angels encouraged him, declared to him who they were, and told him that they were ſent to deſtroy theſe Wretches. At the ſame Time they blinded them by only drawing their Hands over their own Faces. This Chaſtiſement diſperſed them, and they cried out, that theſe Strangers were Sorcerers. The Angels immediately directed *Lot* and his Daughters to depart out of the City. But his Wife, who had been debauched by the Converſation which ſhe had had with the Inhabitants of *Sodom*, choſe to ſtay and periſh with them.

The Angel *Gabriel* going under the Foundations of theſe Cities, raiſed them up in the Air to ſuch an Height, that the Inhabitants of Heaven who were neareſt to the Earth, heard the Muſick of their Horns, and the barking of their Dogs; then he let them fall down upon the Earth, and all who dwelt in them were cruſhed to Pieces under their Ruins, God intending that their Puniſhment ſhould have ſome Proportion to their Crime. After this Overthrow God ſhowered down upon them hot burning Stones baked in the Furnaces of Hell; upon each whereof the Names of the Guilty were written, ſo that even they who were without the Compaſs of their City, were burnt and knocked on the Head by them. It is ſaid that one of them being at that Time by Chance in the Temple of *Mecca*, built by *Abraham*, continued there ſecure for forty Days; but that he no ſooner ſet his Foot out of it, but he was ſtruck down and killed like the reſt of his Countreymen.

LOTAN, the Son of *Seir* the *Horite*, *Gen.* xxxvi. 20.

LOT's WIFE, is called *Hedith* by the *Rabbins* [d]. The Word *Hedith* ſignifies *Witneſs*; as if they would hereby declare this Woman to be a Witneſs, or Proof of the Puniſhment, which God inflicts upon the Incredulity and Imprudence of thoſe, who believe not his Word and Threatnings. The Gen. xix. 26.
Scripture ſays, *that ſhe looked back from behind him, and was changed into a Pillar of Salt*. This Way of ſpeaking, *to look back behind one*, is taken ſometimes for delaying, deferring, ſtaying; and it was probably the Angel's Intention to haſten *Lot* and his Family, and convince them that they had Reaſon to fear the worſt Conſequences from their Delays. Several Difficulties are propoſed concerning what is ſaid of her being changed into a Pillar of Salt. Some are of Opinion, that no more is ſignified by the Scripture Phraſe, but that ſhe was ſurprized and ſuffocated with Fire and Smoak, and that ſhe continued in the ſame Place as ſtiff and immovable as a Rock of Salt: Others think that a Column or Monument of Salt Stone was put upon her Grave: Others, that ſhe was ſtifled in the Flame, and became a Monument *of Salt* to Poſterity, that is to ſay, a permanent and durable Monument of her own Incredulity and Imprudence. Others aſſert, that ſhe

[d] Pirke R. Eliezer, c. 21. עדית Hedith.

was

was overpowered with the Smell of Sulphur and Flame, and fell down dead upon the Earth, where her Body petrified, and became ſtiff and dry like Mummies and *Egyptian* Bodies which have been ſalted and embalmed: So that a *Statue of Salt* ſignifies the ſame as a Body embalmed, dried and ſalted.

But it is the moſt common and univerſal Opinion, that this Woman was on a ſudden petrified and changed into a Statue of Rock Salt †; which not only is not melted by the Rain, but is likewiſe as hard as the hardeſt Rocks. The Generality of Travellers who have gone over *Paleſtine* relate, that *Lot*'s Wife was ſhewn to them; that is to ſay, the Rock into which ſhe was metamorphoſed. But that which makes their Teſtimony very much to be ſuſpected is, that they do not agree about the Place where ſhe is ſeen; ſome ſaying Weſtward, others Eaſtward; ſome Northward, others Southward of the Dead Sea, others in the midſt of its Waters, others in *Zoar*, others at a great Diſtance from this City. Some of the Ancients, as *Irenæus*, and the Author of a Poem upon *Sodom*, aſcribed to *Tertullian*, aſſure us, that this Pillar remained ſtill in the Form of a Woman, and that by a continual Miracle it ſo happened, that the Largeneſs of it was not at all diminiſhed, tho' People were continually plucking off Pieces of it. They farther add ſomething more incredible, *viz.* that ſhe remained in this Condition ſubject to all the Infirmities which are natural and common to her Sex. The Reader may, if he pleaſes, conſult our Comment upon *Gen.* xix. 26. *M. le Clerc*'s Diſſertation upon *Lot*'s Wife, *Henry Bauman*'s upon the ſame Subject, that of M. *Hermand Hard,* and *Chriſtopher Auguſtus Bauman,* and the Commentators upon the Place of *Geneſis* abovecited. Our Lord in the Goſpel admoniſhes his Diſciples, to remember *Lot*'s Wife in their Flight, and not to imitate her Tardineſs.

Iren. l. 4. c. 51.

Luke xvii. 32.

LOT, *Sors*; in *Hebrew*, *Goral*; in *Greek Kleros*, in *Perſian*, *Pur*; whence the Feaſt *Purim*, or the Feaſt of Lots is denominated. We ſee the Uſe of Lots in very many Places of the Scripture. God commands for Example [e], that Lots ſhould be caſt upon the two Goats, which were offered for the Sins of the Multitude, upon the ſolemn Day of Expiation, in Order to know which of the two ſhould be ſacrificed, and which ſet at Liberty. He required alſo that the Land of Promiſe ſhould be divided by Lot, as ſoon as it was conquered; which *Joſhua* executed accordingly. The Prieſts and *Levites* in like Manner had ſuch Cities given them as fell by Lot to them. Laſtly, in the Time of *David*, the four and twenty Claſſes of the Prieſts and *Levites* were diſtributed by Lot, to determine in what Order they ſhould wait in the Temple. In the Diviſion of the Spoil after Victory, Lots were caſt likewiſe, in order to diſtribute to every one his Portion. In the New Teſtament the Soldiers drew Lots for *Jeſus Chriſt*'s Garments, as had been foretold by the Prophet. Laſtly, after the Death of *Judas*, Lots were caſt to decide which of the three Perſons who were choſen, ſhould ſucceed the Traitor ‡.

Numb. xxvi. 55, 55 xxxiii. 54. xxxiv. 13, &c. Joſhua xiv, xv, xvi

1 Chr. vi. 54, 61.

1 Chr. xxiv. xxv.

Obad. i. 11. Nahum iii. 10, &c. John xix. 24, 25. Pſalm xxii. 18.

Acts i. 26.

As to the Manner of caſting Lots, we do not ſee that it is deſcribed clearly in the Scripture, and Interpreters do not agree about it, for ſeveral Methods were made Uſe of. *Solomon* in the *Proverbs* points out one, *The Lot is caſt into the Lap, but the whole diſpoſing thereof is of the Lord.* Lots therefore were caſt either into ſome Perſon's Lap, into an Helmet, or an earthen Veſſel, or a Veſſel made of ſome other Matter; there they were ſhook together, and afterwards caſt or drawn: But all this, it is very probable, might depend upon the Inclination and Will of thoſe who were concerned.

Prov. xvi. 33.

The Uſe of Lots in itſelf is not prohibited by the Law, for God even enjoins it upon ſome Occaſions, and the moſt holy Perſons both in the Old and New Teſtament in particular Caſes have practiſed it. The wiſe Man acknowledges the Uſefulneſs of this Cuſtom in theſe Words. *The Lot cauſeth Contentions to ceaſe, and parteth between the mighty.* But it cannot be denied that caſting Lots is ſometimes forbidden; for Example, when it is practiſed without Neceſſity, or with a Spirit of Superſtition, or with a Deſign of tempting God, and in Things wherein there are other natural Means of diſcovering Truth; laſtly, when Reaſon and Religion furniſh us with other Ways to determine us ‖. *Haman*, for Example, uſed Lots not only out of Superſtition, but likewiſe in an unjuſt and crimi-

Prov. xviii. 18.

Eſther iii. 7, &c.

† *This* Cyprian *ſuppoſes, where he tells us agreeably in Verſe,*

Stetit ipſa Sepulcrum,
Ipſaque *Imago* ſibi, formam ſine corpore ſervans.

Pliny *tells us of a Mineral Kind of Salt which never melts, and is made Uſe of like Stone in Building. See his Natural Hiſtory,* l. xxxi. c. 7.

[e] Lev. viii. 9, 10. גורל אחד ליהוה וגורל אחד לעזאזל

‡ Ariſtotle *ſays, that it was a popular Inſtitution to chuſe Governors by Lot.* l. vi. Pol. *Prieſts were likewiſe ſo choſen.* Laocoon ductus Neptuni ſorte Sacerdos.

‖ *We have* Cicero's *Opinion of this Practice in his ſecond Book of Divination.* Tota res eſt inventa fallaciis, *ſays he,* aut ad quæſtum aut ad ſuperſtitionem aut ad errorem. *See of this in general, and the* Sortes Præneſtinæ in Antony van dale *de divin. Idol. ſub.* V. T. *cap.* iv. p. 449, &c.

2 nal

nal Matter, when he undertook to destroy the *Jews* in the Kingpom of *Persia*. *Nebuchadnezzar* likewise did so in a superstitious Manner, when being upon the Way to *Jerusalem*, and *Rabbath* of the *Ammonites*, he cast Lots to determine which of
Ezek. xxi. 18, 19. the two Cities he should go to. The Mariners who had *Jonah* in their Vessel tempt-
Jonah i, 7. ed God, by drawing Lots to know whence the Tempest came with which they were overtaken. The Storm might be natural, and it was very possible that all of them were culpable. Lastly, God was not obliged to discover to them by Lots who was the guilty Person. See our Dissertation upon Elections by casting Lots, prefixed to the Acts of the Apostles.

*Lot*, is taken likewise for Inheritance.
Judg. i. 3. For Example, *Come up with me into my*
Ps. xv. 5. *Lot*, into my Inheritance: *Lord, thou main-*
Ps. cxxv. 3. *tainest my Lot:* And again, *The Rod of the Wicked shall not rest upon the Lot of the Righteous*, upon the Inheritance of thy Servants.

LOTS, *Sortes*. *The Feast of Lots*. See PURIM.

LUBITH, a Place or Canton in the
Isai. xv. 5 and Jerem. xlviii. 5. *Moabites* Country. *Eusebius* and Saint *Jerom* say, that *Lubith* is situated between the Cities of *Ar* and *Zoar*, and consequently to the East of the Dead Sea.

LUCIFER. This Word is taken either for the Morning Star, or for *Jesus Christ*, who is the Light of the World; or lastly for the Devil, who in the Writings of the Fathers is often called *Lucifer*. *Zophar*
Job. xi. 17. says to *Job*, *If thou art innocent, when thou*
בבקר Boker. *shalt think thy self lost, thou shalt shine forth as the Morning Star*. And God speaking
Job. xxxviii. 32. to *Job*, says, *Canst thou produce the Morning Star at the Time when it should appear?*
כימה Chima. And the eternal Father speaking of the
Ps. cx. 3. Word; *I have begotten thee in my Womb*
שחר Schachar. Aurora. *before the Morning**. Saint *Peter* speaking to the Faithful says; *We have also a more*
2 Pet. i. 19. *sure Word of Prophecy, whereunto ye do well that ye take Heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-Star arise in your Hearts.*

He compares the Light of Prophecies with that of a Lamp shining in some obscure Place, and the Light of Faith and of the Gospel to the Dawn of Day, and to the Morning Star †. *Isaiah* speaks of the Fall Is. xiv. 12, &c.
of *Lucifer* from the Height of Heaven in this Passage, *How art thou fallen from Heaven, O Lucifer, Son of the Morning?* Thou that appearest so bright at the Break of Day. In this Sense several of the old Fathers have explained it [f], and many Commentators still at this Day do explain it. But others are of Opinion that it literally refers to the King of *Babylon*, who fell from his State of Glory and Elevation, and was cast headlong into Hell. Notwithstanding which we may explain it allegorically of the Fall of the rebellious Angel.

Saint *Peter* in his second Epistle tells the 2 Pet. i. 19.
Faithful, that they *have the Word of Prophesy whereunto they do well that they take Heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-Star arise in their Hearts.* This Morning-Star, this Sun set in Opposition to the Oracles of the Prophets which they succeed, and of which they have so much the Advantage by their Clearness, denote visibly the Gospel and Doctrine of *Jesus Christ*. Saint *Peter* by this Passage would describe to us three Degrees of Light. 1st. The *Oracles of the Prophets*, which shine in Obscurity; this is the State of the *Jews*. 2d. *The Morning Star*, which signifies the Dawn of Day, and those who seriously search for *Jesus Christ* in the Books of the Old Testament. 3d. *The Sun*, which is the State of those who have embraced the Faith. Some translate the *Greek* [h], *till the Day appear, and the Sun rises in their Hearts.* They pretend, that *Phosphoros* and *Lucifer* sometimes signify the Sun. The *Arabians* call *Lucifer*, *Eblis* [i], which is a Diminitive or Corruption of *Diabolos*. They give him likewise the Name of *Azazel*, which is the Name of the Scape-Goat that was driven into the Wilderness, loaded with the Sins and Curses of the *Jewish* People. They relate, that the Angels having God's Order

* *Our Author follows the Vulgate in his Translation of this Passage,* Ex utero ante Luciferum genui te. *In the Original* Hebrew *it stands thus,* מרחם משחר לך טל ילדתיך *which our* English *Version renders after this Manner. The Dew of thy Birth is of the Womb of the Morning.* Grotius *expresses the Sense of the* Hebrew *in these Terms.* Ros (id est, Semen) prolis tuæ (id est, unde proles tibi nascatur) erit ut ros ab utero Auroræ. *Thy Seed shall be as fruitful as the Morning Dew. See the Commentators on the* 110th *Psalm.*

† Qualis ubi Oceani perfusus Lucifer unda,
Quem Venus ante alios astrorum diligit ignes,
Extulit os cœlo sacrum, tenebrasque resolvit. Virg. Æn. viii.

*Which Verses* Scaliger *says are sweeter than* Ambrosia. Homer *led him the Way, as a learned Author observes in the following Lines.*

Ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
Λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο. Iliad. 5.

[f] Origen. l. i. Peri archon, c. 4. & l. iv. c. 2. Euseb. in Psalm. lxxxi. Athanas. Greg. Mag. pluribus locis. Tertull. l. v. contra Marcion. c. 11. and 17. Ambros. in Psal. cxviii. alii. [g] Vide Hieronym. Basil. Cyrill. in Isai. xiv. Aug. l. iii. de doctr. Christ. c. 37. D. Thom. Haymo, Dionys. Sanct. Cornel. Vat. Grot. Sa. &c.

[h] Ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ. [i] Bibl. Orient. p. 307. Eblis.

to fall prostrate before *Adam* immediately after his Creation, all complied, except *Eblis*, who obstinately refused, alledging, that he and his Companions having been derived from the Element of Fire, which is much purer and more excellent than that of Earth, whereof *Adam* was formed, it was not just that they should be obliged to pay Submissions to their inferior. Whereupon God said to him, *Be gone from hence, for thou shalt be deprived for ever of my Peace, and shalt be cursed to the Day of Judgment.* *Eblis* desired of God that he would grant him Respite till the Time of the general Resurrection; but all the Delay he could obtain was till the Sound of the first Trumpet, which is that at which all Men shall die, in Order to rise again at the second Sound of the Trumpet; that is to say, forty Years after. *Eblis* therefore died according to the *Mahometans*, but he will hereafter rise with all Men, in Order to be plunged into the Flames. I relate all these idle Traditions for no other Reason but to shew, that the Theology of the Eastern People is only a Corruption of *Christianity*, all the Truths whereof have been altered by them.

I. LUCIUS of *Cyrene*, mentioned in the Acts xiii. 1. Acts, was one of the Prophets of the *Christian* Church at *Antioch*. While he was imployed in his Ministry with the other Prophets, the Holy Ghost said to them; *Separate me Paul and Barnabas for the Work whereunto I have called them; and after they had fasted and prayed, they laid their Hands upon them and let them go.* Some believe *Lucius* to have been one of our Lord's Seventy Disciples. *Usuard* and *Ado* assert, that the Apostles ordained him first Apostle of *Cyrene*. The *Latin* Church honours him on the sixth Day of *May*.

II. LUCIUS, of whom there is Mention made in the Epistle to the *Romans*, and Rom. xvi. 21. who is styled Saint *Paul's* Kinsman, is, as some say, the same as *Lucius* the *Cyrenian*, of whom we have been speaking. But the Generality do with more Reason distinguish them. We know nothing of the Life and Death of this *Lucius*; unless it be said, that he and Saint *Luke* are the same Person; which to us seems very credible.

Gen. x. 22. LUD, the fourth Son of *Shem*, peopled, as the Generality of the Ancients and Moderns say, *Lydia*, a Province of *Asia* the Less. *Arias Montanus* places the *Ludim* there where the *Tigris* and *Euphrates* meet, and M. *le Clerc*, between the Rivers *Chaboras*, and *Saocoras* or *Masca*.

LUDIM, the Son of *Mizraïm*. Gen. x. 13. *Josephus* affirmed, that the Descendants of *Ludim* had been a long Time extinct, and that they were destroyed in the *Ethiopian* Wars. The *Jerusalem* ‡ Paraphrast translates *Ludim*, the Inhabitants of the *Mareotis*, Part of *Egypt*: But *Bochart* maintains, that we should read, the Land of *Meroe*, or *Meroitis*. The Paraphrast *Jonathan* translates it, those of the Canton of *Neut*, or *Neout*, in *Egypt*; the *Arabick*, the Inhabitants of *Tenezus*, near *Pelusium*. *Ezekiel* places the *Ludim* with *Cush* and *Phut*, and elsewhere with *Phut* and *Pharas*, or perhaps *Pathros*. These People were in *Egypt*: But it is not easy to shew exactly where the *Ludim* dwelt.

LUDO, *ludere*. This *Latin* Verb generally signifies to play, to divert one self: But it is said sometimes to signify likewise to fight, to ridicule, to laugh at, to grow debauched, irregular, idolatrous. It is said for Example, that *Ishmael* played with *Isaac*. Gen. xxi. 9. It is believed that he used him ill, or that he rallied him with Contempt and Insolence. 2 Sam. ii. 14. *Abner* said to *Joab*, *Let the young Men now arise and play before us*; that is, let them fight, and give us the Diversion of a single Combat. We are told, that the *Hebrews* having worshipped the golden Calf in the Wilderness, sat down to eat and drink, and that afterwards they *rose up to play*, to abandon themselves to Lewdness and Debauchery. *Potiphar's* Wife complained, that her Husband had brought the *Hebrew*, *Joseph*, to play with her, to insult her Honour. Gen. xxxix. 14, 17.

LUKE. Saint *Luke* the Evangelist is by some ancient Authors called *Lucas*, *Lucius*, or *Lucanus*. He was a *Syrian*, a Native of *Antioch*, and by Profession a Physician. * They who believe him to be called *Lucius*, in the Epistle to the *Romans*, must Rom. xvi. 21. acknowledge likewise, that he was Saint *Paul's* Kinsman: *Lucius and Jason — my Kinsmen.* It is not agreed whether he was by Birth a *Jew* or Heathen. They who maintain ! that he was one of the Seventy Disciples, believe that he was also a *Jew* both by Religion and Extraction, for none but such were chosen by our Saviour. *Epiphanius* thinks, that he was one of those who left *Jesus Christ*, upon hearing these Words from him: *He who eateth not my Flesh, and drinketh not my Blood, is not worthy of me*; but that he returned to the Faith upon hearing Saint *Paul's* Sermons at

‡ *The several Targums or* Chaldee *Paraphrases, as they are enumerated by Doctor* Prideaux, *are these following; that of* Onkelos *on the Pentateuch, that of* Jonathan Ben-Uzziel *on the Prophets, and another on the Law ascribed to the same Author: The* Jerusalem *Targum on the Law: The Targum on the five lesser Books called the* Megilloth. *The second Targum on* Esther: *The Targum of* Joseph *the blind, and that on the first and second Book of* Chronicles. *More particular Accounts of each may be seen in the same Author.* See his Connect. &c. Part ii. B. viii.

* Coloss. iv. 14. Vide Euseb. hist. Eccles. l. iii. c. 4.

! Epiphan. heres. 51. alii quidam.

*Antioch*. *Gregory* the Great [m], and some others in *Theophylact*, believe Saint *Luke* was *Cleophas*'s Companion, and went with him to *Emmaus*, when *Jesus Christ* joined them. In an Addition which we find at the End of Saint *Jerom*'s Treatise of *Eminent Men*, we find that Saint *Luke* lived always a single Life, having had neither Wife nor Children.

He was Saint *Paul*'s Companion in his several Journeys, when he went about preaching the Gospel; but in what Place and at what Time they first came together, we cannot tell. They who maintain that he was converted by Saint *Paul* at *Antioch*, believe that after that Time, he never forsook him. Others will have it, that they met at *Troas*; and Saint *Luke* himself favours this Opinion, when he expresses himself in the Acts: *Immediately we endeavoured to go into Macedonia from Troas.* He begins in this Place to speak in the first Person, as being then one of Saint *Paul*'s Company. It is commonly believed, that Saint *Luke* was a Painter, and in some Places there are Pictures of the Virgin shewn of his Drawing, or at least Copies taken from Originals by his Hand. The Ancients knew nothing of Saint *Luke*'s being qualified in this Manner, and *Nicephorus* is the first Author who made Mention of it. But if he did not paint the Virgin's and her Son's Faces, he has left us many Particulars concerning the Blessed Virgin, and the Infancy of *Jesus Christ*, from which we may judge, that he had seen and was acquainted with this admirable Person, and that he had even a Share in her Confidence [n].

2 Tim. iv. 11. Philemon. V. 23, 24. Coloff. iv. 14.

Acts xvi. 8, 9, 10.

*Epiphanius* believes [o], that he preached the Gospel in *Dalmatia*, *Gaul*, *Italy*, and *Macedonia*. *Metaphrastes* will have it, that he preached in *Egypt*, *Libya*, and *Thebais*. Some are of Opinion that he survived Saint *Paul* many Years, and that he died in *Achaia* [p], in a good old Age, being eighty, or eighty four Years old. *Nicephorus* [q] says, that he died at *Thebes* in *Bœotia*, where still at this Day there is a Tomb to be seen, which is believed to be Saint *Luke*'s. *Hippolytus* [r] informs us, that he was crucified at *Elea* in the *Peloponnesus*. *Dorotheus* in his Synopsis, tells us, that he died and was buried at *Ephesus*. *Bede*, *Usuard*, *Ado* and the *Roman* Calendar agree, that he died in *Bithynia*. There are several Opinions concerning what kind of Death he died. Some [s] believe that he suffered Martyrdom; and the modern *Greeks* affirm, that he was crucified upon an Olive-Tree. *Elias* of *Crete* [t], on the contrary, supposes it as a Point very clear, that he did not die a violent Death; and many of the Moderns are of this Opinion.

Besides the Gospel of Saint *Luke*, and the Acts of the Apostles, some other Works are ascribed to him, such as the Translation, or even the Composition, as to the Style at least, of the Epistle to the *Hebrews*. *Clemens* of *Alexandria* [u] believes him to be the Author of the Disputation between *Jason* and *Papiscus*; which is not now in Being. Others [x] inform us, that even the Gospel of Saint *Luke* was properly Saint *Paul*'s Gospel; that this Apostle dictated it to Saint *Luke*, and that when Saint *Paul* speaks of his Gospel [y], he means the Gospel of Saint *Luke*. But Saint *Irenæus* [z] says no more than that Saint *Luke* digested into Writing what Saint *Paul* preached to the *Gentiles*; and *Gregory Nazianzen*, that the Evangelist wrote with the Help of Saint *Paul*. It is certain that Saint *Paul* generally quotes the Gospel according to Saint *Luke* [a]; but Saint *Luke* no where says that he was assisted by Saint *Paul*. He addresses the Gospel and the Acts to one *Theophilus*, of whom we have no Knowledge; and many of the Ancients themselves have taken this Name in an appellative Sense, for one who loves God. The *Marcionites* received only the Gospel of Saint *Luke*; and even this they curtailed in many Places, as *Tertullian* [b] and *Epiphanius* [c] have observed.

As to the Acts of the Apostles, we have already spoken of them in another Place under the Article *Acts*. Saint *Luke*'s Style is generally purer than that of the other Evangelists: Notwithstanding several Expressions are remarked in it peculiar to the *Hellenistical Jews*, several touches which have some Resemblance to the Genius of the *Syriac*; and, in *Grotius*'s Judgment, even to the *Latin* Tongue. See *M. de Tillemont* concerning the Life of Saint *Luke*, and our Preface to his Gospel, and the Acts of the Apostles.

LUNATICK [d]. Those sick Persons are called by this Name, who are attacked principally in the Changes of the Moon; for Example, epileptical Persons, or they who have the falling Sickness, mad People,

[m] Greg. mag. lib. i. moral. c. 1. [n] Vide Grot. ad Luc. ii. 51. [o] Epiphan. hæref. 51. [p] Hieronym. de Viris illuftr. Gaudent. Brixiens. homil. xvii. [q] Nicephor. l. ii. c. 43. [r] Hippolyt. in MS. Bodlei. apud Mill. Præfat. in Luc. [s] Nazianz. orat. iii. Paulin. Ep. xii. p. 155. Gaudent. Serm. xvii. [t] Elias Cretenf. in orat. iii. Greg. Nazianz. [u] Clem. Alex. apud Eufeb. l. vi. Hift. Eccl. & Hieronym. de viris illuftr. [x] Tertull. l. iv. contra Marcion. c. 25. & Athanaf. in Synopfi. [y] Rom. ii. 16. & xvi. 25. & 2 Theff. xi. 13. Vide Eufeb. l. iii. c. 4. & l. vi. c. 25. Hift. Eccl. ex Origene. [z] Iren. l. iii. c. 1. [a] Compare 1 Cor. xi. 23, 24, 25. with Saint *Luke* xxii. 18, 19, 20. and 1 Cor. xv. 5. compared with Saint *Luke* xxiv. 34. [b] Tertull. contra Marcion. l. v. [c] Epiphan. hæref. 42. [d] Matt. iv. 24. Σεληνιαζομένους, Lunatici.

ple, or they who are tormented with Fits of dismal Melancholy; and lastly, Persons possessed by the Devil, for they have often been believed to have really been possessed by the Devil, who were tormented only with too great a Degree of Melancholy. Saint *Jerom* [e] is of Opinion, that the Lunaticks in the Gospel were possessed Persons, whom the People through Mistake called Lunaticks, because they saw them most tormented during the Change of the Moon; the Devil affecting to make them suffer most in these Circumstances, that simple People might impute the Cause of it to the Moon, and from thence take Occasion to blaspheme the Creator. Others maintain, that all the Difference between Epilepticks and Lunaticks was, that the one were more disordered than the others. Persons subject to Epilepsies are not all equally attacked. Some fall more frequently, and others more rarely. Some there are who fall every Day. Lunaticks are affected only upon the Declension of the Moon. See the Commentators upon Saint *Matthew* iv. 24. and the Authors who have particularly treated of the Diseases mentioned in the Scripture.

Is. iii. 18. LUNULA. God threatens the Daughters of *Sion* in *Isaiah*, that He would take away the rich Ornaments which they wore about their Legs, their little Moons or Crescents: *Auferet Dominus ornamentum calceamentorum & lunulas.* The *Roman* Senators wore about their Ankle-bone above the Heel, a Sort of Buckle which they called *Moon*, because it was in the Form of a Crescent: *Patriciâ clausit vestigia Lunâ.* Some have believed, that they wore it before, and at the lower Part of the Leg; but this Opinion is singular; the ancient Figures represent it otherwise. *Brudaas,* Brother to *Herod Atticus,* wore this little Moon above his Heel upon the Ankle-bone. It was of Ivory, and in the Form of a Crescent [f]. The *Hebrew* Word [g] which Saint *Jerom* has translated *Lunulas*, signifies in Reality *Moon*; and *Meniscos* made Use of by the Septuagint may likewise signify the same Thing. The Scripture uses the same Word in the Passage of Judges, Judg. viii. 21, 26. where there is Mention made of the Chains of Gold or pretious Stones, hung upon the Necks of the Camels belonging to the *Midianites.* They were gold Crescents.

LUST. A Word used by Saint *John* to signify the irregular Love of Pleasure, Riches, and Honours, which Saint *John* has John xi. 10. comprized in these Words: *All that is in the World, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life.* Lust is not a Sin; but it is the Effect and Cause of Sin. It is the Effect of original Sin, and the Cause of all the Evils which are committed in the World: And as in both Testaments Evil Desires, as well as Evil Actions, are equally proscribed; so the first Care of every Man who would please God, is to bridle his Lust.

GRAVES OF LUST; in *Hebrew, Kiberothavah* [h]; an Incampment of the *Hebrews* in the Wilderness, whither they arrived after having decamped from *Sinai.* This Encampment was called the *Graves of Lust*, because three and twenty Thousand *Israelites* died there, who were smitten by God for murmuring, and eating with Excess of those Quails, which God in his Anger caused to fall round about their Camps. See *Numb.* xi. 34. *Deut.* ix. 20, 22.

LUSTRATIONS. This Word is set apart in the Style of those Authors who have treated of religious Ceremonies, to signify the Aspersions, Fumigations and other Ceremonies used in purifying polluted Places or Persons. For Example, God commands *Moses* to take the *Levites* from among the Children of *Israel*, and clean them with the Water of purifying; *Aspergantur aquâ lustrationis.* Numb. viii. 6, 7. In another Place he ordains upon Pain of Death, that whosoever shall pollute himself by touching a Numb. xix. 20. dead Carcase, or by being present at the Funeral of any one, should be purified by sprinkling himself with the Water of Separation, which was a kind of Lye made by throwing into clean Water an handful of the Ashes of a red Heifer, sacrificed upon the great Day of Expiation. Persons and Things which had contracted any Uncleanness upon the Account of a dead Body, were sprinkled with this Water. What was practised when a Leper was cured of his Leprosy, or when a Woman came and presented her self at the Temple after her lying in, may be likewise called a Lustration. Lev. xiv. 1, 2, 3, 4.

The Word *Lustrare* is also frequently used when Mention is made of Parents Lev. xii. 6, 7, 8. consecrating their Children in Honour of the false God *Moloch.* They obliged them to pass either through the Flames, as some will have it, or between two Fires, as others; or lastly, they consumed them in the Flames, which is the most common Opinion. This is what God expresly prohibited [i], and what nevertheless was frequently practised in *Israel.* See hereafter MOLOCH, and our Dissertation concerning this Deity of the *Ammonites*, printed before our Comment on *Leviticus.*

[e] Hieronym. in Matt. iv. 24. [f] Antiquit. expliquées, l. iii. p. 58. [g] השהרנים. LXX. μηνίσκους. [h] קברות התאוה, Kiberoth hattaavah. Numb. xi. 34. [i] Deut. xviii. 10. Nec inveniatur in te qui lustret filium suum, aut filiam, ducens per ignem.

LUTE,

LUTE, a musical Instrument with Strings, formerly it had but six, at present it has eleven. It is composed of the Table, which is of Fir or Cedar; of the Body made up of nine or ten Splints; of the Handle which has nine Stops; and the Lead where the Pins are, which are of Use in raising the Strings to the Tone which any one would give them. They are fastened to a Bridge at the Bottom of the Table, and at the other Extremity rest upon a Piece of Ivory with little Notches in it at the End of the Handle. The Sound issues through a Rose in the Middle of the Table. The Strings are played upon with the right Hand, and with the left you rest upon the Stops. The *Latin Cithara*, *Testudo* or *Chelys*, is generally translated Lute. But it is certain that the ancient Lute called *Kinnor* in *Hebrew* [k] is very different from the Lute. See our Dissertation upon the musical Instruments of the old *Hebrews*, prefixed to our Comment on the *Psalms*.

LUZ. This is the ancient Name of *Bethel*, *Gen.* xxviii. 19.

LUZ, a City in *Arabia Petræa*, built
Judg. i. 25, 26. by a Man of *Bethel*, who while they of the Tribe of *Ephraim* laid Siege to *Bethel*, shewed a secret Entrance to them, by Means whereof they took the City. For which Reason they gave him and his Family their Lives. He retired into the Land of the *Hittites*, and there built *Luz*, otherwise called *Lesa*, *Lasa*, or *Lussa*.

LYBIA, a Province of *Egypt*, which in our Opinion was peopled by the Descendants of *Lehabim*, the Son of *Mizraim*, *Gen.* x. 13. This Province reached from *Alexandria* as far as *Cyrene*, and perhaps farther still; for we do not know the ancient Limits of the Countrey of the *Lehabim*, or *Lubim*. *Nahum*, iii. 9.

LYBIA. Sometimes all *Africk* is likewise called *Lybia*: But I do not believe it is to be met with in this Sense any where in Scripture.

LYCANTHROPY. We call this the Disease which a Man falls into, when through the Effect of a disordered Imagination, and heated Brain, he fancies himself to be an Ox, a Wolf, a Dog or a Cat, *&c.* and assumes all the Inclinations, Manners, and Sentiments of these Creatures. It is generally believed [l] that *Nebuchadnezzar* was by the Power of God reduced to this kind of Madness; so as to believe firmly that he was converted into an Ox, and consequently began to walk on his Hands and Feet, to graze, to but with his Head, as if he had Horns, to lie in the Fields, to shun the Company of Mankind, and let his Hair, his Beard, and Nails grow like a Beast. His People, as *Daniel* observes, were surprized extremely at so prodigious an Event, and bound him [m], *alligetur vinculo æreo & ferreo*; they treated him as mad Men are usually treated to prevent their committing any Violence, or throwing themselves headlong from some Precipice. But at length he made his Escape, and lived in the Fields like a Beast. Diseases of this kind are not unknown to Physicians; and there are few Books of Physick which do not take Notice of them.

LYCAONIA, a Province of *Asia Minor*, which makes Part of *Cappadocia*, having *Galatia* to the North, *Pisidia* to the South, *Cappadocia* to the East, and *Phrygia* to the West. Saint *Paul* preached in *Lycaonia*, in the Cities of *Iconium* and *Lystra* [n].

*Lycaonian* Language. Saint *Paul* preaching at *Lystra*, a City of *Lycaonia* in *Asia* Acts xiv.
*Minor*, by his Command only cured a Man 6, 7, 8, 9, 10.
who had been lame from his Mother's Womb, and had never walked. Whereupon the Inhabitants of *Lystra* lift up their Voices, saying in the Speech of *Lycaonia*, the Gods are come down to us in the Likeness of Men: And they called *Barnabas*, *Jupiter*; and *Paul*, *Mercurius*, because he was the chief Speaker. The Question is, *what this Speech of* Lycaonia *was*. It is generally believed to have been a corrupt *Greek*; and it is certain that *Greek* was spoken in *Asia Minor*; but, as is common in Provinces remote from the Center of good Taste and Purity, Languages vary, and are far from the Politeness of large Cities and Places, where Studies flourish.

*Paul Ernest Jablonski* has written a learned Dissertation on the *Lycaonian* Tongue; he supposes it to be the same with the *Cappadocian*, which was *Greek* mingled with a great deal of *Syriac*; an Opinion, which has been followed by *Grotius*, and is very probable, by Reason of the Neighbourhood of *Syria*, *Cappadocia*, and *Lycaonia*; and if there had been no more in it, than the signifying a Difference of Dialect, Saint *Luke* never would have said, that these People cried *in the Speech of Lycaonia*; a Dialect is no particular Language.

[k] כנור. Cinnor, Cithara.

[l] Hieron. Theod. Maldonat. Peter. Cornel. Sanct. Franc. Valef. de facrâ Philofophia, Cap. lxxx. Mercurial. lib. vi. Var. Lect. c. 20. D. Thom. de Regimine Principum, lib. ii. cap. ultim. Rupert. de Trin. lib. vi. & de victoria verbi, cap. xxix. Delrio, lib. ii. Difquifit. magic. cap. xviii. Bartholin. de morbis Biblicis. Vires & Leonard. Coquæus ad Aug. lib. xviii. de Civit. & alii.

[m] Dan. iv. 12. Hieronym. in Dan. iv. p. 1089. Cum perfpicuum fit omnes furiofos, ne fe præcipitent, & alios ferro invadant, catenis ligari.

[n] Acts xiv. 1, 2, 3, &c. In the Year of J. C. 48. of the vulgar Æra 45.

LYCIA, a Province of *Asia Minor*, having the Province of *Asia* properly so called to the North, the *Mediterranean* to the South, *Pamphilia* to the East, and *Caria* to the West. Saint *Paul* landed at the Port of *Lystra* in *Lycia*, when he went to *Rome*, in Order to appear before *Nero*, in the Year of *J. C.* or of the Vulgar *Æra* 60.

Acts xxvii. 5.

LYDDA, in *Hebrew*, *Lud* or *Lod*, by the *Greeks* and *Latins* called *Lydda* or *Diospolis*, in the Way from *Jerusalem* to *Cæsarea Philippi*. It lay to the East of *Joppa* four or five Leagues from this City. *Lydda* belonged to the Tribe of *Ephraim*. It seems to have been inhabited by the *Benjamites*, at the Return of the *Jews* from the *Babylonish* Captivity: *Lydda* is one of the three Toparchies which were dismembred from *Samaria*, and given to the *Jews*[a]. Saint *Peter* coming to *Lydda*, cured a Man there sick of the Palsy, whose Name was *Æneas*.

Neh. xi. 35.

Acts ix. 33, 34.

The *Jews* inform us, that after the Destruction of *Jerusalem*, they set up several Academies in different Places of *Palestine*, and in particular at *Lydda*, where the famous *Akiba* was a Professor for some Time. *Gamaliel* succeeded him, and was obliged to retire to *Japhna*. After them appeared *Taspho* or *Trypho*, another famous *Rabbin*, whom some have confounded with *Trypho* the *Jew*, the Person that has a Part in *Justin*'s Dialogue.

LYDIA, a Woman of *Thyatira* a Seller of Purple, who dwelt in the City of *Philippi* in *Macedonia*. She was converted to the Lord by Saint *Paul*'s preaching, and was baptized, she and all her Family. She offered her House to Saint *Paul* and pressed him so earnestly to stay there, that he was prevailed with by her Intreaties. This Woman was not by Birth a *Jewess*, but a Proselyte. She is acknowledged to be a Saint, and the *Roman* Martyrology commemorates her upon the third of *August*. *Lydia* is perhaps the Name of her Country, and she might be commonly called the *Lydian*, *Lydia*.

Acts xvi. 14, 40.

LYDIA, a Province of *Asia Minor* peopled by the Sons of *Lud*, the Son of *Shem*. *Gen.* x. 23. We have very little Notice taken of these *Lydians* in the Scripture. There is Mention of them in *Isaiah*, lxvi. 19. or perhaps of the *Lydians* in *Egypt*, and in the first Book of *Maccabees*, Chap. viii. V. 8.

LYDIA, a Province of *Egypt*, peopled by *Ludim*, the Son of *Mizraim*. The sacred Authors often speak of it. See *Jeremiah* xlvi. 9. *Ezekiel* xxvii. to xxxv. We do not know distinctly the Situation or Extent of the Countrey belonging to these *Lydians* in *Egypt*. See above LUDIM.

Gen. x. 13.

LYING, is condemned in many Places both of the Old and New Testament. See *Ex.* xxiii. i. 7. *Lev.* xix. 11. *Prov.* xii. 22. xiii. 5. xix. 22. *Wisd.* i. 11. *Eccl.* vii. 13. xx. 10. xxv. 23. *Hosea* iv. 1. *Acts* v. 4. *Ephes.* iv. 25. *James* v. 12. Our Saviour requires his Disciples to be so plain and sincere, that their Word might be equivalent to the most solemn Oaths; and that in all their Assertions, they should say only, it is, or it is not: *Let your Communication be yea, yea; nay, nay. For whatsoever is more than these, cometh of Evil.* It is in vain therefore to attempt to justify some particular Persons who have told Lies; which Persons are in other Respects commended in the Scripture. The Scripture never praises their lying, but either their Charity, or other good Actions. That which is in itself evil, never can become good. When *Abraham* says, that *Sarah* is his Sister, and not his Wife; and *Isaac* says the same Thing of his Wife *Rebeckah*; when *Jacob* by telling a Lye defrauds his Father of his Blessing, to the Prejudice of *Esau*; when the *Egyptian* Midwives declare, that the *Hebrew* Women are delivered without their Assistance, and the *Hebrews* before their Departure out of *Egypt* borrow Things which they had no Thoughts of returning; they are not any of them in this Particular to be commended: But the Evil which they committed might be mitigated by Circumstances, by the Intention, or some other Reasons which were not known to us. Further, when we condemn Lying, we do not condemn Stratagems, Hyperboles, or certain Railleries and Discourses, which Custom and the Consent of People do not rank among Lies. See Saint *Austin* in his Books of Lying, and against Lyars.

Matt. v. 37. James v. 12.

God puts a lying Spirit into the Mouths of all the false Prophets; he permits them to follow the Impression of the Evil Spirit, and that others should hearken to them. *Ne desideres de cibis ejus in quo est panis mendacii*: Or, keeping more close to the *Hebrew*, who talks of the Entertainment of which he has been partaker at a Prince's Table: Be not desirous of his good Cheer, for it is *the Bread of Lying*: It is Food that pleases the Taste, but does not nourish; it is deceitful Bread, good only in Appearance. In another Place he calls that deceitful Bread, or *Bread of Lying*, which is acquired by Injustice; *Suavis est homini panis mendacii, & postea implebitur, os ejus calculo, Prov* xx. 17. We have placed our Confidence in Falshood: *Posuimus mendacium spem nostram*: In deceitful Allies, or in the delusive Promises of false Prophets;

Kings xxii. 23.

Prov. xxiii. 3.

If. xxviii. 15.

[a] 1 Mac. xi. 34. Joseph. Antiq. l. xiv. c. 8.

or laſtly, in the Aſſiſtance of Idols, whom
If. xxviii. 17. they call Vanity and Lying; and afterwards, *The Hail ſhall ſweep away the Refuge of Lies*; the vain Hopes mentioned by him a
If. xliv. 20. little higher. And in another Paſſage, *A deceived Heart hath turned him aſide, that he cannot deliver his Soul, nor ſay, is there not a Lie in my right Hand? Forte mendacium eſt in dextrâ meâ.* Perhaps I am in the wrong thus to adore Wood. *Jeremi-*
Jer. viii. 8. *ab, verè mendacium operatus eſt ſtilus mendax ſcribarum.* The Pen of the Doctors of the Law has written nothing but Falſhood. They have promiſed you Peace, and behold it is War. Their Promiſes are
Idem. xv. 18. vain and deluſive: And elſewhere. *Facta eſt plaga mea quaſi mendacium aquarum infidelium*; Waters that are not ſure, are thoſe only that flow Part of the Year; they may be ſaid to be falſe when they flow perpetually. My Grief which ſhould paſs away like Waters that dry up in Summer, continues and increaſes every Day.

Jer. iii. 24. *Lying Hills*, are thoſe which after they have made a fine Appearance to the Eye, produce nothing, *Hoſea* ix. 2. *Vinum mentietur eis:* The Vine ſhall lie to them, the
Habakkuk iii. 17. Vintage ſhall fail. *Habakkuk*, *Mentietur opus Olivæ.* The Olive Trees ſhall fail. The *Latins* have the ſame Way of ſpeaking. *Horace Epiſt.* l. i. *Spem mentita ſeges.*

To lye is alſo placed for Rebellion: *Filii alieni mentiti ſunt mibi.* And *Pſalm*
Pſ. vii. 46. lx. 3. *Mentientur tibi inimici tui.* And *Pſalm* lxxx. 16. *Inimici Domini mentiti ſunt ei*: They have not been faithful to him.

LYMBUS, or *Limbus.* A Term at preſent ſet apart in the Language of Divines, to ſignify the Place, where the Souls of the holy Patriarchs were detained, before the Deſcent of *Jeſus Chriſt* thither after his Reſurrection, in Order to deliver them, and procure for them the Enjoyment of Beatitude ‖. We do not read the Word *Lymbus* either in the Scripture or the old Fathers; but only that of Hell, *inferi*, as we ſee in the Creed. *Deſcendit ad inferos*, he went down into Hell. The good and bad go to Hell, taken in this Senſe: But notwithſtanding there is a great Chaos, a great Gulf between them. *Jeſus Chriſt* deſcending into Hell, or this *Lymbus*, delivered only the Saints and Patriarchs out of it †. See above *Hell* and *Suicer* in his Dictionary of the *Greek* Fathers, under the Word Ἅδης, T. i. p. 92, 93, 94. and *Martinius* in his *Lexicon Philologicum*, under the Word *Limbus*, and M. *Du Cange* in his Dictionary of the *Latin* Tongue, as it was uſed in the Middle and lower Ages of this Language, under the Word *Limbus*; and laſtly, the Schoolmen upon the Fourth Book of *Magiſter Sententiarum Diſtinct.* 4, and 25. Who he was that firſt made Uſe of the Word *Limbus*, to ſignify the Place where the Souls of the holy Patriarchs, and thoſe of Children who died without Baptiſm, were detained, I cannot tell. I do not find it in this Senſe in the *Magiſter Sententiarum*; but it is uſed by his Commentators. See *Durand. in* 3 *Lent. diſt.* 22. *qu.* 4. *& D. Thom. in* 2 *diſt.* 22. *qu.* 2. *Art.* 1. *& in* 4 *diſt.* 21. *qu.* 1. *Art.* 1. *& alibi ſæpius D. Bonavent. in* 4 *diſt.* 45. *Art.* 1. *q.* 1. *Reſponſ. ad argument. Limbus*, for ſo it is written, and not *Lymbus*, is placed as the Borders and Appendix of Hell.

LYNCURIUS, a ſort of precious Stone, formed, as is ſaid, out of the Lynx's Urine. See above LIGURIUS.

LYSANIAS, or *Lyſias*, Tetrarch of *Abylene*, mentioned in Saint *Luke* iii. 1. This *Lyſanias* was probably the Son or Grandſon of another *Lyſanias* known in Hiſtory [p], and put to Death by *Mark Antony*, who gave Part of his Kingdom to *Cleopatra.*

[q] *Lyſanias*, the Son or Grandſon of this firſt *Lyſanias*, poſſeſſed *Abylene*, when Saint *John* Baptiſt began his Miſſion; for Saint *Luke* places him among the Princes who governed in *Judæa*, or the Country round about. But he either muſt have made no great Figure in the World, or his Government muſt have been of a very ſmall Extent, ſince profane Hiſtorians make no Mention of him. *Abilene* was a ſmall Province, ſituated between *Libanus* and *Antilibanus*, the Capital whereof was *Abila.* See ABILA.

LYSIAS. A Friend and Relation of King *Antiochus Epiphanes.* This Prince going beyond the *Euphrates*, in Order to collect Money, left the Regency of *Syria* to *Lyſias* [r], with Orders to make War upon the *Jews*, and utterly deſtroy them: *Lyſias* therefore ſent *Ptolemy*, the Son of *Dorymenes*, *Nicanor*, and *Gorgias* into *Judæa* with a pow-

‖ *See the Vanity of this Opinion expoſed by the learned Biſhop* Pearſon, *in that Article of the Creed relating to* Chriſt's *Deſcent into Hell. See likewiſe* Phil. a Limborch. Theol. Chriſt. l. iii. c. xiii. l. xxiv. &c.

† *Some of the lateſt Fathers and Schoolmen ſuppoſe a ſort of Partition in Hell, where all the good Men of the old Diſpenſation, that died before* Chriſt, *were detained, and that our Saviour went thither, and emptied that Place, carrying all the Souls in it with him to Heaven. Of this the Scriptures ſay nothing. In the New Teſtament there is not the leaſt Hint of it; and the Intimations of a future State in the Old ſhew, that an immediate Admiſſion to Bleſſedneſs was expected after Death.* Pſ. xvi. 11. If. lvii. 2. See *Burnet* on the third Article.

[p] Dio. l. xlix. p. 44. [q] Joſeph. Antiq. l. xv. c. 4. [r] 1 Macc. iii. 32, &c. In the Year of the World 383, before *J. C.* 161. before the Vulgar Æra 165.

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erful Army. But *Judas Maccabæus* having routed or diſperſed them; he came himſelf the Year following[t] with ſtill greater Forces. But he was overcome, his Army put to Flight, and he himſelf obliged to retire to *Antioch*. The ſame Year *Antiochus Epiphanes* dying beyond the *Euphrates*, *Lyſias* took upon himſelf the Regency of the Kingdom, under the Minority of young *Antiochus*, though King *Antiochus Epiphanes* had given the Government of the Kingdom, and the Tuition of his Son, to *Philip* one of his Friends, who was at that Time with him. Notwithſtanding the King's laſt Will, *Lyſias* kept the Government of *Syria*, and continued by his Generals to make War againſt the *Jews*, and obſerving that they were not able to reſiſt *Judas Maccabæus*, he came a ſecond Time into the Land of *Judah*[u]. He advanced as far as *Bethſura*. But the *Jews* beat him, and obliged him to fly. He ſent Propoſals of an Accommodation to *Judas Maccabæus*, and the Peace was concluded upon Conditions very honourable and advantageous to the *Jews*.

1 Macc. vi. 14, 15. &c.

This Peace was but of a ſhort Duration. *Judas Maccabæus* having been obliged to take Arms, to quell the particular Enemies of the *Jews*, who declared againſt them in ſeveral Places of the Country; and to repulſe the General of the *Syrian* Troops, which were continually moleſting his Brethren the *Jews*, *Lyſias* returned towards the Cloſe of the Year, and brought the young King *Eupator* with him, together with the Choice of all his Troops. They laid Siege to *Bethſura*, and advanced as far as *Jeruſalem*, the Siege whereof was formed by them. The City, or rather the Temple wherein *Judas* was ſhut up, was very much ſtraitned; for as this was the ſeventh Year, there was a great want of Proviſions. It happened, as Providence particularly would have it, that at the ſame Time *Philip*, who had been left Regent of the Kingdom by *Epiphanes*, came into *Syria*, to take upon him the Exerciſe of his Employment. *Lyſias* upon receiving this Intelligence, made Propoſitions of Peace to the *Jews*, which were accepted.

2 Macc. xiii. 1, 2, 3, &c. and 1 Macc. vi. 28, 29. &c.

*Eupator* and *Lyſias* entred *Jeruſalem*, honoured the Temple, and promiſed the *Jews*, that they ſhould be permitted to live according to their own Laws. But they falſified their Word by demoliſhing the Wall which ſecured the Temple from the Inſults of the Citadel, which was in the Poſſeſſion of the *Syrians*. They afterwards retired in Haſte to *Antioch*, where they found *Philip* had fortified himſelf: But they attacked him, took the City by Force, and killed him[w].

The next Year[x], *Demetrius* the Son of *Seleucus* King of *Syria*, to whom the Kingdom of Right belonged, being returned from *Rome*, where he had remained an Hoſtage ever ſince the Death of the King his Father; and coming into *Syria*, was received at *Tripolis*, a City of *Phœnicia*, and having gathered together ſome Troops, marched directly to *Antioch*[y], entred the City, ſeized young *Eupator* and *Lyſias*, and killed them both. Such was the End of *Lyſias*, who had governed the Kingdom of *Syria* about five Years.

I. LYSIMACHUS, the fifth Son of *Ptolemy*, a *Jew* of *Jeruſalem*, who tranſlated the Book of *Eſther* out of *Hebrew* into *Greek*. His Tranſlation was carried from *Jeruſalem* to *Alexandria* by *Doſitheus*, who called himſelf a Prieſt of *Levi*'s Family, and by *Ptolemy* his Son, in the fourth Year Eſth. xi. 1. of *Ptolemy*'s Reign, ſurnamed *Philometor*, in the Year of the World 3827, before *J. C.* 173. before the Vulgar *Æra* 177. We know nothing particularly relating to the Life of this *Lyſimachus*.

II. LYSIMACHUS, the Brother of *Menelaus*, High-Prieſt of the *Jews*. *Menelaus* purchaſed the High Prieſthood with a large Sum of Money, which he promiſed *Antiochus Epiphanes*, but he took no Care to pay it, and thereupon was cited to appear at *Antioch*. In his Abſence he left his Brother *Lyſimachus* at *Jeruſalem*[z], who in Order to raiſe the Sums for which his Brother was indebted, began to pillage the Treaſury of the Temple. The People 2 Macc. roſe and would have prevented him; but iv. 39, 40, he let three Thouſand Men looſe upon &c. them, who killed a great Number of them. Hereupon the People arming themſelves with every Thing which they could lay Hands on, ſome taking Stones, others Clubs, and others throwing Handfuls of Duſt, which was in the Court of the Temple, at *Lyſimachus*; this ſacrilegious Man was himſelf killed near the Temple Treaſury. He is ſometimes reckoned among the High Prieſts, becauſe he was Vicegerent to his Brother *Menelaus*: But he never was himſelf poſſeſſed of the High Prieſthood.

III. LYSIMACHUS, *Alexander Lyſimachus*, *Alabarch* of *Alexandria*. See above xiii ALEXANDERS.

LYSTRA, a City of *Lycaonia*, whereof

[t] 1 Macc. iv. 28, 29, &c. In the Year of the World 3840, before *J. C.* 160, before the Vulgar *Æra* 164. [u] In the Year of the World 3841, before *J. C.* 159, before the Vulgar *Æra* 163. [v] See 2 Macc. xi. 1, 2, 3, &c. [w] 1 Macc. vi. 63. Joseph. Antiq. l. xii. c. 15. [x] In the Year of the World 3842, before *J. C.* 158, before the Vulgar *Æra* 162. [y] 1 Macc. vii. 1, &c. 2 Macc. xiv. 1. Juſtin. l. xxxiv. c. 3. Polybius Legat. 114. [z] In the Year of the World 3834, before *J. C.* 166, before the Vulgar *Æra* 170.

*Timothy*

*Timothy* was a Native. The Apostles Saint *Paul* and Saint *Barnabas* having preached there, and healed a Man who had been Acts xiv. 6, 7, 8. lame from his Birth [a], were taken both for Gods; Saint *Paul* for *Mercury*, and Saint *Barnabas* for *Jupiter*. These Apostles had a great deal of Difficulty to prevent the People from offering Sacrifices to them: But very soon after, certain *Jews* of *Iconium* and *Antioch* in *Pisidia* coming thither, animated the Populace against them, who thereupon began to throw Stones at *Paul* and *Barnabas*, and dragged them out of the City, supposing they were dead.

[a] In the Year of *J. C.* 45. according to the vulgar *Æra*.

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# M.

MAACAH, *Maachah*, *Maachati*, or *Beth-Maacha*, a little Province of *Syria*, to the East and the North of the Sources of the River *Jordan*, upon the Road to *Damascus*. *Abel* or *Abela* was in this Country, whence it was called *Abel-*
Josh. xiii. 13. *beth-maacha*. *Joshua* tells us, that the *Israelites* would not destroy the *Maachathites*, but permitted them to dwell in the Land amongst them. The King of *Maachah*
2 Sam. x. 8, 9. gave Assistance to the *Ammonites* against *David*. *Sheba* the Son of *Bichri*, took
2 Sam. xx 15, 16, &c. Refuge in *Abel* of *Beth-maachah*. The Distribution of the half Tribe of *Manasseh* beyond *Jordan* extended as far as this
Deut. iii. 14. Josh. xii. 5. Countrey.

MAACHAH. There are several Persons in Scripture by the Name of *Maachah*.

I. MAACHAH, Son of *Nahor*, and of his Concubine *Reumah*, *Gen.* xxii. 24. This *Maachah* may be the Father of the *Macetes* in *Arabia Fœlix*. There is a City called *Maca* towards the Streights of *Ormus*.

II. MAACHAH, Daughter of *Talmai* King of *Geshur*, Wife of *David*, and Mother of *Absalom* and *Tamar*, 2 *Sam.* iii. 3.

III. MAACHAH, Daughter of *Abisha-*
1 Kings xv. 2. *lom*, Wife of *Rehoboam* King of *Juda*, and Mother of *Abijam* his Successor. But in 2 *Chron.* xiii. 2. she is called *Michaia*, Daughter of *Uriel* of *Gibeah*. In the Book of Kings the Mother may easily have been mistaken for the Daughter, by ascribing to each of them *Abishalom* as a Father.

IV. MAACHAH, Daughter of *Abishalom*, Wife of *Abijam*, King of *Judah*, and
1 Kings xv. 10. Mother of *Asa* his Successor. The Scrip-
1 Kings xv. 13, 14. ture tells us, that *Asa* took away from his Mother *Maachah* the Office of a Priestess of the infamous Deities that were worshipped in the Groves.

V. MAACHAH, Concubine of *Caleb*, and Mother of *Sheber* and *Tirhanah*, 1 *Chron.* ii. 48.

VI. MAACHAH, Wife of *Machir*, and Mother of *Peresh*, 1 *Chron.* vii. 16.

VII. MAACHAH, Father of *Achish* King of *Gath*, in the Time of *Solomon*, 1 *Kings* ii. 39.

VIII. MAACHAH, Sister of *Machir*, 1 *Chron.* vii. 15.

IX. MAACHAH, Father of *Shephatiah*, Head of the Tribe of *Simeon* in the Time of *David*, 1 *Chron.* xxvii. 16.]

MAACATI, Father of *Jaazaniah*, or *Jezonias*, according to the Vulgate, 2 *Kings* xxv. 23. [Our *English* Translation reads it, *Jaazaniah*, the Son of a *Maachathite*.

MAADAI, Son of *Bani*, was one of those, who at the Return from the Captivity dismissed their Wives, whom they had taken contrary to the Law. *Ezra* x. 34.

MAAI, the Name of a Priest, *Nehem.* xii. 36.

MAARAH, *Maaret*, or *Mareth*, a City belonging to the Tribe of *Judah*, *Joshua* xv. 59.

I. MAASEIAH, or *Maasai*, Son of *Adiel* a *Levite*, 1 *Chron.* xv. 18.

II. MAASEIAH, Son of *Ahaz* King of *Israel*. He was assassinated by *Zichri*. See 2 *Chron.* xxviii. 7.

III. MAASEIAH, Son of *Adaiah*, was one of those to whom the High-Priest *Jehoiadah* discovered his Design, of dethroning *Athaliah*, and setting young *Joash* upon the Throne of *Judah* [a].

MAAZIAH, the chief of the last of the twenty four Families of the Priests. 1 *Chron.* xxiv. 18.

MABARTHA; this is the Name that in the Time of *Josephus* [b] was given by the Inhabitants to the City of *Shechem*, otherwise called *Neapolis*, or *Naplouse*.

MABDAI, Son of *Maani*, perhaps the same as *Maadai* aforementioned, *Ezra* ix. 34.

MACCABEES. This Name may be derived, 1. From the *Hebrew* Word [c] *Caba*,

[a] 2 Chron. xxiii. 1. In the Year of the World 3126, before *Christ* 874, and before the vulgar *Æra* 878. [b] De bello, l. v. c. 4. p. 890. f. [c] מכבי Maccabæi, from כבה extinguo.

I extinguish; as much as to say, one that destroys, one that causes the Enemies of the Lord to perish. 2. Others derive it from the *Hebrew Macha-bi* [d], the Wound is in me; God has struck me, and humbled me. See *Isaiah* liii. 3, 4, where the *Messias* is called, *(Ish Macoboth) a Man of Sorrows*, and *(Muccah Elohim) smitten of God*. See also 1 *Chron*. xii. 13. where *Machbanai* is a proper Name. 3. We may also derive *Maccabæus*, or *Maccabaïbu*, according to the *Hebrew* Pronunciation, from [e] *Maccha-baïah*, one that smites in the Name of the Lord. 4. Others derive it from the *Hebrew* Word [f] *Mechubbeh*, or *Muchabeh*, *secret, hidden*. The *Maccabees* at first hid themselves in Caverns, that there they might escape Persecution; but afterwards they came forth, and withstood their Persecutors. They valued themselves upon this Name, which at first was given them in Contempt. 5. We may also take it as a Derivative from *Nakab*, *to pierce*. *Makkebah* is taken for an Hammer, and for a Cavern. 6. Or *Makkabei* may signifie those that supplant, being derived from *Akab*, *to supplant or undermine*. 7. Lastly, the most popular Opinion is, that they caused to be put upon their Ensigns, or upon their Bucklers, these four *Hebrew* Letters, *Mem*, *Caph*, *Beth*, *Jod* [g], which begin these Words, *Mi camoca*, *be-elohim*, *Jehovah*; *Who is like unto thee, O Lord, among the Gods?* Which is taken from *Exodus* xv. 11. After the Manner that the *Romans* used to put upon their Ensigns, *S. P. Q. R.* to stand for *Senatus*, *Populusque Romanus*.

The Etymology that derives this Name from the four *Hebrew* Letters, מכבי, *M*, *C*, *B*, *I*, which were painted upon the Standards or Bucklers of the *Jews* in the Time of the *Maccabees*, is certainly the most probable. 'Tis well known the *Hebrews* were used to compose such artificial Words, by joining together the initial Letters of a Name. For Example, instead of saying *Rabbi Levi Ben Gerson*, they spoke it, *Ralbag*, and wrote it *R*, *L*, *B*, *G*. Also instead of saying *Rabbi Moses Ben Maimoni*, they pronounced *Rambam*, and wrote *R*, *M*, *B*, *M*. Nothing is more frequent among them than this Custom, and without having a Key to these Abbreviations, it would be impossible to understand the Books of the *Rabbins*. It was in Order to facilitate this Study, that *Buxtorf* composed a Book on Purpose, with the Title, *De abbreviaturis Hebraicis*.

What would make one doubt that the Word *Maccabee* is derived from hence, is this; it appears that *Judas Maccabæus* bore this Name before the beginning of the War; for at the beginning of the first Book of *Maccabees*, speaking of *Mattathias* and his five Sons, the Scripture gives to each the Surname that they then went by. *Habebat filios quinque, Joannem qui cognominabatur Gaddis, & Simonem qui cognominabatur Thasi, & Judam qui vocabatur Maccabæus*, &c. 1 Macc. ii. 4.

The Tradition of the Orientals, related by *Abulfarage*, is this; that the Mother of the seven Brethren, who suffered Martyrdom under *Antiochus Epiphanes*, was called *Ashmunah*, or *Shamunah*, a Name borrowed from the *Hebrew* Word *Chashmanim*, or *Kashmenim*, which signifies great Men or Princes, and was given to the *Maccabees*, being the Princes of their Nation. Hence the *Greeks* and the *Latins* formed the Word *Asmoneans*.

But however it be with the Etymology of the Name, it was given to *Judas* Son of *Mattathias*, from whom it passed to his Brothers *Simon* and *Jonathan*; and in General to all those, who, under the Persecution of *Antiochus Epiphanes*, signalized their Zeal and Constancy, in the Defence of the Liberty of their Countrey, and of the Religion of their Forefathers. Thus the seven Brethren are called *Maccabees*, who suffered Death with their Mother, for the Defence of their Law; and the Name of *the Books of the Maccabees* is given to those Books which contain the History of those Times. It is also given to the Book which gives an Account of the Persecution of *Ptolemy Philopator*, against the *Jews* of *Egypt*, which was raised several Years before the Persecution of *Antiochus Epiphanes* King of *Syria* [h].

*Maccabeus* is said chiefly of *Judas Maccabeus*; and always when this Name is alone, it means this General. His Life is already given under the Article JUDAS MACCABEUS.

See the Catalogue of the *Maccabean* or *Asmonean* Princes, under the Article of THE KINGS OF THE JEWS.

The seven Brothers of the *Maccabees* are those who suffered Martyrdom at *Antioch*, in the Presence of King *Antiochus Epiphanes*, with their Mother and old *Eleazar*, in the Year of the World 3837.

The History of the Martyrdom of the seven Brethren is related in short, in the seventh Chapter of the second Book of the *Maccabees*; and more at large in the Book intituled, *Concerning the Government of Reason*. The Martyrdom of *Eleazar* is found

[d] מכה בי, Plaga in me. [e] מכה ביה, Makkâ Ba-jah percutiens in Deo. [f] מחבה, Absconsus. See 1 Sam. xiv. 22. Or by deriving it from נקב, which also signifies *to dig*, *to make hollow*, מקבה, is used for a subterraneous Cell or Cave. [g] מכבאי, Maccabei. מי כמוך באלים יהוה.
[h] The Persecution of *Ptolemy Philopator* was in the Year of the World 3787, and that of *Antiochus Epiphanes* did not properly begin before 3836, before *Christ* 164 Years, before the Vulgar *Æra* 168 Years.

found in Chap. vi. the 18[h] and following Verses of the same Book of the *Maccabees.* We have given his History under the Title ELEAZAR. As to the seven Brethren, they were seized with their Mother, and brought before *Antiochus Epiphanes*, who omitted nothing that might prevail with them to comply with his Commands, to eat Swines Flesh, which was to be the Token of their having forsaken the *Jewish* Law.

The ancient *Latin* Translation of the Book concerning *the Government of Reason*, which we shall mention presently under the Name of the fourth Book of the *Maccabees*, gives to the seven Brethren the Names of (1) *Maccabæus*, (2) *Aber*, (3) *Machiri*, (4) *Judas*, (5) *Achus*, (6) *Areth*, (7) *Jacob*. They have also other Names given them in some ancient Manuscripts, but the original *Greek* Text of the second and fourth Books of the *Maccabees*, makes no Mention of them. *Josephus*[i] and some others believe it was at *Jerusalem* that they suffered; but its much more likely to be at *Antioch*[k], where their Tombs were shewn in the Time of Saint *Jerome*[l]; and where there was a Church dedicated under their Name, in the Time of Saint *Austin*[m].

The first of the seven Brethren having declared to the King, that he would die sooner than violate the Laws of God, was seized by the Executioners, had his Tongue cut out, and the Extremities of his Hands and Feet cut off, and the Skin of his Head tore off. While he was yet alive, he was thrown into a burning Pan, which was heating over a great Fire. Thus it is told in the second Book of the *Maccabees*; but the Author of the fourth of the *Maccabees*, or *of the Government of Reason* declares, that the Executioners having stripped off his Clothes, tied his Hands behind his Back, and whipped him to Pieces with Scourges, without his shewing the least Sign of Pain. Afterwards they fixed him upon a Wheel, where having his Limbs broke to Pieces, he expostulated with *Antiochus*, reproached him with his Barbarity, and insulted him upon the Unsuccessfulness of all his Attempts. Then the Executioners raising the Wheel upon which he was extended, and lighting a Fire under it, consumed him thus by a new Torture. He died exhorting his Brethren to shew the like Constancy.

2 Macc. vii. 2, 7.

The second[n] underwent the same Cruelties as the first, and with the same Courage, according to the Author of the second Book of the *Maccabees*. But the Book *of the Government of Reason* says, that they put Iron Manacles upon his Hands, armed with very sharp Teeth; and fixed him to a Gibbet. Then seeing he was not to be moved, they tore the Skin from his Head with Hooks of Iron, and made him die under this Torture.

The third had his Hands and Tongue cut off, and died like his two Brethren with an heroick Constancy. The fourth Book of the *Maccabees* adds, that he was put to the Torture, that his Feet and Hands were put out of Joint, and that then his Fingers, Legs, and Arms were broken. Lastly, his Skin was flaw'd off, and the Ends of his Fingers pulled off, and being put upon the Wheel, he there expired.

The fourth was tormented in like Manner as the former. His Tongue was cut out, and he expired under his Tortures.

The fifth suffered the like Punishment; the second of the *Maccabees* takes no Notice of any Circumstance of his Martyrdom, but the fourth Book of the same Name says, that he presented himself before the Tyrant, reproaching him with his Cruelty and Injustice, till the Executioners seizing him, bound him and fixed him to the Gibbet, put his Feet in Fetters of Iron, tied his Loins to a Wheel, and tore off his Limbs with the Teeth of the Wheel. He died in the midst of these Torments with a Tranquillity, that amazed even his Enemies themselves.

The sixth suffered in the same Manner, and with the same Resolution. Their Mother exhorted them all one after another, rather to suffer Death bravely, than to forsake the Law of their Fathers. The fourth Book of the *Maccabees* says, that the sixth of the seven Brethren being very young, King *Antiochus* exhorted him to have Pity on himself, and to eat the Meat that was set before him. But the young Man answered him, that he would not come short of his Brethren, neither in Courage, nor in Respect for the Law of his Fathers. Immediately he was seized, and stretched upon the Wheel; where having all his Bones put out of Joint, he had red hot Spits thrust into his Back, Sides and Belly. Yet after this he addressed himself to the Tyrant, and spoke to him with a Vivacity that astonished all the Hearers. Lastly, he was thrown into a burning Chaldron, in which he expired.

The seventh Brother, who was the youngest of all, was presented the last. The King conjured him to renounce the Laws of his Forefathers, promising him with an Oath that he would heap great

[i] Antiq. l. xii. c. 7. & Author. Lib. de Imperio Rationis. Ita & Cedren. & alii quidam.
[k] Gorionides, martyrologia, Lyr. Serar. &c. [l] Hieronym. in locis, verbo Modin.
[m] Aug. Serm. 1. de Maccab. [n] 2 Macc. vii. 8, 9, &c. as far as Verse 40, contains the Martyrdom of the six Brethren.

Wealth

Wealth upon him, and take him into the Number of his Favourites. The King seeing that his Promises had no Effect upon him, he advised the Mother of the Youth to instruct him in more salutary Principles. The Mother undertook it, and coming near to her Son, she spoke to him in the *Hebrew* Language, encouraging him to be steadfast, without shrinking at the Torments that were prepared for him, or being amused with the fair Promises that were made him. While she was thus speaking, the young Man cried out; What is it that you expect from me? I shall not obey the King's Commands, but the Precepts of that Law that was given us by *Moses*. He continued speaking to the King, and threatning him with the impending Vengeance of God. Then *Antiochus* no longer enduring to be thus reviled, caused him to be tormented as the others had been; when this brave young Champion died under his Tortures, without suffering himself to be defiled by the forbidden Meats.

The fourth Book of the *Maccabees* affirms, that the King having done his Endeavour to prevail with this seventh Brother to comply with his Commands, and having caused his Mother to come near him and speak to him, to the End that her Presence might excite his Compassion; the Mother on the contrary encouraged him to suffer every Thing bravely, and to imitate his Brothers. Then the Child cried out; Unbind me, for I have something to say to the King in the Presence of his Courtiers. They presently unbound him, thinking that he would yield to the King's Importunities. But running towards the Place where the Chaldron was preparing for him, he addressed himself to the King, upbraided him with his Cruelty, and threatned him with God's severe Judgments upon him. Then leaping into the Chaldron, he put an End to his Life.

The Mother of these holy Martyrs suffered Death also. The second Book of the *Maccabees* says nothing in particular of the Kind of Death she was put to. But the
2 Macc. vii. 41. Book of *the Government of Reason* mentions, that some of *Antiochus*'s Attendants having suggested to this Prince, that he ought to put her to Death also, and to deal with her as he had dealt with her Children; she had no sooner heard these Words, but she cast her self into the Fire, to prevent these Ministers of Cruelty from laying their Hands on her [o]. In some ancient Manuscripts this holy Woman is called by the Name of *Salome*, or *Salamonis:* The Tradition of the Orientals, related by *Abulfarage*, calls her *Ashmunah*, or *Shamunah*; but her Name is not to be found in any certain or authentick Monument. The Church [of *Rome*] celebrates the Feast of these seven Brethren, and of their Mother, on the first of *August*. They were the first, and for a long Time the only Martyrs of the Old Testament, in Honour of whom Altars and Temples have been set up to God; and even at this Day they are the only Saints of this Kind, for whom there remains an Office or Commemoration in the *Roman* Breviary.

THE BOOKS OF THE MACCABEES. There are four Books of the *Maccabees*, of which the two first are Canonical, and the other two Apocryphal, in the Church of *Rome* *. Even these which are acknowledged as Canonical by the *Romish* Church, are disputed by those who receive not the Decrees of the Council of *Trent*, and who admit for Canonical in the Old Testament, only those Books which are received as such by the *Jews*. If we would follow the Order of Time, the third Book of the *Maccabees* ought to be placed first, and the first in the Place of the third.

THE FIRST BOOK OF THE MACCABEES. It was writ originally in *Hebrew*, or in *Syriac*. The Style and Turn of Expression is a sufficient Proof of this, as well as the Title mentioned by *Origen* in these Terms [p]. *Sarbet Sar-bané el, the Scepter of the Prince of the Children of God*, or, *the Scepter of the Rebels of the Lord*. As if it were to insinuate, that the *Maccabees* have held the Scepter and the Government of the Lord in *Israel*, against all those that would oppose them. Saint *Jerome* says also [q], that he had found the first Book of the *Maccabees* in the *Hebrew: Macchabæorum primum librum Hebraicum reperi*. But now for a long Time it has not been seen in that Language, and the *Greek* is now held for an Original. The *Latin* Version made from the *Greek* at the first Establishment of the Church, and which we make Use of at this Day, was declared Authentick by the Council of *Trent*.

It is highly probable, that this Book was composed from such publick Memoirs, as were kept by the *Jews*, of all remarkable Occurrences that happened among them.

[o] *Erasmus* in his Paraphrase on the Book of *the Government of Reason* says, that she was stripped, and torn with Whips, and thrown into a burning Chaldron, where she expired lifting up her Hands towards Heaven. *Marius Victorinus Affricanus*, in his Poem upon the *Maccabees*, says that she died with Joy. *Solverunt gaudia Matrem.*

* *The Church of* England *receives none as Canonical, and only retains the two former in her Apocryphal Writings.*

[p] Origen. apud Euseb. l. vi. c. ult. Hist. Eccl. Σαρβὴθ σαρβανὲ ἐλ. שרבית שר בני אל or שרביט סרבני אל.

[q] Hieronym. prolog. Galeato.



*Judas*

*Judas Maccabeus* took Care to make an exact Collection of them; (2 Macc. ii. 14.) and the Author of this first Book towards the Conclusion, refers to the Memoirs of *Johannes Hircanus*; (1 Macc. xvi. ult.) which has given Occasion to some to believe, that *Johannes Hircanus* might possibly be the Author of it. This Book contains the History of forty Years, from the Reign of *Antiochus Epiphanes*, to the Death of *Simon* the High-Priest; that is, from the Year of the World 3829, to the Year 3869; being 131 Years before *Christ*, and 135 before the Vulgar *Æra*. The Author is unknown, and he must necessarily have lived after the Pontificate of *Johannes Hircanus*, because he quotes the Memoirs of his Government. In his Chronological Computations he accommodates himself to the *Hebrew* Manner of Reckoning, beginning at the Month *Nisan*, which is the first Month of the holy Year; whereas the *Syrians*, or the *Greeks* who reigned in *Syria*, began it six Months later, about the Beginning of *October*.

The second Book of the *Maccabees* is an Abridgment of a larger Work, which was composed by one called *Jason*, and which contained the History of the Persecutions of *Epiphanes* and of *Eupator* against the *Jews*. The Author of this Abridgment is not known, and the intire Work of *Jason* is no longer to be found. They were both *Greeks*, and followed the Manner of Reckoning of the *Seleucidæ*, according to the Custom of the *Syrians*, who began their Year about the Month of *October*. The two last Chapters contain Things that happened under the Reign of *Demetrius Soter*, the Successor of *Antiochus Eupator*; and there are such Varieties to be observed in the Style, as make it doubtful whether they proceed from the same Author as the rest of the Work. This second Book contains a History of about fifteen Years, from the Execution of *Heliodorus*'s Commission, who was sent by *Seleucus* to fetch away the Treasures of the Temple, to the Victory obtained by *Judas Maccabæus* against *Nicanor*; that is, from the Year of the World 3828, to 3843, before *Christ* 157 Years, and 161 before the Vulgar *Æra*.

At the Beginning of this Book are found two Letters; one from the *Jews* of *Jerusalem* to those of *Alexandria*, to advertise them of the Celebration of the Feast of Purification, and of the Dedication of the Temple of *Jerusalem*, by *Judas Maccabeus*. The other from the Senate of *Jerusalem*, and from *Judas*, to *Aristobulus* Preceptor of King *Ptolomy*, on the same Subject. This last Letter being writ but in the Year of the World 3880, there is Reason to believe, that the Book of which we are speaking was composed no longer ago than about the same Time, under the Government and Pontificate of *Hircanus*. The Elegancy of the Style of this Piece has induced some to ascribe it to *Josephus* or *Philo*. *Serrarius*[1] believed it was the Work of *Judas* the *Essenian*, mentioned by *Josephus*[2]. *Leo Allatius*[3] conjectures, that *Simon Maccabæus*, Brother of *Judas*, might be the Author it. But all this is very uncertain. We have already spoke of the Canonicalness of this second Book, as well as of the first; each of 'em have been acknowledged, and cited as Canonical, by most of the Ancients, though there were others that would not admit them among the sacred Books of the Old Testament, because they had confined themselves to receive none, but what were comprehended in the Canon of the *Hebrews*.

THE THIRD BOOK OF THE MACCABEES. This Book contains the History of the Persecution raised by *Ptolomy Philopater* King of *Egypt*, against the *Jews* of his Kingdom. This Prince after his Victory against *Antiochus* the Great, went to *Jerusalem*, and there offered Sacrifices of Thanksgiving in the Temple of the Lord. But afterwards thinking to enter into the Sanctuary, he was hindred by the Priests and People. But as he still persisted in his Design, of penetrating into this holy Place, he was struck down to the Ground by a divine Power; so that not being able to stir, they were forced to carry him out of the Temple. After his Return into *Egypt*, his Resentment broke out against all the *Jews* in the Kingdom, of which there was a great Number. He endeavoured to make them forsake their Religion, and not being able to succeed in it, he caused them to come to *Alexandria*, and shut them up in the Hippodrome, that they might be trod to Pieces by the Elephants. But God delivered them from this Danger, by making the King presently to forget the Orders he had given. Afterwards God sent two Angels to their Assistance, which put the King into such a Terror, that he honourably dismissed them. All this happened in the Year of the World 3787, before *Christ* 213, and before the Vulgar *Æra* 217 Years.

'Tis improperly enough, that the Name of the third of the *Maccabees* has been given to this Book, since it has no Relation to *Judas Maccabeus*, or any of his Brethren, or to the Persecutions of *Antiochus Epiphanes* King of *Syria*; the Story here related having happened in *Egypt*, fifty Years before the Persecution of *Epi-*

[1] Serrar. Prolegom. ii. in Macc. & in cap. i. & ii. Secundi lib. Macc. [2] De bello Jud. l. i. c. 3. p. 713. c. [3] Leo Allat. de Simeonib. p. 200.

*phanes*, against the *Jews* of *Judæa* [u]. 'Tis probably because of the Conformity of the Subject, and the Zeal that the *Jews* of *Egypt* shewed for their Law, and for the Religion of their Fathers, that the Name of the Book of the *Maccabees* was given to this Work. *Josephus* in the Body of his History makes no Mention of this Persecution, but he just speaks of it in his first Book against *Appion*; but what he says of it, agrees but little with what we read in the third Book of the *Maccabees*.

The *Greeks* and *Latins* at this Day reject this Book as an Apocryphal Writing. The ancient *Latin* Writers no where quote it, as I remember, and they do not seem so much as to have known it. But it was known to the *Greeks*, who have sometimes quoted it as holy Scripture, putting it on the same Foot as the two other Books of the *Maccabees*. The twenty-fourth of the Apostolical Canons owns it as a holy Book; *Theodoret* [x] cites it as a divine Writing. St. *Athanasius* in his Synopsis, and *Nicephorus* at the End of his Chronology, put this in the Number of the controverted Books of Scripture, or such as are not received unanimously by the Church, as well as the two first Books of the *Maccabees*: It may also be seen in some Catalogues of the holy Books, in the same Circumstances as the other Books of the *Maccabees*. *Grotius* believes it was writ after the two first Books, and a little while after the Book of *Ecclesiasticus*; which is the Reason that it had the Name of the third Book of *Maccabees*. See the Article of *Ptolemy Eupator*, where you will find the History contained in the third Book of the *Maccabees*.

THE FOURTH BOOK OF THE MACCABEES is so little known among the *Latins*, that we do not clearly know what it is. It is not found in any of our *Latin* Bibles. True it is, that in the ancient *Greek* Manuscripts of the Bible, and in some *Greek* Editions, we find the Book *concerning the Government of Reason*, ascribed to *Josephus*, after the three first Books of the *Maccabees*. But the Learned have much doubted, whether this was the Book that the Ancients knew, by the Name of the fourth Book of the *Maccabees*. However, when we carefully examine what they have said about it, and compare it with the Book *of the Government of Reason*, we shall be easily persuaded to believe, that they knew no other but this. For in the first Place several Manuscripts, and some printed *Greek* Bibles, give it the Name of the fourth of the *Maccabees*. *Philostratus* [y], *Eusebius* [z], and Saint *Jerome* [a], have known the Book *of the Government of Reason*, and have ascribed it to *Josephus*, by the Name of the Book of the *Maccabees*. Saint *Gregory Nazianzen* [b], Saint *Ambrose* [c], and Saint *Chrysostom* [d], in the Characters they have given of the seven *Maccabees*, and of old *Eleazer*, have plainly followed what we find written in this Book. *Marius Victorinus Africanus*, who taught Rhetorick at *Rome* under the Emperor *Constantius*, in his Poem of the *Maccabees*, appears also to have had before him the Books we are now speaking of.

The Author of the fourth Book of the *Maccabees* has enlarged upon and adorned the History of the holy old Man *Eleazar*, and of the seven Brothers the *Maccabees*, who suffered Martyrdom at *Antioch* with their Mother, as it is related more succinctly in the second Book of the *Maccabees*, Chap. vi. and vii. One might suspect that this Piece is a Fragment of *Jason*'s Performance, such as it was, before it was abridged, if the Author of the fourth of the *Maccabees* had not put a long Preface before it, which shews that this is a separate Work, and has no Relation to any other; and if he did not sometimes much wander from the Text, which is, as it were, the Original upon which he enlarges. He supposes all along, that the Scene of the Martyrdom of the seven Brethren was at *Jerusalem*. He says that *Apollonius*, Governor of *Syria* and *Phœnicia*, was sent with a Deputation to *Jerusalem* by King *Seleucus Nicator*, to take away the Treasures from the Temple; which is contrary to the true History, which informs us, that it was *Heliodorus* who was sent for this Purpose by *Seleucus Philopator*. Besides this, there are other Mistakes against the Truth of History, which we have displayed in our Preface upon the fourth Book of the *Maccabees*. This Work is found in the Collection of the Works of *Josephus* the Historian, and it bears his Name in the printed Books, and in several Manuscripts. But I can hardly believe him to be the Author; not only because of the Difference of Style, but also because of the Accounts of some Facts differing from *Josephus*, in several Passages of his History.

*Sixtus Senensis* [e] having found a *Greek* Manuscript, containing the History of the Pontificate of *Johannes Hircanus*, in the Library of the Dominicans at *Lyons*, did not doubt but that it was the fourth Book

[u] The Edict of *Antiochus Epiphanes* is in the Year 3837, before *Christ* 163 Years. [x] Theodoret. in Dan. xi. 7. [y] Philost. Hist. Eccl. initio. [z] Euseb. Hist. Ecc. l. iii. c. 10. [a] Hier. de Script. Ecc. & l. ii. cont. Pel. [b] Naz. orat. de Macchab. [c] Ambros. l. ii. de vitâ beatâ, c. 10, 11, 12. [d] Chrysost. homil. ii. in sanctos Macchab. [e] Sixt. Sen. Biblioth. l. i.

of

of the *Maccabees*. He asserted this, and prevailed with several to believe him.

Some Time after this Library being burnt, the *M.S.* was consumed also, so that there was no longer any Hope of retrieving it. But M. *le Jay* in his Polyglot having printed an *Arabick* History of the *Maccabees*, from King *Seleucus*, Son of *Antiochus* the Great, to the Time of *Jesus Christ*; all the Characters that *Sixtus Senensis* had observed in his *Greek* Manuscript, were found in this *Arabic* History. And this prevailed so far with F. *la Haye*, as to print it in *Latin* in his great *Bibliotheca*, under the Name of the fourth Book of the *Maccabees*. But as this History was never known to the Ancients by this Name, and as it makes a Part of a great Work, which was never cited by this Name, it is better to suppose, that *Sixtus Senensis* was mistaken, when he took it for the fourth Book of the *Maccabees*, which he did only by Conjecture, and without any Proof taken either from the Title of the Work, or from the Testimony of the Ancients. Our Prefaces may be consulted in this Matter, upon the Books of the *Maccabees*, and particularly that upon the fourth of these Books.

MACEDONIA, a Kingdom of *Greece*, situated between *Thrace* to the North, *Thessaly* to the South, *Epirus* to the West, and the *Ægean* Sea to the East. We believe that *Macedonia* was peopled by *Kittim* Son of *Javan*, and that as often as *Kittim* is mentioned in the *Hebrew* Text, *Macedonia* is to be understood. See *Kittim* before. *Alexander* the Great, Son of *Philip* King of *Macedonia*, having made the Conquest of *Asia*, and subverted the Empire of the *Persians*, the Name of the *Macedonians* became very famous in all the East; and the Name of *Macedonians* is often given to the *Greeks*, who were Successors to *Alexander* in the Monarchy. See *Esther* xvi. 10, 14. and 2 *Mac.* viii. 20. And in like Manner the general Name of *Greeks* is often put for the *Macedonians*, from the Time of the Conquest of *Alexander* the Great. Saint *Paul* was invited by the Angel of this Province, which appeared to him at *Troas*, to come to preach the Gospel in *Macedonia*[f]. After this Vision, Saint *Paul* no longer doubted that God had called him to preach in *Macedonia*; and the Success that attended his Preaching confirmed him more in this Opinion. There he laid the Foundations of the Churches of *Thessalonica* and *Philippi*, and had the Satisfaction of seeing them flourishing and numerous, and abounding in all spiritual Gifts and Graces.

Gen. x. 4.

See Dan. viii. 21. x. 20. 1 Mac. viii. 18. 2 Mac. iv. 36.

MACEDONIAN, in the Books of Scripture written in *Greek*; this Word is sometimes used in an appellative Sense, for an Enemy to the *Jews*. Thus in the Additions to the Book of *Esther*, it is said that *Haman* was a *Macedonian* by Nation and Inclination; and that he was desirous to transfer the Empire of the *Persians* to the *Macedonians*; that is to say, to the greatest Enemies of the State, taking Matters upon the Footing they were when these Additions were written, which was evidently after the Fall of the Empire of the *Persians*, by the Conquests of *Alexander* the Great. For before this Time the *Macedonians* gave but little Umbrage to the *Persians*; and in the Time of *Esther* and *Mordecai*, they were not much feared at *Shushan*.

MACER. See MACRON.

MACHÆRA, General of the *Roman* Forces in the Army of *Marc-Anthony*. He was sent to the Succour of *Herod* against *Antigonus*, with two Legions and a Thousand Horses. But being corrupted by *Antigonus*, he not only declined to assist *Herod*, but would also join his Troops to those of his Enemy. Yet *Antigonus* did not think fit to trust him, but on the contrary set upon him. This so exasperated *Machæra*, that he retired to *Emmaus*, and put to the Sword all the *Jews* that he found in his March. After this he took Party with *Herod*, and joining his own Troops to those commanded by *Joseph*, *Herod*'s Brother, they made War together against *Antigonus*[h].

MACHBANAI, or *Machabanai*, one of the valiant Men in *David*'s Army, 1 *Chr.* xii. 13.

MACHBENAH, or *Machabena*, Son of *Shevah*, and Father of *Gibea*, 1 *Chron.* ii. 49.

* MACHERONTE, or *Machærus*, a City and Fort beyond *Jordan*, in the Tribe of *Reuben*, to the North and East of the Lake *Asphaltites*, two or three Leagues from *Jordan*, and not far from the Place where this River discharges itself into the Dead Sea. This Castle had been fortified by the *Asmoneans*. *Gabinius* demolished it[i], and *Aristobulus* fortified it anew[k]. *Herod* the great made it much stronger than before. Either there or in the Neighbourhood was a Spring of hot Waters, very useful for Health. *John the Baptist* was put in Prison, and beheaded at *Macheronte*[l], by the Order of *Herod Antipas*.

MACHINES *of War*. Warlike Ma-

[f] Acts xvi. 9, &c. In the Year of *Christ* 55, of the Vulgar *Æra* 52. [g] Joseph. Antiq. l. xiv. c. 27. p. 503. D. [h] In the Year of the World 3965, before *Christ* 35, before the Vulgar *Æra* 39. [i] Joseph. Antiq. l. xiv. c. 10. [k] Antiq. l. xiv. c. 11. [l] Joseph. Ant. l. xviii. c. 2. p. 626, 627. See Matt. xiv. 1, 2, &c. Mark vi. 16, &c.

chines,

chines, such as are proper for besieging of Cities and Fortresses, are of a very modern Invention, in Respect of the earlier Antiquity. There is no Mention of them in *Homer*; and *Diodorus Siculus* observes [m], that *Sardanapalus*, King of *Assyria*, held out a Siege of seven Years in the City of *Niniveh*, because at that Time such Machines as were fit for demolishing and taking Cities, were not yet invented. But about the same Time we read, that *Uzziah*
2 Chron. xxvi. 14, 15. King of *Judah*, had laid up in his Magazines, *Shields, and Spears, and Helmets, and Harbergeons, and Bows, and Slings to cast Stones.* And that *he made in Jerusalem Engines invented by cunning Men, to be on the Towers, and upon the Bulwarks, to shoot Arrows and great Stones withal; and his Name spread far abroad, for he was marvellously helped till he was strong.* Here we may see perhaps the first Instance of Machines of War.

About seventy Years after [n], in the Sieges that *Nebuchadnezzar* laid to the Cities of *Tyre* and *Jerusalem*, he made Use of battering Rams and Slings. The *Hebrew* Word *Car*, which the Scripture uses to express this warlike Machine, signifies a real Ram [o], and by a Metaphor it signifies a Machine, by which they battered down Gates, and beat down the Walls of Cities. The Prophet *Ezekiel* speaking of the Siege of *Tyre* by *Nebuchadnezzar*, insinuates the
Ezek. xxvi. 8, 9. antient Manner of besieging Places. *He shall slay with the Sword thy Daughters in the Field, and he shall make a Fort against thee, and cast a Mount against thee, and lift up the Buckler against thee. And he shall set Ensigns of War against thy Walls, and with his Axes he shall break down thy Towers.*

When the Ancients besieged a Place, they usually surrounded it with Mounds, Towers, and Trenches, that the Besieged might not be able to make any Sallies, or to receive any Succours from without. *To lift up the Buckler* may intimate what the *Romans* called *facere testudinem*, to make a Tortoise; when they caused their Soldiers to approach near to each other to join their Bucklers close to one another, in the Form of a Tortoise, in Order to sap the Walls, or to beat down Gates, or to set Fire to 'em. The Engines of War here mentioned, or Machines of Cords, were the *Balistæ* or *Catapultæ*, which were used for hurling Stones or Darts; or else by this Name may be understood those great Hooks which were fastened to Cords, and thrown on the Tops of Walls, to tear them down and de-
Diodor. l. xvii. molish them. Of these Iron Hooks or Fangs, may be understood that Passage of the second Book of *Samuel. If he be gotten into a City, then shall all Israel bring Ropes to that City, and we will draw it into the River, until there be not one small Stone found there.* 2 Sam. xvii. 13.

I. MACHIR, Son of *Manasseh*, and Grandson of the Patriarch *Joseph*, chief and Prince of the Family of the *Machirites*. Numb. xxvi. 29. His Sons were *Peresh* and *Sheresh*, and he had a Daughter that was married to *Hezron* of the Tribe of *Judah*. She was Mother to *Segub*, and Grandmother to *Jair*. See 1 *Chron.* ii. 21, 22. vii. 16.

II. MACHIR, Son of *Ammiel*, of the City of *Lodebar*, in whose Family *Mephibosheth* was brought up, 2 *Sam.* ix. 5.

MACHPELAH, or *Macphela*. This Word in *Hebrew* signifies *double*; and the Author of the Vulgate has taken it in this Sense, speaking of the Cave that *Abraham* bought of *Ephron*, in the Territory of the City *Hebron*, wherein to bury his Wife *Sarah*. But others with more Probability Gen. xxiii. 8. are of Opinion, that in this Place *Machpelah* is the Name of the Plain wherein this Cave was situate, and that therefore we should translate *Gen.* xxiii. 9. The Cave which is at *Machpelah:* And Verse 17. The Field of *Ephron*, which was in *Machpelah*; [as in the *English* Translation.] A Person of good Skill in the *Arabick* Tongue has informed us, that in this Language *Machpelah* signifies *shut up*, or *walled up*. He believes that the Cave called *Machpelah*, was a Tomb hewn into a Rock, and exactly closed up, or walled up, that no one might enter therein, or that Thieves might not make it a Place of Retreat; or that it might not be violated or prophaned in any Manner. Tombs thus shut or walled up, are still to be seen in the Eastern Countries. This Conjecture is at least very probable; so that it might be translated, the Cave that was shut up, instead of the Cave of *Machpelah*.

MACRON, or *Macer*. *Ptolemy Macer*, or *Macron*, Son of *Dorymenes*, 1 *Mac.* iii. 38. 2 *Mac.* x. 12, *&c.* See *Ptolemy*.

MADAI, the third Son of *Japheth*, *Gen.* x. 2. 'Tis commonly thought that he was the Father of the *Medes*; but *Media* is too far distant from the other Countries peopled by *Japheth* and his Descendants; and besides, it cannot be comprehended under the Name of *The Isles of the Gentiles*, which according to *Moses* were the Division of the Sons of *Japheth*. These Reasons have so far prevailed with some learned Men [p], as to make them to be of Opinion, that *Madai* was the Father of the

[m] Diodor. Sicul. l. ii. p. 80. [n] Towards the Years of the World 3416, and 3419.
[o] Ezek. iv. 2. xxi. 22. כר *Car. Græc.* κριὸς, *Aries.* [p] *Joseph Mede*, and *Salien.*

*Mace-*

*Macedonians*. *Macedonia* was otherwise called *Æmathia*, a Name formed from the *Hebrew Ei* an Island, and *Madai*; as if it were, the Isle of *Madai* [x]; or deriving it from the *Greek Aia-madai*, the Land of *Madai*. Near this Countrey are to be found a People called *Mædi* or *Madi* [y]; and in *Macedonia* a King called *Medus*.

The Name of *Media* given to the Countrey beyond the *Euphrates*, seems not to be more antient than *Medea*, or the Voyage of *Jason* to *Colchis*. See our Commentary upon *Gen*. x. 2. Also see MEDES.

I. MADMANNAH, or *Madmena*, Son of *Shaaph*, 1 *Chr*. ii. 49.

II. MADMANNAH, or *Medemene*, a City belonging to *Simeon*, *Josh*. xv. 31. It was first given to *Judah*, and was very far to the South of *Judah*. *Eusebius* places it towards *Gaza*. See *Isai*. x. 31 and 1 *Chron*. ii 49.

MADON, a City of the Land of *Canaan*. *Jobab* King of *Madon* made a Confederacy with *Jabin* King of *Hazor*, and several others, against *Joshua* [z]; but he was taken and killed, and his City pillaged and destroyed. The Situation of the City of *Madon* is unknown, nor is it mentioned any where but in *Josh*. xi. 1. and xii. 19. I believe the true reading is *Maron*, instead of *Madon*; and we know a Place called *Maronia* in *Syria*, about thirty Miles from *Antioch*, to the North of Mount *Libanus* [t]. *Maron* or *Meron* is read in the *Hebrew* of *Joshua*, xii. 20.

MAGBISH, or MAGPIASH, 156 of his Children returned from the Captivity, *Ezr*. ii. 30.

MAGDALEN. See MARY MAGDALEN

I. MAGDIEL, a Place five Miles from *Dora*, towards *Ptolemais*. We think it to be *Megiddo*, or *Magdolos*.

II. MAGDIEL, Prince of the *Idumeans*. He succeeded *Mibzar*. *Gen*. xxxvi. 43.

MAGDOLOS, mentioned by *Herodotus*, l. ii. c. 159. is probably the same as *Megiddo*, to be mentioned hereafter, and which is found 2 *Kings* xxiii, 29, 30, &c.

MAGED, or *Mageth*, a City beyond *Jordan*, which was taken by *Judas Maccabæus*, 1 *Mac*. v. 36. 'Tis called *Maked* in the *Greek*, and is probably the same as

Josh. xii. 5. xiii. 11. 13. מעכת *Maachath*.

MAGEDAN, or *Majedan*, or *Medan*, in the Canton of *Dalmanutha*. See what has been observed before upon DALMANUTHA.

MAGHIBIS, or *Maghish*, or *Meghis*, *Ezr*. ii. 30. 1 *Esd*. v. 21. The Children of *Maghish* returned from the Captivity, to the Number of one hundred and fifty Persons. *Meghis* is probably the same as *Megabyses*, which is a *Persian* Name.

MAGI, or *Magians*. The *Magi* of *Persia* are the Worshippers of Fire, and Disciples of *Zoroaster*, whom they confound with *Abraham*. They have three Books, which contain the whole of their Religion [u]. The Names of these Books are *Zend*, *Pazend*, and *Abesta*. They ascribe them to *Abraham*, and *Abesta* is a Commentary upon the other two. The Tradition of the *Magi* is, that *Abraham* read Books in the Midst of the Furnace, in which *Nimrod* had ordered him to be thrown. After their Master *Zoroaster*, the *Magi* maintain that there are two Principles in the World; one of good, which they call *Oromazd*, and the other of evil, named *Aherman*. They worship Fire in Temples called *Atesch-kanah*, or *Atesch-kade*, that is to say, the House of Fire, where they take great Care to keep in the Fire. There was formerly a great Number of these Buildings upon the Mountain *Alborz*, in the Province of *Adherbigran*, which is *Media*. To Fire they give the Name of *Bab*, that is to say, *Part*, because they acknowledge this Element as the Principle of all Things, which System among the *Greeks* was embraced by *Anaxagoras*.

The *Magi* observe a mysterious Silence, when they wash or eat, having first said certain Words [x]. This Silence, which they never break, makes a Part of their Religion. *Pythagoras* very likely might imitate this Silence of the *Magi*, as well as the Reverence for Fire, which he inculcated to his Disciples. To every Month of the Year, to every Day, and also to every Star, to the Mountains, Mines, Waters, Trees, they ascribe particular *Genii*, or some of those Angels who were created before Man, and fell into Infidelity and Disobedience, and therefore were confined to what they call the Countrey of *Genii*, not unlike to what is meant by the Land of the Fairies. We shall say something more of the *Magi* under the Article ZOROASTER. It may however be observed here, that the three Books before mentioned, and which the *Guebres* or Fire-worshippers impute to *Abraham*, but which really belong to *Ibrahim Zerdoust*, otherwise called *Zoroaster* by the *Grecians*; these Books, I say, are very rare and unknown, because the *Guebres* keep them religiously secret among themselves, and never communicate them to Strangers. They are written in the antient *Persian* Language, and have not been yet seen in *Europe* [y].

'Tis pretended the Word *Magi* signifies

[x] מדי אי, Infula Madai, Αἶα Μαδαί. [y] Μαῖδοι, or Μαδοι, Μαιδικὴ. Aristot. de mirabil. Ptolem. c. xi. Tab. 9. Europ. [z] Josh. xi. 1, xii. 19. In the Year of the World 2554, before *Christ* 1446, before the Vulgar *Æra* 1450. [t] Hieronym. in vit. Malchi. [u] Bibl. Orient. p. 11. *Abesta*, & alibi. [x] Idem. p. 167. [y] Idem. p. 701.



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a Man whose Ears are cut off. And indeed in the Language then in Use in *Persia*, *Mige-gusch* had that Signification, at the Time that the false *Smerdis*, who was one of the *Magi*, usurped the Throne of *Cyrus*. 'Tis known this Usurper had no Ears, and 'twas by this Token he was discovered by the Daughter of *Ozanes*, one of the Grandees of *Persia*. The *Magi* went by another Name before, and their Reputation was very great in *Persia*; but it was diminished very much by this Accident of *Smerdis*.

Tho' these Philosophers maintained two Principles in Nature, one good and the other evil [a]; the first being represented by Light, and the other by Darkness; both owned as Gods, and addressed to by them with Prayers and Adorations; yet they were divided in their Opinions, because some thought both to be from all Eternity, and others maintained that only the good Principle was eternal, and the evil one was created: In like Manner as we believe, that the Devil is a Creature, who is fallen from his original Purity and Perfection.

They also agree, that these two Principles are in continual Opposition to each other, which is to continue to the End of the World, when the good Principle will have the upper Hand. After which each will have his own World; that is, the Good, with all good People about him, will reign in his World; and the bad one, with all the wicked People, will likewise govern in his World. The *Magi* gave divine Honours to Light, to the Sun, to the consecrated Fire in their Temples, and even to the Fire in their Houses, before which they performed all the Acts of their Religion.

On the contrary they had Darkness in the greatest Horror, which they held as the Symbol of the evil Principle, and which they hated as we do the Devil. In their Writings, when they found the Name *Aberman*, or that of the evil Principle, they writ it backwards; and when *Xerxes* heard that the *Athenians* had banished *Themistocles* [*], he directed his Prayer to this evil Deity, and not to *Oromazdes*, or the good God, beseeching him to inspire his Enemies always with that Resolution, of driving out all brave Men from among them.

Such were the antient *Magi* of the *Persians*, and such are still the *Guebres*, or Worshippers of Fire, among the *Persians* and *Indians*; which probably are the same as those intended by Saint *Matthew* by the Word *Magi*.

MAGI, or Wise-men, who came to adore *Jesus Christ*, being newly born at *Bethlehem*. Many Questions have been started concerning these *Magi*. 'Tis asked, who they were? Whence they came? How many there were of 'em? At what Time they arrived at *Jerusalem*? And what was the Star that appeared to 'em? 'Tis commonly thought that the *Magi* were Philosophers, had the Knowledge of future Events, and whose chief Study was Astronomy. That those who came to worship *Jesus Christ* were Disciples and Descendants of *Balaam*, who had prophecied several Ages before [b], that *there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the Corners of Moab, and destroy all the Children of Sheth*, or, *all the Children of Pride*. This Opinion is founded upon Scripture, which expresly says, that *the wise Men came from the East*, that is to say, from *Arabia Deserta*, or from *Mesopotamia*, which the sacred Authors express by the East. *Balaam* himself says, that he came from *Aram*, *out of the Mountains of the East*. But he came from the City of *Pethora*, situated upon the *Euphrates* [c]. *Isaiah* speaking of *Abraham*'s coming into the Land of Promise, says that he came from the East [d]; *who has caused the Just to come from the East*.

Numb. xxiv. 17.

Matthew ii. 1.

Numb. xxiii. 7.

The *Arabians*, the Eastern *Idumæans*, the *Chaldæans*, all Oriental People in Respect of *Judæa*, valued themselves much upon their Wisdom. The Name of *Magus* was appropriated in these Countries to signify a Philosopher, a Man that made a Profession of Wisdom. *Tertullian* [e], *Justin Martyr* [f], *Epiphanius* [g], and among the Moderns, *Tostat*, *Mariana*, *Barradius*, *Grotius*, *Cornelius à lapide*, and several others, as well as our selves, suppose the *Magi* to come from beyond the *Euphrates*, or from *Mesopotamia*, that is, from the East of *Judæa*. I shall not here undertake to confute the Opinion of those, who pretend that the *Magi* came from *Persia*, or from *Armenia*, or from *Africa*, or from *Æthiopia*, or from the three several Parts of the World, *Asia*, *Africa*, and *Europe*. Those who would see this Matter discussed at large, may consult those Writers who have expresly treated upon this Subject; and particularly the Dissertation I have published before my Commentary on Saint *Matthew*.

Some of the ancient Fathers seem to have thought, that the *Magi* were three

[a] Vid. Th. Hyde Hist Relig. veter. Persar. Hottinger Hist. Orient. l. iv. c. 8, &c. [*] Plutarch. in Themistocle. [b] In the Year of the World 2553, before *J. C.* 1447, before the Vulgar *Æra* 1451. [c] Numb. xxii. 5. Vid. Euseb. in locis, Παθουρα. [d] Vide 1 Kings iv. 30. II. xlix. 7. Obadiah, v. 8. [e] Tertull. cont. Judæos, & l. iii. contra Marcion. [f] Just. Mar. Dial. cont. Tryph. [g] Epiphan. Epitom. fidei Cathol.

in

in Number, and that they were Kings in their several Countries. *Tertullian*[h] seems zealous to maintain their Royalty, but his Proofs are insufficient. He supposes that the Orientals had commonly *Magi* for their Kings, which is far from being certain. Saint *Ambrose*[i], or rather *Cæsarius* of *Arles*, gives them the Names of Kings; but it is suspected that this Word has been foisted into the Text. Saint *Cyprian*[k] is quoted, in a Sermon upon Baptism, who says that they were Kings; but this Sermon belongs to an Abbot of *Bonnevalle*, named *Arnold*, who lived in the Time of Saint *Bernard*. *Paschasius Radbertus*[l], who lived in the ninth Age in the Abbey of *Corbie*, affirms, that no Body can be ignorant that the *Magi* were Kings, who are acquainted with profane History. Lastly, *Theophylact*[m] among the *Greeks* has expresly contended that they were Kings. This is all that has been delivered by the Ancients with any Assurance, for as to what has been quoted from others, they are by no Means express; and as to the Moderns, their Authority can be of no Moment, in a Matter of this Nature. What has contributed most to give the *Magi* the Title of Kings, are these Words of *Psalm* lxxii. Verse 10. *The Kings of Tarshish and of the Isles shall bring Presents, the Kings of Sheba and Seba shall offer Gifts.*

The Opinions of Men are as much divided as to the Profession of the *Magi*. Some[n] have imagined, that they exercised curious and diabolical Arts of Divination, judicial Astrology, and Inchantments. The ancient Gospel of the Infancy of our Saviour affirms, that they were Disciples of *Zoroaster*. But others[o] have had a more favourable Opinion of them, thinking that their Magick was natural and lawful. Saint *Epiphanius* believes that they were of the Race of *Abraham* and *Kethura*. Abbot *Rupert* gives them the Name of Prophets and inspired Persons. *Origen*[p] imagines, that the *Magi* having perceived by their magical Operations, that the Power of the Devil was much weakened, they were inquisitive to discover the Cause of it; and having observed at the same Time a new Star in the Heavens, they judged it was this of which *Balaam* had spoke, and which was to mark out the Place of the Birth of a new King of *Israel*. This is what made them resolve to go in Quest of him, to pay him their Adoration. Saint *Basil*[q] and Saint *Ambrose*[r] have pretty nearly the same Thoughts. Saint *Jerome* upon the xix of *Isaiah* says, that they had learned from Demons, or rather from the Prophecy of *Balaam*, that *Christ* was born; and *Tertullian* seems to say, that it was by Astrology they found out the Birth of the *Messiah*, since (as he maintains) this Science was allowed till the Time of *Christ*, but afterwards was forbidden, that no one henceforward might take upon him to calculate Nativities by the Stars. [s] *Scientia ista usque ad Evangelium fuit concessa, ut Christo edito nemo exinde nativitatem alicujus de Cœlo interpretetur.*

The Number of the *Magi* has been fixt to three for a very long Time. *Leo* supposes it in several Places[t], *Cæsarius* affirms it expresly[u]. The same Thing is to be seen in two Sermons, formerly ascribed to Saint *Austin*[x], but one of which is *Leo's*, and the other is elsewhere found under the Name of *Eusebius Emesius*. *Bede*, Abbot *Rupert*[y], and after them a Multitude of Commentators, teach in the same Manner. This Opinion seems chiefly to be founded upon the three Sorts of Presents that are mentioned in the Gospel. They presented him with Gold, Myrrhe, and Frankincense. We commonly give 'em the Names of *Gaspar*, *Melchior*, and *Balthasar*; but these Names were unknown to Antiquity, as well as those other Names given to 'em in some Writings, which are modern enough, and therefore of but little Authority. As likewise these *Greek* Names, *Apellius, Amerus*, and *Damascus*; or these *Hebrew*, *Magalat, Galgalat, Saraim*; or lastly these, *Ator, Sato, Paratoras*[z].

We read at the End of the third Tome of the Works of *Bede*, in a Book intitled, *Extracts from the Fathers*; that *Melchior*, the first of the *Magi*, was a bald old Man, having a great Beard of long white Hair; his Garment was of the Colour of Hyacinth, or Sky-blue, with a yellow or Orange Cloak, *(Sago Mileno*, or rather, *Melino)* his Stockings of a Colour mixed with blue and white, and his Diadem of several Colours. He offered Gold to *Jesus Christ*, as to a King. The second *Magus* was called *Gaspar*. He was young, without a Beard, of a ruddy Countenance,

[h] Tert. cont. Judæos, & lib. iii. cont. Marcion. [i] Ambrof. seu potius Cæsarius, serm. 139. in append. 5. Tom. S. Aug. nov. edit. [k] Cyprian. seu Arnold. Abb. Bonævall. Ser. ii. de 7 cardin. operibus. [l] Paschas. Radbert. in Matth. ii. [m] Theophyl. in Matt. ii. [n] Ignat. Epist. ad Ephes. Justin. Dialog. cum Tryphone, Origen. Homil. xiii. in Num. &. l. i. cont. Cels. Ambrof. l. ii. in Luc. Tertull. de Idol. Hil. l. iv. de Trin. n. 36. Hieron. in Matt. ii, &c. [o] Auth. operis imperf. in Matt. Author qu. ex vet. & Nov. Test. qu. 63. Vide & Mald. Vat. Brug. Erasm. Hammond, &c. [p] Orig. l. i. contra Celsum. [q] Basil de human. Christ. gen. [r] Ambrof. in Luc. l. ii. p. 1297. [s] Tertull. de Idololat. [t] Leo Serm. i. 4, 5, 6, 7, 8. de Epiph. & Ep. xvi. c. 2. [u] Cæsar. Serm. 139. Append. T. v. S. Aug. nov. edit. [x] Serm. olim 29. & 31. de tempore, nunc 133, & 136, App. T. v. Aug. [y] Beda & Rupert. in Matt. ii. [z] Vide Casaubon. in Baron. & Bolland. T. i. p. 7, 8. Mall.

had

had on an Orange Robe, and a red Cloak. His Stockings were of the Colour of Hyacinth. He offered Incenfe in Acknowledgment of the Divinity of our Saviour. The third was called *Balthafar*. He was brown, had a long Beard, was clothed with a red Robe, with a Cloak of feveral Colours, and his Stockings were yellow. He offered Myrrhe to our Saviour, in Signification of his Mortality. But the Work wherein thefe Particularities are recorded, is unworthy of the venerable *Bede*, and without Doubt is much more modern.

*Jerome Oforius*, Bifhop of *Algarbe* in *Portugal* relates, that a King of the City of *Cranganor* in the Kingdom of *Calecut*, named *Cheriperimale*, having betaken himfelf to travel, to expiate an Inceft that he had committed with his Sifter, came into *Carmania*, where he found two famous *Magi*, who were juft upon the Point of fetting out for *Judæa*; there to adore a Child juft born of a Virgin, and who was to redeem Mankind. *Cheriperimale* prayed them to let him be of their Company; fo they went together, and having paid their Adoration to *Jefus Chrift*, they returned into their own Countrey. The King of *Cranganor*, at his Return into his City, there built a Church in Honour of the Virgin, and there reprefented the holy Mother of God holding her Son in her Arms; and gave Orders, that as often as the Name of *Mary* fhould be pronounced with a loud Voice, every Body fhould proftrate themfelves to the Ground. This is what *Oforius* affures us he was informed of, by Perfons very well acquainted with the Affairs of *India*, and who affirm that this is found in the ancient Monuments of the *Indians*. He adds, that the *Indians* paint the three *Magi* in this Manner. Firft, two walk together of a fair Complexion, clothed in royal Robes, having their Prefents with them. Behind them is the third, of a tawny Hue almoft like an *Ethiopian*, carrying alfo his Prefents. *F. Maffee* in his Hiftory makes Mention of this alfo. He calls the King of *Calecut*, *Perimale*.

The Author of the imperfect Work upon *Matthew*, (Homil. ii.) quotes ancient Apochryphal Books, which bear the Name of *Seth*; thefe fay, that the *Magi* were twelve in Number, chofen out of all their Nation, and fucceeding each other from Father to Son, for feveral Ages, to obferve the Moment of the Appearance of the Star, that had been formerly foretold by *Balaam*. For this Purpofe they ufed to go up into a Mountain, whence they obferved the rifing of the Stars. At laft the Star appeared to them, having a young Child in the Middle of it, and a Crofs over it. The Child fpoke to them, and bid them go into *Judæa*. The Author of the common Glofs contents himfelf to fay there were feveral *Magi*, without limiting their Number. The fame Writer that compofed the imperfect Commentary on Saint *Matthew*, which I have quoted feveral Times already, informs us that Saint *Thomas* went into *Perfia*, and there inftructed and baptized the *Magi*; after which they applied themfelves to the preaching the Gofpel along with him. 'Tis affirmed, that they fuffered Martyrdom in a City of *Arabia*. The *Armenians* maintain that they preached and fuffered in their Countrey [a]. The Governor of *Armenia* fent Word to King Saint *Lewis*, that they came from *Tangat* in *Armenia* [b].

The Time which the *Magi* took up in their Journey to *Judæa*, is a Point that has much exercifed the Chronologers. Thofe which fuppofe they came from the remoteft Parts of *Perfia*, allow them two Years for their Journey [c]; fuppofing that the Star appeared to 'em two Years before the Birth of our Saviour. In this the Text of the Gofpel is fomething favourable to 'em, faying that *Herod* put to Death the Matt. ii.
Children of *Bethlehem*, from two Years old 16.
and under, according to the Time that the *Magi* had fhewed him. Others believe, that departing from Home at the Time of our Saviour's Birth, they did not arrive at *Bethlehem* till two Years after. Others again make them fet out at the Moment of our Saviour's Birth, and that they may arrive at *Bethlehem* thirteen Days after, they fupply them with Dromedaries for the greater Speed. Some have believed that the Star appeared to 'em from the Time of the Conception of *John* the Baptift, or from the Time of *Chrift*'s Incarnation. But I cannot think that any one has ventured to fix the exact Time of their Departure, tho' moft have agreed that the Day of their Arrival at *Bethlehem* fhould be on the thirteenth Day from our Lord's Birth. If they came from the Banks of *Euphrates*, I believe they might arrive at *Jerufalem* in lefs than twenty Days, croffing *Arabia Deferta* upon Camels, which was the common Way of travelling in thofe Countries. For from *Euphrates* to *Jerufalem*, it is not more than two hundred Leagues.

Now let us come to the Star that appeared to the *Magi* [d]. Some ancient Authors have afferted, that it was a new Star purpofely created, to declare to Men the Birth of the *Meffiah*. *Origen* in his firft

[a] Chardin's Voyage of Perfia, T. iii. p. 131.
[b] Spicileg. T. vii. p. 217. An. 1249.
[c] Vide Serm. 131. & 132. in Append. T. v. Oper. S. Auguft. nov. ed. quidam apud Theophyl.
[d] Leo Magn. Serm. 1. de Epiph. Chryf. Homil. vi. in Matt. Bafil. de hum. Chrifti nativ. Ambrof. l. ii. in Luc. Fulgent. homil. de Epiphan. & Author Serm. 131. Append. T. v. Op. S. Aug.

Book

Book against *Celsus*. *Maldonat*, and *Grotius*, take it for a kind of Comet, which appeared preternaturally in the Air. *Lightfoot* thinks, that the same Light which appeared to the Shepherds near *Bethlehem*, might also be visible afar off to the *Magi*, hanging over *Judæa*, and so be their Guide to find our Saviour. Others have pretended that it was an Angel clothed with a luminous Body in Form of a Star [e], which taking his Course towards *Judæa*, determined the *Magi* to follow him. The Author of the imperfect Work on Saint *Matthew*, and Saint *Epiphanius* [f], have followed the ancient Tradition found in the Apochryphal Book of *Seth*, which says that this Star appeared, having a young Child in the Middle of it, and above it the Figure of a Cross. The Author of the Treatise *de mirabilibus sacræ Scripturæ*, published in Saint *Austin*'s Name, assures us, that some Writers believed this Star was the Holy Ghost, which appeared to the *Magi* under the Form of a Star, as it appeared at the Baptism of *Jesus Christ*, under the Form of a Dove. Saint *Ignatius* in his Epistle to the *Ephesians*, says this Star exceeded all the other Stars in Brightness, and that the Sun and Moon, in some Sense, might be said to be in its Retinue; and that the whole World were in Amazement at the Appearance of this new Light.

*Chalcidius* [g], a *Platonick* Philosopher, who has composed a Commentary upon *Plato*'s *Timæus*, speaks of this *Phænomenon* in these Terms. *We must observe another History much more holy, and more worthy of Veneration; 'tis that which tells us of the Appearance of a Star, which foretold neither Diseases nor Mortality, but the Descent of God upon Earth, to live among Men, and to heap his Favours upon them. Wise Men of* Chaldæa *having perceived this Star in the Night, as they were skilful in the Science of Astronomy, they betook themselves to find out the new-born God; and having found him, they offered him Presents suitable to so high a Majesty.*

'Tis disputed whether this Star was seen by all in general, or by the *Magi* alone. Some [h] believe it was seen only by the *Magi*, others [i] that they themselves saw it only twice or thrice, first in their own Countrey, and again at going out of *Jerusalem*, when they set out for *Bethlehem*. Saint *Chrysostom* [k], Saint *Ambrose* [l], Saint *Austin* [m], Saint *Bernard* [n], and the Author of the imperfect Commentary on Saint *Matthew*, maintain that they saw it all along, from the Time it began to appear to them, till it disappeared on their Arrival at *Jerusalem*, and so put them under a Necessity of informing themselves about the Place where the *Messias* was to be born.

Saint *Ignatius* the Martyr, and the false Gospel of the Infancy of *Jesus Christ*, suppose it appeared in the Face of the whole World, that all the People saw it, and that it was their own Fault if they did not follow it. The *Magi* at their Arrival at *Jerusalem* seem to suppose, that every one had seen it. *Where is he that is born King of the Jews? For we have seen his Star in the East, and are come to worship him.*

As for our selves, we believe that this Star was an inflamed Meteor, in the Middle Region of the Air, which having been observed by the *Magi* with miraculous and extraordinary Circumstances, was taken by them for the Star so long foretold by *Balaam*; and that afterwards they resolved to follow it, and to seek the new-born King, whose coming it declared. 'Twas therefore a Light that moved in the Air before them, something like the Pillar of Clouds in the Desert. Inward Inspiration, the Light of the Holy Ghost, the Solicitation of Grace, were the Motives which engaged them to follow this *Phænomenon*.

MAGICIANS. The Name *Magician*, *Magus*, *Magi*, is pretty often to be met with in Scripture. Generally it signifies a Diviner, a Fortune-teller, &c. *Moses* for Example forbids to consult such People on Pain of Death, *Levit.* xix. 31. *Regard not them that have familiar Spirits, neither seek after Wizards to be defiled by them.* xx. 6. *The Soul that turneth after such as have familiar Spirits, and after Wizards, to go a Whoring after them, I will even set my Face against that Soul, and will cut him off from among his People.* The *Hebrew* Words *Oboth* and *Jedonim* signify literally the first those that are possessed with a Spirit of *Python*, or a Demon that foretels future Events; the second is *Knowers*, they that boast of the Knowledge of secret Things. 'Twas such Sort of People that *Saul* extirpated out of the Land of *Israel*. 1 Sam. xxviii. 3.

*Daniel* also speaks of *Magicians* [o], and the Diviners that were in *Chaldæa* under King *Nebuchadnezzar*. He names four Sorts of 'em, *Chartumim*, *Asaphim*, *Mecasphim*, and *Casdim*. The first, according to *Theodotion*, signifies Enchanters; according to the Septuagint, Sophists; ac-

[e] Chrys. & Theophylact. in Matt. Evangel. Infantiæ. Author de mirab. sacræ. Script. Cæsar. Dialog. xx. Mald. [f] Epiphan. hæres. 16, and 39. [g] Chalcid. in Timæum Plat. p. 19. 'Tis not known when this Philosopher lived, but it is well known that he was a *Christian*. [h] Author Præadamit. l. iv, c. 5. [i] Basil. Homil. de hum. Christi nativ. Auth. de mirab. sac. Scrip. [k] Chrys. Hom. vi. in Matth. [l] Amb. l. ii. in Luc. [m] Aug. 200, 201, 202, nov. Edit. [n] Bern. Serm. iii. in Epiph. [*] אל האבות ואל הידענים [o] Dan. i. 20, &c. לחרטמים ולאשפים ולמכשפים ולכשדים



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cording to Saint *Jerom*, *Ariolos*, Diviners, Fortune-tellers, Casters of Nativities. The second Word *Asaphim*, has a great Resemblance to the *Greek* Word *Sophos*, Wisemen, whether the *Greeks* took this Word from the *Babylonians*, or these from them. The Root of *Asaphim* is not in the *Chaldee* Tongue, and *Grotius* thinks it is derived from the *Greek*. *Theodotion* and Saint *Jerom* have rendered it by *Magicians*, and the Septuagint by *Philosophers*.

The third Word is *Mecasphim*, which by Saint *Jerom* and the *Greeks* is translated *Malefici*, Enchanters, such People as make Use of noxious Herbs and Drugs, the Blood of Victims, and the Bones of the dead for their superstitious Operations.

The fourth Word *Casdim*, or *Chaldæans*, has two different Significations. The first intimates the *Chaldæan* People, who had then *Nebuchadnezzar* for their Monarch. The second expresses a Sort of Philosophers called also *Chaldæans*, who dwelt in a separate Part of the City, and were exempt from all publick Offices and Employments. Their Study was Physick, Astrology, Divination, the foretelling of future Events by the Observation of the Stars, the Interpretation of Dreams, the Science of Auguries, the Worship of the Gods, &c.[q].

All these inquisitive and superstitious Arts were prohibited among the *Israelites*; and to prevent any Inclination they might have of imitating the other Eastern People, who all had their Diviners, Enchanters, and Magicians; God sent them Prophets, who discovered future Events to them, and other Secrets, after a sure, clear, and easy Manner: Whereas the Predictions of Diviners were always obscure, enigmatical, doubtful, and dangerous, as well in Respect of those that consulted them, as those that were consulted. For the Law condemned them both to Death. See the Articles JANNES and JAMBRES, *Pharaoh*'s Magicians; and also the Word PYTHON.

MAGICK. There are several Sorts of *Magick*. All those that are not natural are strictly forbidden by the Law of God, all wherein any Conjurations or Invocations of the Devil are used; in a Word, all the black Art, and all superstitious Ceremonies made Use of by Magicians, Sorcerers, Inchanters, Witches, Wizards, Necromancers, Exorcists, Astrologers, Soothsayers, Interpreters of Dreams, Fortune-tellers, Casters of Nativities, &c. in practising their diabolical Arts, whether it be to hurt Mankind, or to procure them Health, or any other Advantages. God has forbidden to consult Magicians on Pain of Death. He threatens to destroy those that shall consult them in Secret. *Saul* did what he could to drive them out of the Countrey of *Israel*. But for all this many were still to be found, and the *Israelites* were always much addicted to these Sorts of Superstitions. 'Tis known that *Pharaoh*'s Magicians by their Inchantments counterfeited the true Miracles of *Moses*. See JANNES and JAMBRES, and our Dissertation upon true and false Miracles, before the Commentary upon *Exodus*.

Levit. xix. 31.
Levit. xx. 6.
1 Sam. xxviii. 3.

MAGICK RODS, or Wands. It is said in *Ezekiel*, *The King of Babylon stood at the parting of the Way, at the Head of the two Ways, to use Divination; he made his Arrows bright, he consulted with Images, he looked in the Liver.* Saint *Jerom*, *Theodoret*, *Grotius*, and the Generality of modern Interpreters, writing upon this Passage of *Ezekiel*, tell us that the *Chaldæans* had a Custom, that when they went upon any Undertaking or Journey, they writ upon Wands or Arrows, which they mingled together in a Quiver, the Names of the Cities they intended to go to, or the Things they were to undertake; that afterwards drawing the Arrows out of the Quiver at all Adventures, they were determined about their Undertaking by the Inscription of the Arrow that first came forth. This Custom of divining by Rods or Arrows is very antient in the East. The *Scythians*[r] and the *Alans*[s] divined by the Means of certain Branches of Willows or Myrtle. The modern *Arabians*[t] at this Day make Use of Arrows inclosed in a Bag. Upon one they write, *Lord command me*; upon another, *Lord prevent me*; and upon a third they write nothing. If the first Arrow that is drawn out of the Sack has the Inscription, *Lord prevent me*, then the Thing in Question is entirely omitted. We find also something like this among the *Turks*[u], *Chinese*[x], and antiently among the *Medes*[y] and *Hebrews*[z]. *Tacitus* observes it also among the antient *Germans*. They cut into several Pieces a Bough of some Fruit-tree, which they marked with certain Characters, and threw them by Hazard upon a white Cloth. Then the Father of the Family took up these Pieces one after another, and thence took Auguries for future Events, by the Inspection of the Marks that were upon them.

Ezek. xxi. 21.

MAGOG, Son of *Japheth*, Father of the

Gen. x. 2. מגוג Magog.

[q] Diodor. Sicul. l. i. ejus Biblioth. l. ii. Strab. l. vi. [r] Herodot. l. iv. c. 67.
[s] Ammian. l. xxxi. [t] D. Herbelot. Bibliotheca Orient. Under the Word AIDAD.
[u] *Thevenot*'s Journey to the *Levant* ch. xxvi. [x] Gonzal. & Mendoza. l. ii. c. 4.
[y] Dio Chrysost. [z] Hosea iv. 12. Maimon. tract. de Idololat. c. 6.

the *Scythians* [a] or *Tartars*, as is commonly believed. 'Tis well known that the Name of *Scythians* was heretofore of a great Extent. It comprehended the *Getæ*, the *Goths*, the *Sarmatians*, the *Sacæ*, the *Massagetæ*, and several other People. The *Tartars* and *Muscovites* at this Day possess the Country of the antient *Scythians*, and there are still found among them several Footsteps of the Names *Gog* and *Magog*. They were formerly called *Mogli*, and in *Tartary* are known the Provinces *Lug*, *Mongug*, *Cangigu*, and *Gigui*; *Engui*, *Corgangui*, *Caigui*, &c. Saint *Ambrose* [b] was of Opinion, that by *Gog* and *Magog* were represented the *Goths*, who in the fifth and sixth Ages ravaged the *Roman* Empire. We think that *Gog* and *Magog* mentioned by *Ezekiel*, Ch. xxxviii, xxxix. are put for *Cambyses* and his Army; and that *Gog* and *Magog* in the *Revelations*, xx. 8. point out the Enemies of the Church in general, and particularly the Emissaries of *Antichrist*. *Gog* and *Magog* have in a Manner passed into a Proverb, to express a Multitude of powerful, cruel, barbarous, and implacable Enemies, particularly to God and his Worship. See Gog before.

MAGPIASH. See Magbish.

MAHALAH, or *Mohola*, Son of *Rakem*, 1 *Chron.* vii. 18.

MAHALALEEL, or *Malaleel*, Son of *Canaan* of the Race of *Seth*. *Mahaleel* begat *Jared* at the Age of sixty five Years. He lived afterwards eight hundred Years, in all eight hundred sixty five Years, and died in the Year of the World 1290, before *Christ* 2710, before the Vulgar *Æra* 2714. (Gen. v. 15, 16, &c.)

The Orientals will have it [c], that this Patriarch was the first of those that undertook to dig Mines in the Earth, for the Discovery of Veins of Metals concealed therein; and that he built Houses. They also impute to him the first founding of the Cities *Shuster* and *Babel*. Some confound him with the Giant *Dondash*, who entered himself into the Service of *Seth*, whom they acknowledged as the Prophet and universal Monarch of the World before the Flood. They say the Giant *Dondash* made Use of no Weapons, either offensive or defensive, and that he fought naked from his Head down to his Navel, by the Strength of his Arms only.

I. MAHALATH, Wife of *Rehoboam* King of *Judah*, 2 *Chron.* xi. 18.

II. MAHALATH, *Maheleth*, or *Basemath*, Daughter of *Ishmael*, and Wife of *Esau*, *Gen.* xxviii. 9.

III. MAHALATH, *Maheleth*, or *Maeleth*, is read in the Title of *Psalm* liii. and lxxxviii [d]. To the chief Musician upon *Mahalath*. Some ancient Copies read *Amalech*. 'Tis thought by some, that *Mahalath* signifies some musical Instrument, but this Conjecture has no Foundation. We rather think it is put for Dancing, which is certainly its proper Signification in the *Hebrew*. So that we would translate the Title of the 53[d] *Psalm* thus, "An "instructive *Psalm* of *David*, for the chief "Master of Dancing, or for the Chorus of "Singers and Dancers.

MAHALI, or *Moholi*, the eldest Son of *Merari*, and Chief of the Family of the *Mahlites*. (Ex. vi. 19. Numb. iii. 33.)

MAHANAIM, or *Manaim*, a City of the *Levites* of the Family of *Merari*, in the Tribe of *Gad*, upon the Book *Jabok*. The Name *Mahanaim* signifies *the two Fields*. The Patriarch *Jacob* gave it this Name, because in this Place he had a Vision of Angels coming to meet him, *Gen.* xxxii. 2. *Mahanaim* was the Seat of the Kingdom of *Ish-bosheth*, after the Death of *Saul*, 1 *Sam.* ii. 9, 12. 'Twas also to this Place that *David* retired, during the Usurpation of *Absalom*, and this rebellious Son was subdued and suffered Death not far from this City. In the Vulgate it is sometimes called simply *Castra*, or the Camp. (Josh. xxi. 38. xiii. 29, 30. 1 Chron. iv. 80. 2 Sam. xvii. xviii. &c. Gen. xxxii. 2. 2 Sam. ii. 9, 12, 29. xvii. 24. xix. 32.)

MAHARAI, or *Marai*, the *Netopathite*, of the Race of the *Zarhites*, was Chief of the twenty four thousand Men who attended *David* as his Guards in the tenth Month, which answers to our *January*. (2 Sam. xxiii. 28. 1 Chron. xxvii. 13.)

MAHAZIOTH, Son of *Heman*, Chief of the twenty third Family of the *Levites*, 1 *Chron.* xxv. 4.

MAHLAH, *Maala*, or *Mahala*, one of the Daughters of *Zelophehad*, who with her Sisters received her Distribution in the Land of Promise, because their Father died without male Issue. *Numb.* xxvi. 33. xxvii. 1. *Josh.* xvii. 3. 1 *Chron.* vii. 15.

MAHLON, or *Mahalon*, Son of *Elimelech* and *Naomi*. *Ruth* i. 2, 3, &c. In the Countrey of *Moab* he married *Ruth* a *Moabitish* Woman, and dying without Children, his Widow *Ruth* followed her Mother-in-Law *Naomi* to *Bethlehem*, where she married *Boaz* the Kinsman of *Elimelech*.

MAHOL, or *Machol*, Father of *Ethan*, *Heman*, *Chalcol*, and *Darda*. See 1 *Kings* iv. 31. and Heman and Chalcol before. Some conjecture that *Mahol* was the Mother, and not the Father of *Ethan*, *Heman*, &c. or that *Mahol* is a generical Name, signifying the *Choir*. In which Sense *Ethan*,

[a] Ita Joseph. Hieronym. Theodoret. Eusath. alii plerique. [b] Ambros. l. ii. ad Gratian. c. 4. ad finem. [c] Herbelot. Bibl. Orient. p. 532. [d] למנצח על מחלת משכיל לדוד Aqu. ἐπὶ χορείᾳ. Theodot. ὑπὲρ τῆς χορείας for the Dance. Sym. διὰ χορῶν, by the Choir.



Heman,

*Heman*, and *Chalcol* would be *Sons of the Choir*, alluding to their Profession of Singers or Musicians.

MAJUMA, or *Majouma*[e], was the Harbour of the City of *Gaza* in *Palestine*. The Emperor *Constantine* changed its Name into *Constantia*, because of his Son *Constantius*, and in Consideration of the firm Adherence of this City to the *Christian* Religion. *Julian* would have taken this Name from it, and ordered it to be called only the Harbour of *Gaza*; but under the following Emperors it was still called *Majuma*[e], and even *Constantia*. I find no Mention made of *Majuma* in Scripture, tho' often Mention is made of *Gaza*.

MAKAZ, or *Macces*, a City probably of the Tribe of *Dan*, 1 *Kings* iv. 9. I suppose it to be the same as *Maktesh*, the Jawtooth, or *En-hakkore*, mention'd *Judges* xv. 9 and *Zephaniah* i. 11. in the Vulgate *Habitatores Pilæ*, in *Hebrew*, *Maktesh*. [ישבי מכתש]

MAKE. To make or do, is taken for fulfilling and observing the Law, labouring at any Work, acquiring any Thing. *The Souls that Abraham had gotten* [or made] *in Haran*; [Gen. xii. 5.] were the Slaves that he had acquired in that Place. To make himself a House, [Gen. xxx. 30.] to think of settling himself and providing for his Family. To make himself Chariots and Horsemen, [1 Kings i. 5.] is to set up a royal Equipage. To make a Kid, [Gen. xviii. 21.] is to sacrifice it to God, to dress it. *Faciam te in gentem magnam*, [Gen. xii. 2.] I will make you the Father of a great Nation. *Facere salutem magnam*, [Exod. xiv. 7.] to save his People by exerting a great Power. *Ye have troubled me, to make me to stink among the Inhabitants of the Land*: [Gen. xxxiv. 30.] That is, to make odious, to bring to Infamy. *He hath wrought* [or made] *with God this Day*: [1 Sam. xiv. 45.] To be assisted or favoured of God, to be made Use of as an Instrument of his Power. *Facere* alone signifies *to succeed*. *Commit thy Way unto the Lord, trust also in him, and he shall bring it to pass*: [Psal. xxxvii. 5.] *Et ipse faciet*: He shall give good Success to your Undertakings. *Hæc faciat mihi Deus, & hæc addat*: A Form of Swearing, wherein the Penalty is not expressed, which is wished to our selves or others.

MAKHELOTH, or *Maceloth*, one of the Encampments of the *Israelites*, during their journeying in the Desert. [Numb. xxxiii. 25, 26.] 'Tis probably the same as *Malathis*, which *Eusebius* and Saint *Jerom* place at about twenty Miles from *Hebron*, in the southern Parts of *Judah*. See MALATHA. *Ptolemy* places *Maliattha* near *Eluza* or *Luza*. See LUZA.

MAKKEDAH, or *Maceda*, a City belonging to the Tribe of *Judah*, *Josh.* xv. 41. *Eusebius* says, that this City is eight Miles from *Eleutheropolis*, towards the East. *Joshua* marched from *Libnah* towards *Makkedah*, *Josh.* x. 29.

MALACHI[f], the last of the twelve lesser Prophets, and so much unknown, as it is doubted whether his Name be a proper Name, or only a generical Name signifying the Angel of the Lord, a Messenger, a Prophet. For it appears by *Haggai*, [Hag. i. 13.] and by the Prophet whom we cite by the Name of *Malachi*, [Mal. iii. 1.] that in these Times the Name of *Malach-Jehovah*, or the Messenger of the Lord, was often given to the Prophets. The Seventy have rendered the *Hebrew* Word *Malachi* by *his Angel*, instead of *my Angel*, as the Original Word expresses: And several of the Fathers[g] have quoted *Malachi* under the Name of the Angel of the Lord. The Author of the second Book of *Esdras* and *Tertullian* join together the Names of *Malachi*, and the Angel of the Lord. *Origen* thought, that *Malachi* was an Angel incarnate, rather than a Prophet[h]; but this Opinion is insupportable. 'Tis much more probable that *Malachi* was no other than *Esdras*, and this is the Opinion of the antient *Hebrews*, of the *Chaldee* Paraphrast, of Saint *Jerome*[i], and of Abbot *Rupert*.

The Author of the Lives of the Prophets, under the Name of *Epiphanius Dorotheus*, and the *Chronicon Alexandrinum*, say that *Malachi* was of the Tribe of *Zebulun*, and a Native of *Sopha*; that the Name of *Malachi* was given him because of his Angelical Mildness, and because an Angel used to appear visibly to the People, after the Prophet had spoke to 'em, to confirm what he had said. He died very young, as they say, and was buried near the Place of his Ancestors.

It appears certain that *Malachi* prophesied under *Nehemiah*, and after *Haggai* and *Zechariah*, at a Time when great Disorders reigned among the Priests and People of *Judah*, which are reproved by *Malachi*. He inveighs against the Priests, [Mal. i. 6. &c. ii. 1, 2, &c.] he reproaches the People with having taken strange Wives, [Mal. ii. 11.] he reproves them for their Inhumanity towards their Brethren, [Mal. ii. 10. iii. 5.] their too frequently divorcing their Wives, [Mal. iii. 13.] their Neglect of paying their Tythes and First-Fruits. [Mal. iii. 10.] He seems to allude to the Covenant that *Nehemiah* renewed with the Lord, assisted by the Priests and the Chief of the Nation. [Mal. ii. 4, 5, &c.] *Malachi* is the last of the Prophets of the Synagogue, and lived about

e Sozom. Hist. l. v. c. 3. f Malachi i. מלאכי Malachi. LXX. ἄγγελος αὐτοῦ, as if they had read, מלאכו g Clem. Alex. l. 1. Stromat. Tertul. l. cont. Judæos, c. 5. h Orig. T. ii. in Johan. Vide Hieron. in Hag. i. & Præfat. in Malac. & Ep. ad Evag. i Hieron. Præfat. in Malach. & Comment. in eundem pluribus locis.

four

four hundred Years before *Jeſus Chriſt*. He propheſied of the coming of *John* the *Baptiſt*, and of the twofold coming of our Saviour in very expreſs Terms. Mal iii. 1, 2, 3, 4, 5. He ſpeaks of the Sacrifice of the new Law, and of the Abolition of thoſe of the old, in theſe Mal. i. 10, 11, 12, 13. Words: *I have no Pleaſure in you, ſaith the Lord of Hoſts, neither will I accept an Offering at your Hand. For from the riſing of the Sun, even unto the going down of the ſame, my Name ſhall be great among the Gentiles, and in every Place Incenſe ſhall be offered unto my Name, and a pure Offering: For my Name ſhall be great among the Heathen, ſaith the Lord of Hoſts.* The *Jews* maintain, that in the Time of *Darius*, Son of *Hyſtaſpes*, there was held a general Aſſembly of the Heads of their Nation, to determine the Canon of their Scriptures: That *Daniel*, *Haggai*, *Zechariah*, and *Malachi* preſided in this Council, and that *Eſdras* was their Secretary. But it is very dubious whether there ever was ſuch an Aſſembly, and certainly *Daniel* could not have lived to this Time. The Death of *Malachi* is put in the *Roman* Martyrology on the 14th of *January*.

MALATHA, a Caſtle in *Idumæa*, to which the younger *Agrippa* retired, for ſome Time, after he had ſquandered away his whole Eſtate at *Rome* [k]. We think that *Malatha* may be the ſame as *Makheloth*, mentioned *Numb.* xxx. 25, 26. *Euſebius* often ſpeaks of *Malatha*, in his Book of *Hebrew* Places; and by comparing the ſeveral Paſſages in which it is mentioned, it appears that this City was in the ſouthern Parts of *Judah*, at about twenty Miles from *Hebron*. See alſo MOLADAH or MOLATHA, *Joſh.* xv. 26, and xix. 2.

MALCHAM, or *Malcham*, Son of *Bela* and *Hodeſh*, 1 *Chron.* viii. 9.

I. MALCHIAH, or *Melchias*, the chief of the fifth Family, of the twenty-four Sacerdotal Families. 1 Chron. xxiv. 9.

II. MALCHIAH, of the Race of the *Levites*, Son of *Ethni*, and Father of *Baaſeiah*, 1 *Chron.* vi. 40.

III. MALCHIAH, Son of *Maaſiai*, and Father of *Paſhur*, 1 *Chron.* ix. 12.

IV. MALCHIAH, a *Jew* that put away his Wife at the Return from the Captivity of *Babylon*, becauſe ſhe was a Stranger, *Ez.* x. 25.

V. MALCHIAH, Son of *Harim*; he aſſiſted at the Building of half a Street of *Jeruſalem*, after the Return from the *Babyloniſh* Captivity, *Neh* iii. 11.

VI. MALCHIAH, Son of *Rechab*, Chief or Lord of *Beth-haccerem*; he cauſed the Gate in *Jeruſalem*, called the Dung-gate, to be rebuilt, *Neh.* iii. 14.

VII. MALCHIAH, Son of a Goldſmith; he built ſeveral Houſes, and contributed very much to the rebuilding of *Jeruſalem*. *Neh.* iii. 30, 31.

VIII. MALCHIAH, Son of *Enan*, Father of *Achitob*, and Grandfather of *Judith*, *Judith* viii. 1. Vulgat.

IX. MALCHIAH, Father of *Peſhur*. This *Peſhur* was a conſiderable Man at *Jeruſalem*, in the Time of *Jeremiah*, *Jerem.* xxi. 1.

X. MALCHIAH, Son of *Ham-melech*, was Keeper of the Priſons of *Jeruſalem*. By his Orders *Jeremiah* was let down into a Ciſtern in which there was no Water, but Mud only, and in which he was in Danger of his Life, if he had not been quickly delivered by the Care of an Eunuch called *Ebed-melech*, *Jerem.* xxxviii. 6, 7, 8, *&c.*

MALCHIEL, or *Melchiel*, Son of *Beriah*, Son of *Aſher*. He was the Chief of the Family of the *Malchielites*, in the Time of *Moſes*, *Numb.* xxvi. 45.

MALCHIJAH. See MALCHIAH.

MALCHIRAM, or *Melchiram*, Son of King *Jeconiah*, 1 *Chron.* iii. 18.

MALCHISHUA, or *Melchiſua*, the third Son of *Saul*. He was killed with his Father, and the reſt of his Brethren, in the Battle of *Gilboa*, 1 *Sam.* xxxi. 2.

MALCHOM, or *Melchom*, a God of the *Ammonites*, the ſame as *Moloch*, which ſee 1 *Kings* xi. 33.

I. MALCHUS, or *Malichus*. This Name is derived from the *Hebrew Melech*, which ſignifies a King. *Joſephus* [l] ſpeaks of *Malchus* King of the *Arabs*, who had received great Obligations from *Herod* Son of *Antipater*, who was afterwards King of the *Jews*. *Antigonus*, by the Aſſiſtance of the *Perſians* having forced *Herod* to retire from *Jeruſalem*, he had a Mind to take Refuge with *Malchus*; but this Prince ſent him Word, that he forbid him to enter into his Dominions. This obliged *Herod* to go into *Egypt*, from whence he proceeded to *Rome* [m].

II. MALCHUS, or *Malichus*. He aſſaſſinated *Antipater* the Father of *Herod*. See MALICHUS.

III. MALCHUS, a Servant of the High-prieſt *Caiaphas*, who being in the Garden of Olives with thoſe that were ſent to apprehend *Jeſus*, was ſmote by Saint *Peter*, and had his right Ear cut off. John xviii. 10. Tho' it is not certain whether it was ſo entirely ſeparated from his Head as to fall to the Ground, or was only cut off in Part. The latter is moſt probable, becauſe *Jeſus* only touched it to heal it. Some believe that Luke xxii. 50, 51. *Peter* ſtruck this Servant only in his own

[k] Joſeph. Ant. l. xviii. c. 8. [l] Ant. l. xiv. c. 13. [m] In the Year of the World 3964, before *Chriſt* 36, before the Vulgar *Æra* 40.

Defence, and to prevent him from securing him also. There is a great Probability, that Saint *Peter* intended to have cut off his Head, and not his Ear. *Cornelius à Lapide* thinks that *Malchus* became a Convert; but others are of Opinion, that it was he that struck our Saviour in the Face, and asked him, *Dost thou answer the High-priest thus?* But the Scripture does not favour this Opinion at all. For Saint *John*
John xviii. 22. says, he that struck our Saviour was one of the Officers belonging to the High-priest *Annas*, without insinuating that it was *Malchus*, of whom he had spoke a little before.

MALICE, *Malitia*. This *Latin* Word is not only used for that evil Disposition of the Mind and Heart, which we call *Malice*, but it is also put for Punishment and Correction. For Example, *Scito quia com-*
1 Sam. xx. 7. *pleta est malitia ejus. Be sure that evil* (or Punishment) *is determined by him.* Thus *David* speaks to *Jonathan*: You may know that *Saul* has resolved upon my Destruction. The *Hebrew* says literally, *know that Evil is compleated by him*, that he has resolved that I shall perish. And in another
1 Sam. xxv. 17. Place, the Servants of *Nabal* tell their Mistress *Abigail*, that *David* had resolved upon the Destruction of her Husband. *Quoniam completa est malitia adversus virum tuum.* See also *Isaiah* xl. 2.

Eccles. xi. 10. *Solomon* in *Ecclesiastes* says, *Amove malitiam à carne tua, put away Evil from thy Flesh.* The wise Man in this Place, by the Term Evil, or *Malitia*, according to Saint
Hieron. in Eccles. *Jerom*, means all shameful Pleasures. *In carnis malitia universas intelligit corporis voluptates.* The same *Ecclesiastes* has it,
Eccles. vii. 3. *Per tristitiam vultûs corrigitur animus delinquentis.* The *Hebrew* has, *Malitia vultûs lætificat cor. By the Sadness of the Countenance the Heart is made better.* That is, Severity of the Countenance, with which we behold any one that departs from his Duty, brings him to be sensible of his Fault, and makes his Heart better. Our
Matth. vi. 34. Saviour says in the Gospel, *Sufficit diei malitia sua; Sufficient for the Day is the Evil thereof*, or the Penalty and Calamity thereof. Saint *Paul* requires, that the Faithful should be Children in Malice, but Men in Pru-
1 Cor. xiv. 20. dence and Wisdom. *Malitia parvuli estote, sensibus autem perfecti estote.*

Eccles. xi. 29. In some Passages of *Ecclesiasticus*, *Malitia* is taken in the same Sence as *Pœna. Malitia horæ oblivionem facit luxuriæ mag-*
Ecclus. xii. 9. *næ.* The Evil of a Moment makes us forget the greatest Pleasures. And again, *In malitia viri amicus agnitus est.* A Friend is known in Adversity. And elsewhere,
Ecclus. xxx. 14. *Melior est pauper sanus, quam dives flagellatus malitiâ.* A poor Man in Health is preferable to a rich Man afflicted with Diseases.

MALICHUS, a *Jew* of an illustrious Birth, and of considerable Power in his Nation. He adhered to the *Romans* against *Alexander*, Son of *Aristobulus*, who made War against *Hyrcanus* [n].

Under the weak Government of *Hyrcanus*, Prince and High-priest of the *Jews*, he shared with *Antipater*, Father of *Herod* the great, almost the whole Authority in *Judæa*; he was for a long Time one of the strongest Supports of this Prince against the Attempts of *Aristobulus*. He was a crafty intrieguing Man, who not being satisfied with being the second Favourite, would needs be the first [o]. *Antipater* being the only one that could dispute this with him, *Malichus* resolved to take him out of the Way. *Antipater* was aware of it, and thought to avoid it. But when *Malichus* found himself discovered, he applied to *Antipater*, and by the Dint of Oaths and Protestations, he had the Art to persuade him and his Sons, that he was intirely innocent. They were reconciled, and *Antipater* had so much Confidence in him, that he even saved his Life with *Marcus*, who intended to put him to Death, upon some Intelligence he had received, that he was contriving some Mischief.

But notwithstanding this new Obligation, *Malichus* did not quit his Undertaking, which he accomplished in this Manner. He corrupted *Hyrcanus*'s Cupbearer, who one Day as *Antipater* was eating with this Prince, gave him a Dose of Poison. Immediately by Violence he seized the Government of *Jerusalem*. But he omitted nothing to persuade *Herod* and *Phasael*, the Sons of *Antipater*, that he had no Hand in this Piece of Wickedness. *Herod* would not believe him, and even resolved to come to open Force, to revenge the Death of his Father. But *Phasael* something moderated his Eagerness, rather than to bring on a civil War. However they both concurred in a Resolution of revenging their Father's Death, but to bring it about without making too great a Noise [p]. *Herod* privately sent Notice to *Cassius* of *Malichus*'s Wickedness, and procured Leave from him to revenge it. *Cassius* gave Orders to the Governor of *Tyre* to support him, and to give him Assistance in this Enterprize.

Some Time after, when *Cassius* had made himself Master of *Laodicea*, all the Princes and chief Men of *Syria* and *Palestine* repaired to this, to make their Compliments and Presents to *Cassius* upon this Occasion. *Hyrcanus*, *Malichus*, and *He-*

[n] Joseph. Antiq. l. xiv. c. 10. p. 476.
[o] Joseph. Antiq. l. xiv. c. 18. & de bello Jud. l. i. c. 9.
[p] Joseph. Antiq. l. xiv. c. 20. de bello Jud. l. i. c. 9.

*rod* set out also, to be there as well as others. And when they came near *Tyre*, where they were to lie, *Herod* invited the whole Company to Supper. And sending his People before, on Pretence to make Preparation, he gave Notice to the Officers of the *Roman* Garrison, of the Orders he had for them from *Cassius*, as to what related to *Malichus*. They immediately therefore detached a Party from the City, who fell upon *Malichus*, and put him to Death[q]. His Plot was, if he could have entered into the City without Interruption, to have caused his Son to escape, whom he had sent thither as an Hostage, and then to return back to *Judæa*, and to have raised the whole Countrey against the *Romans*. Then by the Favour of that Confusion, into which a civil War would have involved them, to have caused himself to be acknowledged as King of *Judæa*.

MALLE, a City beyond *Jordan*. *Joseph. Antiq.* l. xii. c. 12. p. 417. D.

MALLOTES, the Inhabitants of MALLOS, a City of *Cilicia*, situated upon the River *Pyramus*. They revolted from *Antiochus Epiphanes*, because he had given them, with the City of *Tarsus*, to one of his Mistresses named *Antiochis*. In this Manner the Kings of *Persia* used to give whole Cities sometimes to their Mistresses, to find them in Necklaces, Girdles, and such Implements. 2 Macc. iv. 30.

MALLOTHI, or *Mellothi*, Son of *Heman*, chief of the tenth Family of the twenty-four Families of the *Levites*, 1 *Chron.* xxv. 4, 26.

I. MALLUCH, or *Maloc*, a *Levite* of the Family of *Merari*. He was Father of *Abdi*, and Son of *Hashabiah*, 1 *Chron.* vi. 44.

II. MALLUCH, or *Mellus*. He was one of them that separated themselves from their strange Wives, at their Return from the Captivity of *Babylon*, *Ezr.* x. 29.

MALTA, or *Melita*, a famous Island in the *African* Sea. 'Tis thought its Name *Melita* was occasioned by the great Quantity of Honey that was found there formerly. Its Length is from East to West, and its Breadth from North to South. Its Circumference is about sixty Miles, or twenty Leagues. This Island is ascribed to *Africa* by the Geographers, because if we draw a Line from East to West, it will be found to be included in the *African* Sea. Its Soil is stony and barren, yet it bears excellent Fruits, Melons and Cotton. Saint *Paul* suffered Shipwreck upon the Coast of *Malta*, and with his Companions was very well used by the People of the Island, who gave them Shelter, and lighted a Fire for them, to dry them by. But Saint *Paul* taking up a Faggot of Twiggs to throw into the Fire[r], a Viper that lurked therein feeling the Heat of the Fire, seized Saint *Paul* by the Hand, who without any Fear presently shook it into the Fire. The People that were by observing this, said to one another, "Surely "this Man must be a Murderer, and the "divine Vengeance still pursues him, tho' he "has escaped Shipwreck." They expected every Moment to see him fall down dead; but finding that nothing of this happened to him, they changed their Sentiments of him, and began to take him for some Deity.

*Publius* the Governor of the Island received them very courteously, and treated them handsomely for three Days. His Father being sick of a Fever, and of a bloody Flux, Saint *Paul* went to see him, and laying his Hands on him healed him. Then all the People of the Island, who had any Sick belonging to 'em, brought them to Saint *Paul*, who restored them to Health. When Saint *Paul* and his Company sailed from thence, the People abundantly supplied them with every Thing necessary for their Voyage. We are assured[s], that since the landing of Saint *Paul* at *Malta*, there is no longer found any Vipers, or other venomous Animals; and that if any are brought thither from other Places, they die presently, especially in the Place where Saint *Paul* was bit, which is a Cave there. From hence are carried every Day Earth and Stones, to drive away venomous Creatures, and to serve as Preservatives and Remedies against the Biting of Scorpions and Serpents. It cannot be said that this is any natural Property of the Countrey, because when Saint *Paul* landed there, there were Vipers, and the Inhabitants seeing him to be bit, expected he would have fallen down dead: So that this cannot but proceed from that particular Blessing that Saint *Paul* left behind him in this Island. A Traveller assures us, that it is customary for little Children there to handle Scorpions without any Danger. Several of the *Maltese* were converted at the preaching of Saint *Paul*[t], and the House of *Publius*, the first Bishop of *Malta*, was changed into a Church. Saint *Paul* continued there three whole Months.

A Native of this Island being a Religious belonging to *la Charité*, has sent me Information, that *Malta* was an antient Colony of the *Carthaginians*, and had always spoke the Language of *Africa*, as it con-

[q] In the Year of the World 3961, before *Christ* 39, before the Vulgar *Æra* 43. [r] Acts xxviii. 1, 2, 3, &c. In the Year of *Christ* 63, and of the Vulgar *Æra* 60. [s] Quintinus Æduus, Baron. An. 58. Fromond. alii. [t] Vid. Chrysost. Homil. 54, in Acta, p. 471.

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tinues to do to this Day. That for this Reason those of Saint *Paul*'s Company, who were all *Greeks* or *Latins*, called the *Maltese*, *Barbarians*. That the *Romans* never introduced their Language among this People; that still the ordinary People speak *Arabick*; that at *Vallette* they speak *Italian*, because of the Knights who have their Abode there, but that the Countrey People understand not this Tongue; that indeed at *Vallette* there are two *Greek* Parishes, but they are for the *Grecians* who quitted *Rhodes* along with the Knights, and followed their Fortune to *Malta*; that notwithstanding all the Revolutions to which this Island has been exposed, it has always preserved the Catholick Religion in its Purity, from Saint *Paul*'s Time down to the present Age.

Besides which he acquaints me, that the Place where Saint *Paul* came ashore, is a Neck of Land washed by the Sea on all Sides, lying to the North of the Island, and extending towards the West, and has ever since been called Saint *Paul*'s Road: That there is a Tradition in the Island, that Saint *Paul* was really bit by a Viper, and that when he shook it off into the Fire, he cursed all the Vipers of the Island, and all that have been seen there since are without Poison; for some are still found there, but not dangerous. Some of 'em out of Curiosity have been sometimes transported into *Sicily*, and immediately upon their Arrival have become as venomous as others; and being then carried back to *Malta*, have presently lost their venomous Quality.

To this he adds, that Multitudes of petrified Vipers, and other Serpents, are found daily at *Malta*, as also the Tongues, Eyes, and Bowels of Serpents, all of which have the Faculty of preserving such from the biting of poisonous Animals, as carry any Pieces of these about them. And as for those that have none, if they should happen to be bit by a Serpent, they may be certainly cured if they do but take a little of the Powder of one of these Petrifactions, mingled in a little Water. Or else they need but take a little of the Scrapings of the Stones of the Cave, where Saint *Paul* lodged. And this cannot be owing to the Climate of the Countrey, because before Saint *Paul* arrived at *Malta*, their Vipers and other venomous Creatures were of as poisonous a Nature, and as dangerous as in other Places. As to the Situation of the Island, see the Plan which we have caused to be made of it.

MALTHACE, Wife of *Herod* the Great, and Mother of *Archelaus* King of *Judæa*. *Malthace* died while her Son was at *Rome*, endeavouring to have his Fathers Will confirmed by the Emperor *Augustus* [u].

MAMMON. This Name is properly *Syriac*, and signifies *Riches*. Our Saviour says, that we cannot at the same Time serve God and Riches; and that we ought not to make our selves Friends of *Mammon*, or of the Riches of Unrighteousness, that is to say, of worldly Riches, which are commonly the Instruments of Iniquity, and are acquired but too often by Ways of Unrighteousness and Iniquity. Some have asserted [x], that *Mammon* signified the God of Riches, but there is no Proof of this Opinion. *Matmon* in *Hebrew* signifies concealed [y], and *Mammona* Riches. Saint *Austin* observes [z], that in the *Punick* or *African* Tongue, *Mammona* signifies *Gain*. *Mammona apud Hebræos divitiæ appellari dicuntur. Congruit & Punicum nomen; nam lucrum Punicè Mammon dicitur.* (Matth. vi 24. Luke xvi. 13. Luke xvi. 13.)

MAMRE, or *Mambre*, an *Amorite*, Brother of *Aner* and *Eschol*, and Friend of *Abraham*. 'Twas with these three Persons, together with his own and their Domesticks, that he pursued and overcame the Kings, after their Conquest of *Sodom* and *Gomorrah*. (Gen. xiv. 13.)

MAMZER. This Word is *Hebrew*, and signifies a *Bastard*. God forbids the Admittance of *Mamzers*, or Bastards, into the Congregation of his People, as far as the tenth Generation [a]. The *Rabbins* [b] distinguish *Mamzers* into three Kinds. 1. Those that are born in Marriage, from Parents contracted in Cases prohibited by the Law. 2. Those that proceed from a criminal Conjunction, and punishable by the Judges with the severest Punishment; as are the Children of Adulterers. 3. Those who are born in Incest, and condemned by the Law, under the Penalty of being cut off. They also distinguish between *Mamzers* that are certain and uncertain. The first are those whose Birth is notoriously corrupted, and who without any Difficulty are excluded from the Congregation of the Lord. The doubtful *Mamzers* are those whose Birth is uncertain. These could not be excluded in Strictness, yet the *Scribes* would not admit them, for Fear that any certain *Mamzers* should slip in among them.

But the Vulgate, the Seventy, and the Authors of the Canon Law, take *Mamzer* for

[u] Joseph. Antiq. l. xvii. c. 12. [x] Vide Tertul. l. iv. contra Marcion. [y] Hebr. מטמן Matmon. Syr. ממונא Mammona. Chal. ממון Mammon. [z] Aug. de Serm. Dom. in monte, l. ii. c. 14. n. 47. [a] Deut. xxiii. 2. Non ingredietur Mamzer (ממזר) id est, de scorto natus, in Ecclesiam Domini, LXX. Ἐκ πόρνης. Zach. ix. 6. ממזר ἀλλογενεῖς. Vulg. separatos. [b] Rabb. apud Selden. de jure nat. & gent. l. v. c. 16. & lib. de succes. in bonis, c. 3.

for the Child of a Proſtitute. Theſe three Verſes ſhew the Diſtinction between the different Sorts of Baſtards, as acknowledged by the Law.

*Mamzeribus ſcortum, ſed mœcha nothis dedit ortum.*
*Ut ſeges à ſpica, ſic ſpurius eſt ab amica.*
*Dant naturales, quæ nobis ſunt ſpeciales.*

Some Interpreters take *Mamzer* for a generical Term, which ſignifies any Kind of illegitimate Children, whoſe Birth is impure in any Manner whatſoever. Others[c] believe the *Hebrew* Word *Mamzer* rather ſignifies a Stranger or Foreigner, than a Baſtard. *Jephthah*, who was the Son of a publick Woman[d], was Head and Judge in *Iſrael*. *Pharez* and *Zerah*, the Sons of *Tamar*, conceived from a Kind of Inceſt, are reckoned among the Anceſtors of *David*. Among the *Hebrews* the Children followed the Condition of the Mother. How then could a Baſtard-Son, born of a Mother that was an *Iſraelite*, be excluded the Congregation of *Iſrael* to the tenth Generation, ſince the *Egyptians* and *Idumæans* might be admitted after the third Generation? So that there is great Probability *Mamzer* means ſomething more than barely a Baſtard; perhaps expreſſes a Baſtard that is born of a Woman that is a Stranger and an Idolater. The Seventy render the Word *Mamzer* in *Zechary* ix. 6. by a Stranger or Alien; and *Deut.* xxiii. 2. by the Son of a Proſtitute. The *Hebrew* Word occurs only in theſe two Places, and its Signification can by no Means be certain. The Author of the Traditions concerning the Books of *Samuel*, *Kings* and *Chronicles*, believes that *Solomon* was of the Number of the *Mamzeri*; and that when *Bathſheba* ſays to *David*, 1 *Kings* i. 21. *I and my Son Soloman ſhall be counted Offenders, or Sinners*; ſhe means, my Son ſhall be treated as a *Mamzer*, and my ſelf as a Proſtitute. And that *David*, being deſirous to ſecure them from this, declared his Son *Solomon* to be his Succeſſor in the Kingdom.

As to the Words, *They ſhall not enter into the Congregation of the Lord, even to the tenth Generation*, it cannot be meant that this Sort of Children may not be converted, or be admitted into *Judaiſm*, till after ten Generations; but that they ſhall have no Share in the Imployments, in the Dignities and Privileges of the true *Hebrews*, till after a long Time, and till the Blemiſh of their Birth is entirely obliterated.

MAN. Concerning the Creation and Fall of the firſt Man, there are many Queſtions propoſed, which may be found diſcuſſed in the Articles ADAM and EVE. It is ſaid in *Geneſis* for Example, that Man was created Male and Female; that is to ſay, according to ſome, that he was created an Hermaphrodite; or that the Man and Woman were created growing together at their Sides; but the moſt ſimple and moſt natural Meaning, that this Text of *Moſes* will admit of, is this, that God created Man and Woman as he created other Animals, by Pairs or Couples, the Male and Female of every Species. But whereas other Animals were created altogether, and by one *fiat* alone, God created Man and Woman ſeparately, and at ſome Diſtance of Time from one another. The Woman was created in Paradiſe, and taken out of *Adam*'s Side while he was aſleep, and the other Creatures, both Male and Female, were made immediately from the Maſs of inanimate Matter. (Gen. i. 27.) (Gen. ii. 20, 21, 22, &c.)

The Man was created after the Image and Likeneſs of his Creator. This Reſemblance conſiſts chiefly in the Qualities of his Soul. He was created free, intelligent, immortal, capable of Virtue, Juſtice, Wiſdom and Happineſs. By his Sin he loſt a great Part of this Reſemblance; at leaſt it was much weakened, diminiſhed, and altered. We may alſo ſay that he has ſome Reſemblance to God, by the Dominion that God has given him over the other Creatures. He has appointed him, as it were, a Vice-God upon Earth. Laſtly, this Reſemblance may alſo have Regard to that Likeneſs, that was found between *Jeſus Chriſt* incarnate, and Man in the State of Innocence. When *Jeſus Chriſt* took our Nature upon him, he made in ſome Reſpect Man like himſelf, by his becoming like to Man.

When Man received from God the Breath of Life, he became a living Soul. *Inſpiravit in faciem ejus ſpiraculum vitæ, & factus eſt homo in animam viventem.* He received from God Life and Reſpiration, and became a living, rational, and immortal Creature. Some underſtand this of the Life of Grace, of the holy ſanctifying Spirit, which God gave to *Adam*. (Gen. ii. 7.)

*Man* is ſometimes taken for Mankind in general, for all human Nature, and ſometimes particularly for *Adam*.

*A Man of God* generally ſignifies a Prophet, a Man devoted to God and his Service. *Moſes* is called in a peculiar Manner the Man of God. *David*, *Shemaiah*, and the other Prophets, are alſo called in this Manner. (Deut. xxxiii. 1. Joſh. xiv. 6.)

[c] Oleaſter in Deut. xxiii. 2. Alii nonnulli. בן אישה זונה Vulg. Filius mulieris meretricis. Vid. LXX in Zec. ix. 6.

[d] Judg. xi. 1.

*Son of Man* denotes Man in General. *Quid est homo quod memor es ejus, aut filius hominis, quoniam visitas eum?* (Psal. viii. 5.) The Sons of Men are taken in the same Sense. The Lord or the Angels speaking to Men, often gives them the Name of Son of Man. Thus the Lord calls *Ezekiel*; *Fili hominis, sta super pedes tuos.* (Ezek. ii. 1. & passim.) And the Angel *Gabriel* speaks in the same Manner to *Daniel.* (Dan. viii. 17.) *Jesus Christ* frequently calls himself *Son of Man.*

MANACHAS. *Josephus* [e] gives this Name to the High-priests Breeches, which the *Hebrew* calls *Michnesim*, or *Machnesi* [f]. *Josephus* says, they were Breeches of twisted Thread, which were put about the Legs, and joined together on the Side, being here divided as far as half their Length.

MANAEN, or *Manahem*, a *Christian* Prophet, and Foster-brother of *Herod Antipas* [g]. He was at *Antioch* with other Prophets, that is, *Simon* surnamed *Niger*, *Lucius* of *Cyrene*, *Barnabas* and *Saul:* when the Holy Ghost said to 'em, *Separate me Barnabas and Saul for the Work whereunto I have called them.* Then after having fasted and prayed, they laid their Hands on them, and let them go. 'Tis thought that *Manaen* was of the Number of the LXX Disciples. The Authors of the *Latin* Martyrologies [h] put his Feast upon the 24th of *May*, and say that he died at *Antioch.* None of the Particulars of his Life are come to our Knowledge.

I. MANAHEN, or *Manahem*, the sixteenth King of *Israel.* He was Son of *Gadi*, and revenged the Death of his Master *Zachariah*, by that of *Shallum*, Son of *Jabesh*, who had usurped the Crown of *Israel* [i]. *Manahem*, General of the Army of *Zachariah*, was at *Tirzah*, when he had the News of his Master's Death. He immediately marched against *Shallum*, who had shut himself up in *Samaria*; he killed him, and reigned in his Stead [k]. From thence he returned to *Tirzah*; but this City being not willing to acknowledge him, and shutting their Gates against him, he was so provoked at it, that he vented his Passion upon *Tiphsah*, a Town in the Neighbourhood of *Tirzah*, and probably Sharers in their Resolution. Afterwards he took *Tirzah*, ruined it intirely, and exercised many Barbarities in it. For he killed all the Women with Child in it, ript up their Bellies, and dashed the Children against the Ground. After this, he reigned in *Samaria* for ten Years [l], and did Evil in the Sight of the Lord, walking in the Ways of *Jeroboam* the Son of *Nebat*, who made *Israel* to sin.

*Pul* King of *Assyria*, probably the Father of *Sardanapalus*, having invaded the Land of *Israel* during the Reign of *Manahem*; this Prince was obliged to pay him a thousand Talents, that he might be assisted by him, and fixed upon the Throne. To raise this Sum, *Manahem* was forced to tax all the Persons in the Countrey that were able to pay at fifty Shekels a Head; after which *Pul* returned into his own Countrey. *Hosea* confirms what we have said, when he says, V. 13. *Ephraim saw his Sickness, and Judah saw his Wound, then went Ephraim to the Assyrian, and sent to King Jareb: Misit ad Regem ultorem. Vulg.* But the Scripture seems to insinuate elsewhere, that the King of *Assyria* came into the Countrey as an Enemy. *And the God of Israel stirred up the Spirit of Pul King of Assyria*, &c. (1 Chron. v. 26.) *Josephus* thinks, that *Pul* came to act offensively against *Manahem*, (Jos. Antiq. l. ix. c. 11.) who not finding himself in a Capacity to withstand so great a Force, bought his Peace for the thousand Talents he gave him. All this may be easily reconciled by supposing, that at first *Pul* invaded *Israel* as an Enemy, but that *Manahem* brought him over to his Interest by this great Sum that he gave him. *Manahem* slept with his Fathers, and his Son *Pekahiah* reigned in his Stead. (2 Kings xv. 22.)

II. MANAHEM, of the Sect of the *Essenians.* He was Vicegerent to *Hillel* mentioned before. *Manahem* was a learned Man for that Age, and of great Consideration among his Sect. He foretold *Herod* the Great, being then a young Scholar, that he should reign one Day [m]. At the same Time he recommended to him the Virtues of Justice and Moderation, and yet foretold him he should tread these under Foot, and all the Duties of Religion and Humanity; though nevertheless he would live in great Glory and Prosperity. But, added he, "You cannot conceal your self "from the Eyes of God, who will chastise "you at the End of your Life, for all the "Evils you shall have committed.

*Herod* at first slighted these Promises, but when he saw himself raised to the Regal Dignity, he sent for *Manahem*, and enquired of him how long he should reign. *Manahem* not answering directly, the King asked him, Shall I reign ten Years? To

[e] Ant. l. iii. c. 8. p. 84. b. c. [f] Exod. xxviii. 42. מכנסים LXX. Περισκελῆ, Vulg. Fœminalia. [g] Acts xiii. 1. In the Year of *Christ* 44. [h] Usuard. Adon. Vid. Bolland. 24 Maii. [i] In the Year of the World 3232, before *Christ* 768, before the Vulgar *Æra* 772. See 2 Kings xv. 13. [k] 2 Kings xv. 14, 15, &c. Joseph. Antiq. l. ix. c. 11. [l] From the Year of the World 3233, before *Christ* 767 Years, before the Vulgar *Æra* 771; to the Year of the World 3243, before *Christ* 757 Years, before the Vulgar *Æra* 761. [m] Joseph. Antiq. l. xv. c. 13. p. 542.

To which *Manahem* replied, not ten only, but twenty, yea thirty; without explaining himself any farther. Then *Herod* sent him away, giving him his Hand as a Token of Friendship, and always shewed much Esteem for the Sect of the *Essenians*. Afterwards *Herod* out of a Principle of Gratitude, and as a Token of the Esteem that he had for him, took him into his own Service, from the Post he had in the *Sanhedrim*. Upon which Occasion the *Jews* gave the Office of Vicegerent to *Shammai*, which had been filled by *Manahem*. The *Jews* [n] speak of one *Manahem*, who was Vicegerent of the *Sanhedrim* under *Hillel*. I believe it to be the same here mentioned by *Josephus*.

III. MANAHEM, or *Manaim*, Son of *Judas* the *Galilean*, or the *Gaulonite*, mentioned before. He drew to his Party some Persons of Quality; several Robbers, and other People that had nothing to lose [o]; and having taken by Force the Castle of *Massada*, he pillaged the Magazines of the late King *Herod* the Great, armed his People, and went strait to *Jerusalem*; of which making himself Master, he drove out the *Romans*, and caused himself to be proclaimed King [p]. He put to Death the High-priest *Ananias*, and soon became insupportable by his Cruelties and Excesses. This was the Occasion that two Men of the Party of *Eleazar* rose up against him, and encouraged the People to free themselves from the Yoke of his Tyranny, so that *Manahem* was set upon, and after some Resistance he was forsaken by his People, and forced to hide himself in a Place called *Ophlas*. From hence he was taken the Day following, and led away to his Punishment.

MANASSEAS, Son of *Addi*, was one of those *Jews*, who after the Return from *Babylon*, separated themselves from the strange Wives that they had taken, contrary to the Law of *Moses*, *Ezr.* ix. 31.

I. MANASSEH. The eldest Son of
Gen. xli. 50, 51. *Joseph*, and Grandson of the Patriarch *Jacob*. *Manasseh* was born in the Year of the World 2290, before *Jesus Christ* 1710, before the Vulgar *Æra* 1714. The Name *Manasseh* signifies Forgetfulness, because *Joseph* said; *God has made me forget all my Toil, and all my Father's House*. When *Jacob* was going to die [q], *Joseph* brought his two Sons to him, that his Father might give them his last Blessing. *Jacob* having
Gen. xlviii. 1, 2, 3, &c. seen them, tells *Joseph*; thy two Sons, which were born to thee in *Egypt*, shall be my Sons: I adopt them, and they shall be to me as *Reuben* and *Simeon*. Then he made them come to his Bed-side, kissed them, and embracing them, said to his Son: God has not only been favourable to me, in making me see thy Face, but thy Children also. At the same Time *Joseph* taking his two Sons away, prostrated himself to the Ground before his Father, and having placed *Ephraim* at *Jacob*'s left Hand, and *Manasseh* at his right, he desired him to bless them. Then *Jacob* put his right Hand upon *Ephraim*, and his left on *Manasseh*, and began to bless them. But *Joseph* observing that his Father had put his right Hand upon *Ephraim*, and his left on *Manasseh*, would have him alter this Disposition, and change his right Hand to *Manasseh*, and his left to *Ephraim*. But *Jacob* would not agree to this Change, and told him; "I know what I am doing, my "Son, the eldest shall be Father of a great "People, but his younger Brother shall be "greater than he." His Posterity shall be multiplied, and grow into a great Nation. He continued to bless them, and said; in thee shall *Israel* be blessed, and it shall be said, God make thee as *Ephraim* and as *Manasseh*.

The Tribe of *Manasseh* came out of *Egypt* [r], in Number thirty two Thousand and two hundred Men, fit for Battle, upwards of twenty Years old, under the Conduct of *Gamaliel* Son of *Pedahzur*. This Numb. ii. 20, 21.
Tribe was divided at their Entrance into the Land of Promise. One half had its Portion beyond the River *Jordan*, and the other half on this Side the River. The half Tribe of *Manasseh* which settled beyond the River, possessed the Countrey of *Bashan*, from the River *Jabbok*, to Mount *Libanus*, and the half Tribe of *Manasseh* Numb. xxxii. 33, 34, &c.
on this Side *Jordan* obtained for its Inheritance the Countrey between the Tribe of *Ephraim* to the South, and the Tribe of *Issachar* to the North, having the River *Jordan* to the East, and the *Mediterranean* Sea to the West. Josh. xvi. xvii.

II. MANASSEH. The fifteenth King of *Judah*, being the Son and Successor of *Hezekiah* [s]. He was twelve Years old when he began to reign, and reigned fifty five Years; wherefore he lived in all sixty seven 2 Kings xx. 21. xxi. 1, 2. 2 Chron. xxxiii. 1, 2, 3, 4.
Years. His Mother's Name was *Hephzibah*. He did that which was Evil in the Sight of the Lord, and worshipped the Idols of those Nations, that the Lord had destroyed when the Children of *Israel* took Possession of the Land of *Canaan*. He rebuilt the high Places that his Father *Hezekiah* had destroyed. He set up Altars

[n] Lib. in Chasim. Fol. 19. apud Lightfoot. [o] Joseph. de bello, l. ii. c. 32. in Græco, p. 811. D. [p] In the Year of *Christ* 69, of the Vulgar *Æra* 66. [q] In the Year of the World 2315, before *J. C.* 1685, before the Vulgar *Æra* 1689. [r] Year of the World 2513, before *Christ* 1487 Years, before the Vulgar *Æra* 1491. [s] Year of the World 3306, before *Christ* 694 Years, before the Vulgar *Æra* 698.

to *Baal*, and planted Groves in Honour of false Gods, as *Ahab* King of *Israel* had done. He worshipped the Host of Heaven, and sacrificed to 'em. He also built profane Altars in the Temple of the Lord. He raised Altars to the whole Host of Heaven; in the two Courts of God's House. He made his Son pass through the Fire in Honour to *Moloch*. He was addicted to Magick, Divinations, Auguries, and other Sort of Superstitions and magical Curiosities. He set up the Idol of *Astarta* in the House of God. Finally, he involved his People in all the Abomination of the idolatrous and strange Nations, and perverted them to that Degree, that *Israel* committed more Wickedness than all the *Canaanites* had done, which the Lord had drove out before them. To all these Crimes *Manasseh* added that of Cruelty also. He shed Rivers of innocent Blood in *Jerusalem*, to fill up the Measure of his other Iniquities.

Therefore the Lord being provoked by so many Crimes of *Manasseh*, sent this threatning Message to him, by the Mouth of his Prophets: " I am going to pour out " upon *Jerusalem* and *Judah* such Calamities, that the Ears of those shall tingle, " that shall but hear them mentioned. I " will stretch out upon *Jerusalem* the Line " of *Samaria*, and of the House of *Ahab*; " I will deal with it as I have dealt with " *Samaria*, and I will reject *Manasseh* as I " have rejected *Ahab* and his House. I " will blot out *Jerusalem* as a Writing is " blotted out of a Writing-table, and I shall " often draw the Pen over and over, that " nothing may remain of it. I shall for- " sake the Remains of my Inheritance, I " shall deliver my People into the Hand " of their Enemies, and all those that hate " them shall ravage and pillage them.

'Tis believed that the Prophet *Isaiah* was one of those, that raised his Voice loudest against all these Enormities. This Prophet had the Honour of being Father-in-Law to the King [t]. He had been in great Credit at Court, in the Reign of *Hezekiah* the King's Father. He was a Man of high Birth, being of the Blood Royal. He thought it more incumbent upon him than any other, to endeavour to reclaim the King from his wicked Courses, and to denounce God's Judgments against him. But this so exasperated him against *Isaiah*, that instead of hearkening to these Remonstrances, he caused him to be apprehended, and put him to Death, by sawing him in two with a wooden Saw [u]. The Calamities with which God had threatned this impious Prince began to appear towards the twenty second Year of his Reign [x]. The King of *Assyria* sent the Princes of his Army against him, who seizing him among the Briars and Brambles where he was hid, and taking him Prisoner, put Fetters on his Hands and Feet, and carried him to *Babylon*. We think it was *Sargon* or *Esar-haddon* King of *Assyria*, who sent *Tartan* into *Palestine*, and who taking *Azoth*, attacked *Manasseh*, and having put him in Irons, led him away, not to *Nineve*, but to *Babylon*, of which *Esar-haddon* had made himself Master, and had thus reunited the two Empires of the *Assyrians* and the *Chaldæans*.

2 Chron. xxxiii. 11, 12, &c.

*Manasseh* being in Bonds at *Babylon*, confessed his Sins, and humbled himself before God, who heard his Prayers and Lamentations. He brought him back to *Jerusalem*, and *Manasseh* acknowledged the powerful Hand of the Lord. He redressed as much as he could the Evils he had caused at *Jerusalem* and in *Judah*. We have a Prayer which, 'tis pretended, he made in Prison. The Church does not receive it as Canonical, but it has a Place among the Apochryphal Pieces. However it is to be found in the *Euchologium*, or the Book of Prayers of the *Greeks*. The *Rabbins* [y] relate, that *Manasseh* was cast into a great brazen Vessel full of Holes, and exposed to a great Fire. That in this Extremity he had Recourse to all his false Deities, to whom he had been used to sacrifice. But receiving no Assistance from any of them, he then soon found the Vanity of his Hopes. Then he remembered what he had heard his Father King *Hezekiah* say, " When you shall invoke me in your Misfortunes, and convert your selves to me, " I will hear you." He therefore was converted to the Lord, and was presently delivered, and carried in a Moment into his Kingdom; after the Manner that *Habbakkuk* afterwards was transported from *Judæa* to *Babylon*, and then back again from *Babylon* to *Judæa*. The Author of the imperfect Comment upon Saint *Matthew* relates his Deliverance in another Manner. He says that *Manasseh* being in Bonds, had only every Day a little Barley-bread, and some Water mixed with Vinegar, and this by Measure, just enough to keep him alive. In the Midst of his Affliction he had Recourse to the Lord, when a miraculous Flame encompassed him on a sudden, and melting his Chains, set him at Liberty. But these are Fables.

2 Chron. xxxiii. 15, 16.

Deut. iv. 29, 30.

Homil. 1.

*Manasseh* was very probably delivered

[t] Hieronym. in Isa. l. iii. in c. 20. & Homil. in Isa. Tert. l. de patient. c. 14. & Scorpiac. c. iii. Justin. cont. Tryph. Chrysost. ad Cyriac. Hier. in Isai. l. xv. Aug. lib. xviii. de Civit. c. 24.

[u] Origen. in cap. xxiii. in Matt. & Ep. ad Jul. Afric.

[x] In the Year of the World 3328, before *Christ* 672 Years, before the Vulgar *Æra* 676.

2 Chron. xxiii. 11.

[y] Vide tradit. Hebr. in lib. Parallp. & Targum in

out

out of Prison by *Saosduchin* the Successor of *Esar-haddon*. Being returned to *Jerusalem* he restored the Worship of the Lord in his Temple, broke down the Altars of the false Gods, and abolished all the Footsteps of that idolatrous Worship, that had been given to strange Gods. But he did not destroy the high Places, where the People went to worship the Lord; whether it was that he had not Power enough to suppress so ancient and inveterate a Custom, or that out of Weakness he made this Condescension to the Humours of the People. 'Tis the only Thing that the Scripture reproaches him with, after his Return from *Babylon*. He caused *Jerusalem* to be fortified, and repaired its Walls. He also inclosed with a Wall another City, which in his Time was erected to the West of *Jerusalem*, and which goes by the Name of the second City ever since his Reign. See 2 *Chron*. xxxiii. 14. He put Garrisons into all the strong Places of *Judah*, and gave Orders to all his People to worship and serve the Lord.

2 Chron. xxxiii. 13, 14, &c.

The rest of the Actions of *Manasseh*, the Prayer that he made to God, and the Remonstrances that had been made to him by the Prophets in the Name of God, were related at large in the publick Registers of the Kings of *Judah*; and also the Prayer that he made in Prison, the Manner in which God was pleased to answer his Prayer, the Crimes he had committed, the Statues he had set up, and the profane Groves he had planted; in a Word, his Sin and his Prevarication were related in Full in the Book of the Prophet *Hozaï*, which is the same as *Isaiah* according to some. The Seventy take this in a general Sense; in the Writings of the *Seers*. The *Syriack* calls him *Hanan*, and the *Arabic Saphan*. *Manasseh* died at *Jerusalem*, and was buried in the Garden of his House, in the Garden of *Uzza*. His Son *Amon* succeeded him, in the Year of the World 3361, before *Christ* 639, and before the Vulgar *Æra* 643.

2 Kings xxi. 18.

Many believe that the History of *Judith* and *Holofernes* happened under the Reign of *Manasseh*, and after his Return from *Babylon*. This Prince does not at all appear in this History, whether out of Reasons of State he did not think proper to declare himself on this Occasion, or that upon a Principle of Penitence he concerned himself little or nothing with the Affairs of Government. See the Preface to *Judith*.

III. MANASSEH. The Husband of *Judith*, who lived but a little while with her. He had been dead three Years, when *Holofernes*'s War began. *Manasseh* was of the Tribe of *Simeon*, and died in the Time of Barley-harvest, of a Disease caused by the too great Heat of the Sun, which had shined upon his Head. He left all his Estate to his Wife *Judith*, and was buried in his own Countrey in *Bethulia*.

Judith viii. 2, 3.

IV. MANASSEH. High-priest of the *Jews*, Son of *John*, and Brother of *Jaddus*. He succeeded *Eleazar* his great Uncle, and had for his Successor *Onias* II. his Nephew. *Manasseh* came to the chief Priesthood in this Manner. He had married *Nicaso*, Daughter of *Sanballat* [a] Governor of *Samaria*. The *Jews* and Priests were much displeased at this Marriage of *Manasseh*, she being a Woman of another Religion. They declare that he must either quit his Wife, or renounce his Priesthood. The High-priest his Brother joined himself to them, and *Manasseh* seeing himself become so obnoxious in his own Countrey, withdrew himself to his Father-in-Law, and told him, that though he had a great Affection for *Nicaso* his Wife, yet it troubled him much that on her Account he saw himself excluded from the Prerogatives of the Priesthood, to which by his Birth he had a Right. *Sanballat* promised him, that not only he would secure him the Priesthood, but that he would also procure him the chief Priesthood, and the first Place of the whole Province; that he would build him a Temple upon Mount *Gerizim*, like to that of *Jerusalem*, and that he should be the first High-priest in it.

*Manasseh* flattered by these Hopes, settled himself with his Father-in-Law *Sanballat*; and there being several other *Israelites* that were engaged in like Marriages, they betook themselves to him, and *Sanballat* gave them Houses and Lands to secure their Continuance with him. When *Alexander* the Great came into *Syria*, and had formed the Siege of *Tyre*, *Sanballat* went to meet him with eight Thousand Men, all good Troops, and submitted to his Obedience with the whole Province of *Samaria*, of which he was Governor. He obtained a Permission from this Prince, to build a Temple upon Mount *Gerizim*, and gave the chief Priesthood of it to his Son-in-Law *Manasseh*. The same God was worshipped in this Temple, as in that of *Jerusalem*, and a great Number of those that frequented it were *Jews* as well as *Manasseh*. But this Temple was held in great Detestation by the Priests and *Jews* of *Jerusalem*, who looked upon those as Schismaticks that worshipped here. Therefore it must needs be, that *Manasseh* must renounce his Schism, when after the Death of his great Uncle *Eleazar*, he succeeded in the high Priesthood [a]. *Josephus* does not

[a] Joseph. Antiq. l. xi. c. 7. p. 333.

[a] Joseph. Antiq. l. xii. c. iii. p. 401.

acquaint us how this Change and Succession was brought about, and what he does relate upon this Matter appears very hard to believe, and includes a Contradiction not easy to reconcile.

Nehem. xiii. 28. The Book of *Nehemiah* mentions *Sanballat* the *Heronite*, who had given his Daughter in Marriage to a Son of the High-priest *Joiada*, Son of *Eliashib*; and acquaints us, that *Nehemiah* was obliged to drive away from *Jerusalem* this Son-in-Law of *Sanballat*, because he had taken a strange Woman to Wife. It says not what was his Name, or what became of him; but *Josephus* calls him *Manasses* [b], and assures us, that he withdrew to his Father-in-Law at *Samaria*, under the Reign of *Darius Codomannus*, the last King of *Persia*. Here is a manifest Anachronism. *Nehemiah* could not live under *Darius Codomannus*; he came the second Time into *Judæa* in the Year of the World 3555, under *Artaxerxes Longimanus*, and died in the Year 3580. And *Darius Codomannus* did not come to the Throne till about the Year 3670.

Some learned Men have been of Opinion, that we must admit of two *Sanballats* and of two *Manassehs*, of which the first lived under *Nehemiah*, and the others under *Darius Codomannus*. Others have thought, that *Josephus* has perplexed this History, by confounding the Years, and referring Facts to the Time of *Alexander* the Great, and the latter *Darius*, which happened a long Time before under *Nehemiah*. Doctor *Prideaux* [c] is of this last Opinion. He maintains that *Josephus* has confounded the High-priest *Joiada* with his Grandson *Jaddus*, and that what this Author has said about this Matter, ought to be corrected by what we find in *Nehemiah*. Upon this Footing also it must be allowed, that *Manasseh* the High-priest, who succeeded *Eleazar*, was a very different Person from the Son-in-Law of *Sanballat*, whose Name *Nehemiah* does not inform us of.

*Manasseh* is allowed a Pontificate of twenty six Years, from the Year of the World 3745 to 3771, before *Jesus Christ* 229, before the Vulgar *Æra* 233.

V. MANASSEH, Son of *Asom*, was one of those who, after the Return from *Babylon*, separated themselves from the strange Wives that they had taken contrary to the Law, 1 *Esdras* ix. 33.

*Ezra* mentions two *Manassehs* in the same Circumstances, one the Son of *Pahath-moab*, the other the Son of *Hashum*, see *Ezra* x. 30, 33.

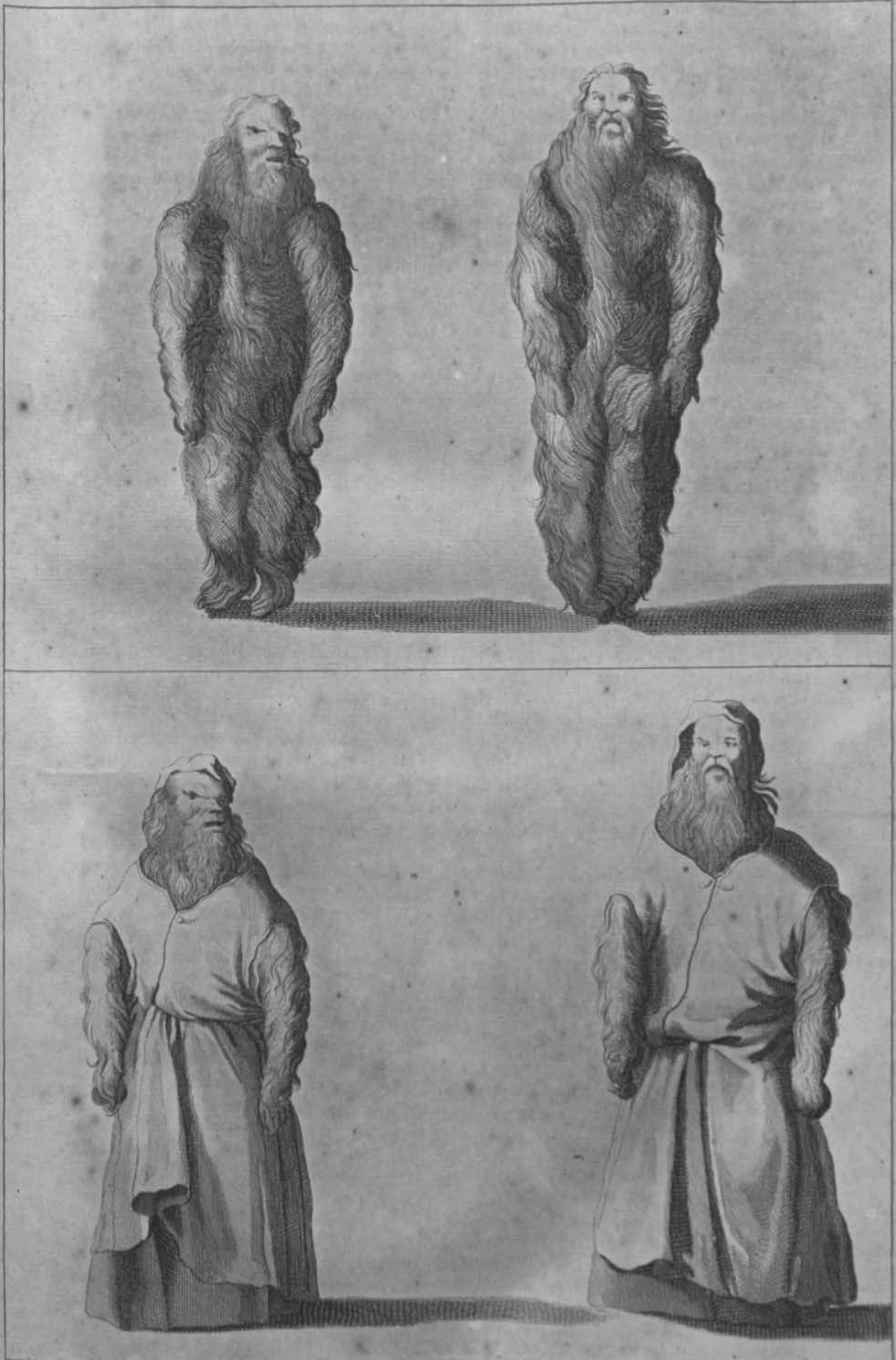
MANDANE, Daughter of *Astyages* King of the *Medes*; married to *Cambyses*, and Mother of *Cyrus* the Great [d].

MANDIA, the Name which *Josephus* gives to a certain Place near *Bethlehem*, where *Johanan* Son of *Kareah* overtook *Ishmael* the Murderer of *Gedaliah*. *Jeremiah* calls it by the Name of *Gheruth Chimham*, which the Vulgate translates by *Peregrinantes in Chamaham*. Jerem. xli. 17.

MANDRAKES. A kind of Plant that stupifies, and sometimes causes Phrenzy. 'Tis said to be a Provocative, and is therefore used in Philters. There are two Sorts of it, one is black, and called the female Mandrake, having Leaves not unlike Lettice, tho' less and narrower, which spread upon the Ground, and are of a very disagreeable Scent. It bears Berries something like Services, being pale and of a strong Smell, which have Kernels within like those of Pears. It has two or three very large Roots, twisted together, black without, and white within, and covered with a thick Rind. The other Kind, or the male Mandrake, is called *Morion*, or Folly, because it takes away the Use of the Senses. It produces Berries as big again as those of the Female, of a good Scent, and of a Colour approaching towards Saffron. Its Leaves are large, white, broad, and smooth, like the Leaves of the Beach-tree. Its Root resembles that of the Female, but is thicker and bigger. This Plant stupifies those that make Use of it, sometimes depriving them of Understanding; and often causes such Vertigoes and Lethargies, that if those that have taken it have not some present Assistance, they die in Convulsions.

*Matthiolus* tells us, that what is reported of Mandrakes having their Roots of the Form of a human Body, is all a Fable. What has given Occasion to Mandrakes having the Name of *Anthropomorphos*, or the human Shape, is only because most of the Roots of this Plant are forked from the Middle downwards, which makes a kind of Thighs and Legs: So that being gathered when the Mandrake sheds its Berries, they have something of the Appearance of a Man without Arms. This Author adds, that the Roots made in the Fashion of a Man's Body, and called *Mandrakes*, or *Hands of Glory*, which your Quacks pretend to be of singular Virtue to procure Children to barren Women, are only artificial, and made of the Roots of the Reed, white Briony, and such like. He tells us also, that he had learned from one of these Impostors, that they put Grains of Barley or Millet into the Figures when cut, in such Places as Hair should grow, and then burying them in the Ground, they let them continue till the Barley or Millet begins to shoot, which happens in about three

[b] Joseph. Antiq. l. xi. c. 7, 8. [c] Prid. Connect. Vol. ii. l. vi. p. 288. [d] Justin. Xenophon. l. i. Antiq. l. x. c. 10.



ARTIFICIAL MANDRAKES NAKED AND DRESSED.

THE DUDAIMS OR ARABIAN MAIZ.

Weeks; then digging them up, and adjusting the small Roots or Fibres in the Form of Hair, they appear then to have a Beard, and Hair on their Heads.

*Moses* informs us[f], that *Reuben* the Son of *Leah*, being in the Field, happened to find Mandrakes, which he brought home to his Mother. *Rachel* had a Mind to 'em, and obtained them from *Leah* on this Condition, that she should consent that *Jacob* should be her Bedfellow the Night following. The Term *Dudaim* here made Use of by *Moses*, is one of those Words, of which the *Jews* at this Day do not understand the true Signification. Some translate it by *Violets*, others *Lillies*, or *Jessamin*; *Junius* calls it *agreeable Flowers*, *Codurquus* makes it *Truffle or Mushroom*. We have proposed our Conjectures in the Commentary upon *Genesis*, Chap. xxx. V. 14. shewing that it might be Citrons. It appears by Scripture, that the *Dudaim* are a Sort of Fruit, known in *Mesopotamia* and *Judæa*, which are ripe about Wheat-harvest, have an agreeable Scent, may be preserved, and are placed with Pomgranates[g].
Cant. vii. 13. Those that would support the Translation of this Word by Mandrakes, rely upon this Reason. *Rachel* having a very great Desire to have Children, it may be presumed that she coveted *Leah*'s Mandrakes with that View. The Ancients have given to Mandrakes the Name of *the Apple of Love*, and to *Venus* the Name of *Mandragoritis*. The Emperor *Julian* in his Epistle to *Calixenes* says, that he drinks the Juice of Mandrakes to excite amorous Inclinations. The *Hebrew* Word *Dod*, whence comes *Dodaim* or *Dudaim*, signifies Love, or Nipples. See *Bauhin*. Hist. of Plants, Tom. iii p. 614, &c. *Matthiolus* upon *Dioscorides*, and *Brodeus* upon *Theophrast*.

*Ludolff*[h] in his History of *Ethiopia* has confuted that Opinion, which would have the *Hebrew* Word *Dudaïm* to signify Mandrakes. He maintains it stands for a certain Fruit which the *Syrians* call *Mauz*[i], of which the Figure and Taste has a great Resemblance to the *Ficus Indica*, or *Indian* Fig. This Fruit is as big as a small Cucumber, and there are found sometimes upwards of forty hanging upon the same Stalk. Travellers give an Account, that in the Island of *Hainan* in *China*, there grows a little Shrub, that in fifteen Days puts out a Stalk surrounded with six or seven large Leaves, and loaded with Fruit not unlike large Figs. They add, that these Leaves are so large as to be able to encompass a Man's Body. Hence it may be conjectured, that the Leaves of the Fig-tree with which *Adam* and *Eve* covered themselves after their Disobedience, might belong to this Tree. There are even some Authors of Opinion[k], that it was the Fruit of this Tree with which *Eve* was tempted, which they pretend also to be the *Dudaïm* or Mandrakes of *Reuben*. As to the Mandrake, the *Persians* call it *Abronzanam*, that is to say, the human Figure, because the Orientals, and in particular the *Jews*, so artificially dress up the Root of the Mandrake with Hairs and Filaments, that it appears to have the Figure of a Man or Woman. The Reader may observe the Figure of it. *Lusfallah* says, that there is Danger in digging up or cutting this Plant; to avoid which, when they intend to pluck one up, they tie a Dog to the Stalk, which they then beat, that by endeavouring to run away he may tear up the Plant.

*Josephus* improves much upon all this[l]. He calls this Plant *Baaras*, a Name not very remote from the *Abron* of the *Persians*, or the *Jabron* of the *Arabians*. He says it is found in a Valley, to the North of the Castle of *Macheron*, which was built by *Herod* the Great. That towards Evening it appeared glittering like the Sun; that when any one came near it in Order to pull it up, it withdrew itself and seemed to fly, unless there were thrown upon it any menstruous Blood, or the Urine of a Woman. That even then it was not safe to pluck it up, unless he that undertook it had a Root of the same Plant hanging upon his Arm; without which Precaution he exposed himself to certain Danger of dying.

There is however a Way of taking it up without Danger. They dig all round the Root, so that it sticks to the Earth only by its Extremities. Then they fasten a Dog to the Root by a String, and the Dog striving to follow his Master who calls him away, easily tears up the Plant, but then he dies upon the Spot, and the Master can take this wonderful Root in his Hand without any Danger. Now the Use that is made of this Root deserves well that they should take all this Trouble to obtain it. For those Devils or evil Spirits that had animated the greatest Profligates, if they enter into the Body of a Man, and seem ready to choak him if he be not presently assisted; these Demons, I say, cannot bear with the Smell, nor the Presence of this Plant. They fly immediately if it be applied to the Body of the possessed. This is what *Josephus* relates of the Plant called

[f] Gen. xxx. 14. דודאים Dudaïm. LXX. Μῆλα μανδραγόρου. Chald. יברוחין Jabruchim Mandragoræ. [g] Compare Cant. vi. 11. with vii. 12, 13. [h] Ludolf. Hist. Æthiop. comment. l. i. c. 72. p. 104. [i] Herbelot, Bibl. Orient. p. 17, and 140. [k] See *Basnage*'s Republick of the *Hebrews*. L. ii. p. 340. [l] Joseph. de bell. l. vii. c. 25.

*Baaras*,

*Baaras.* I have alſo read a Traveller [m] who confirms the greateſt Part of this Relation of *Joſephus.*

The *Arabians* ſometimes call Mandrake by the Name of *Serag-al-coſhrob*, or *the Devil's Candle*, becauſe in the Night Time it appears all over luminous. But the Cauſe of this Brightneſs is nothing but Glowworms, who are fond of this Plant, and love to be about it. And *Lutfalla-al-halimi* [n], who was a Phyſician, aſſures us, that all the wonderful Things that have been written of this Plant, are nothing but meer Fictions. That he has often gathered them without any Danger, that the Cry they make when gathered is none at all; and laſtly, that all the Uſes to which they are applied are vain and ſuperſtitious.

*Algedi* a *Perſian* Poet ſays, that in *China* the *Aſterenk* or Mandrake grows in a human Form; and we are informed that in the Province of *Peking* in *China* there is a kind of Mandrake ſo valuable, that a Pound of this Root is worth thrice its Weight in Silver. For they ſay it ſo wonderfully reſtores the ſinking Spirits of dying Perſons, that there is often Time for the Uſe of other Means, and thereby of recovering them to Life and Health. The *Chineſe* call it *Ginſeng*. *F. Tachard* ſays, that this Root has ſometimes ſomething of the human Shape; and others aſſure us, that they give it the Name of *Ginſeng*, becauſe it has the Figure of a Man that puts his Legs in a ſtradling Poſture, which the *Chineſe* call *Gin*. Another Author derives the Name *Genſeng* from the *Chineſe* Word *Gin*, ſignifying a Man, and *Sem* which ſtands for a Plant; as much as to ſay, the human Plant, or the Plant with a human Shape.

Here is a Deſcription of this Plant. Its Root is white and ſomething rough, being two or three Times as big again as the Stem, and always grows taper. Generally at ſome Diſtance from its upper Part it divides into two Branches, which is the Reaſon that this Root has ſomething of the Figure of a Man, whoſe two Thighs are repreſented by the two Branches. From the Sides of this Root proceed a great Number of ſmall Fibres in ſeveral Places, which ſerve to imbibe the Juice of the Earth, for the Nouriſhment of the Plant. From the Root there riſes a round and ſmooth Stem, of a pretty deep red, and at the Top of the Stem grow four Branches, which ſpread at equal Diſtances from each other. Every Branch has five Leaves, which are indented, of an obſcure Green, and terminate in a Point. From the Center of theſe Branches proceeds another very ſtrait and ſmooth Stem, at the Extremity of which grows a Knob of about twenty four Fruits, round, and of a beautiful Red. Within the Fruit is a kind of Nut, pretty near of the Figure of a Lentil. This Nut includes the Seed of the Plant. It dies and grows again every Year. We know not what Flower it bears; nothing is valuable but its Root, the Virtues of which are wonderful, as has been related. This whole Deſcription ſufficiently ſhews, that this Plant is a kind of Mandrake. See the Univerſal Dictionary of *Trevoux*, under the Word GENSENG.

MANETHO: This Author was an *Egyptian*, and Prieſt of *Heliopolis* in *Egypt*. As his Hiſtory is often quoted by *Joſephus*, it will be neceſſary to give ſome Account of it here. He had written in *Greek* the Hiſtory of the ſeveral Dynaſties, from the Foundation of the *Egyptian* Monarchy to the Time of *Nectanebus*, the laſt King of the *Egyptian* Race, and to the Time that *Darius Ochus* invaded this Countrey, and made himſelf Maſter of it, fifteen Years before the Expedition of *Alexander* the Great againſt the *Perſians*. *Manetho* had the Office of Secretary or Writer to the Temples of *Egypt*; he lived under *Ptolemy Philadelphus*, to whom he dedicated his Work: Therefore he was far from being Cotemporary with the Things he treats of. He admits thirty Dynaſties of one hundred and thirty Generations which have reigned in *Egypt*, from the Beginning of the *Egyptian* Government down to *Nectanebus*. He places in this Succeſſion of Kings, Gods, Demigods, and Men, and aſſigns to each a certain Number of Years, the Amount or Sum of which far exceeds the Number of Years, which are acknowledged by the Books of the *Hebrews*.

'Tis to *Syncellus* that we are obliged for the Abſtract of this antient Hiſtorian, which he has preſerved for us. His Hiſtory was divided into five Parts. The firſt contained the Hiſtory of the Gods; the ſecond that of the Demigods, or Kings of *Egypt*. The third that of the Kings of this Countrey. In the Abridgment which yet remains, we only find the Names of the Princes, and the Years of their Reigns. Nor muſt we imagine that they all reigned ſucceſſively, for they were Princes of different Parts of *Egypt*, and have ſometimes reigned together in the ſeveral Provinces of this Countrey. *Joſephus* [o] in his firſt Book againſt *Appion* makes large Extracts out of this Author, in which he diſtinguiſhes what *Manetho* had taken out of the antient Records of the Temples of *Egypt*, from what he ſays of his own, or what he borrows from the fabulous Reports of the *Egyptians*. He found in the ſacred Monu-

[m] P. *Eugen. Roger*, *Recolet.* Deſcription of the Holy Land in *Quarto*. [n] Herbelot. Bibl. Orient. p. 141. [o] Joſeph. cont. App. l. i. p. 1051.

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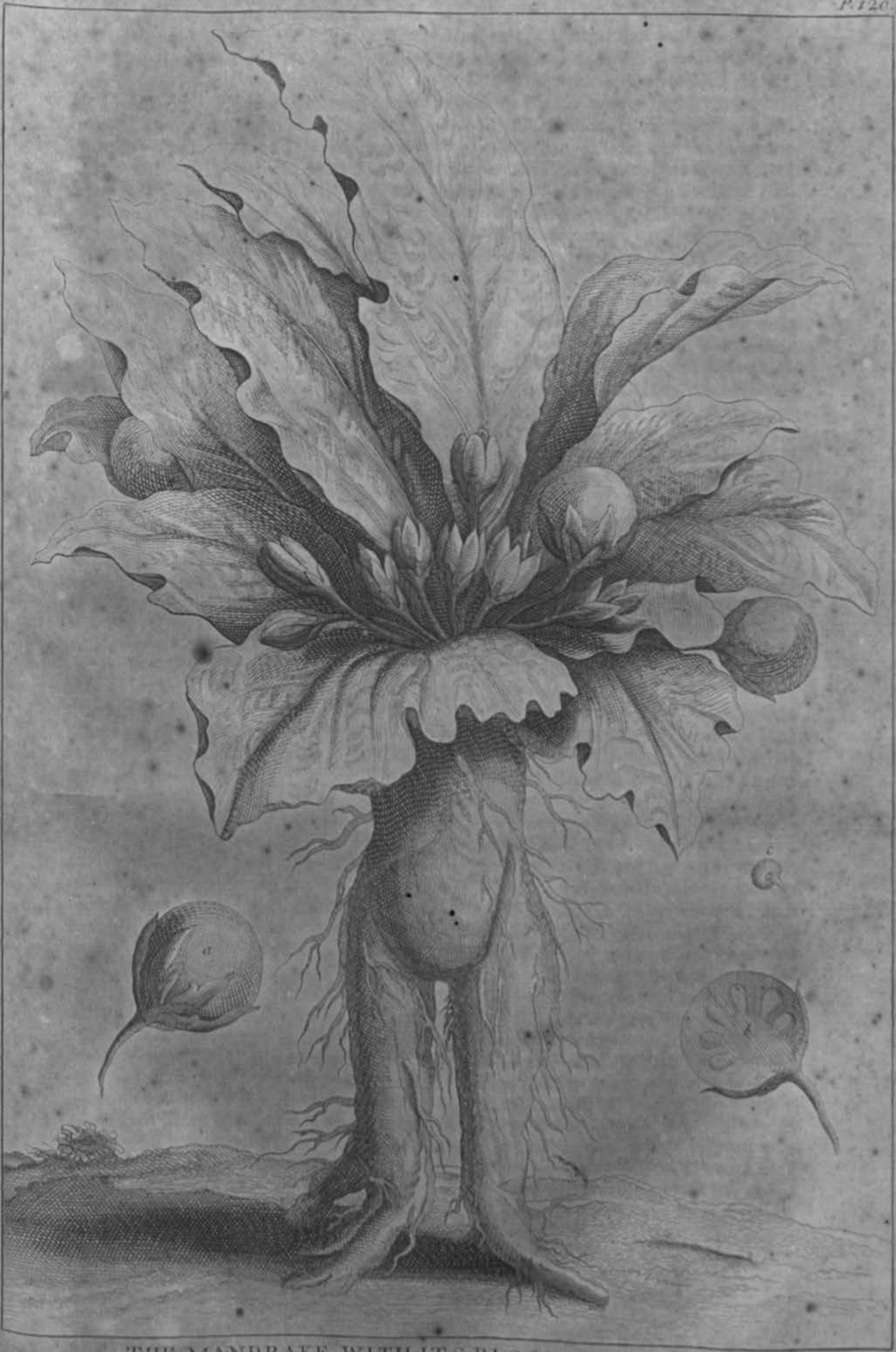
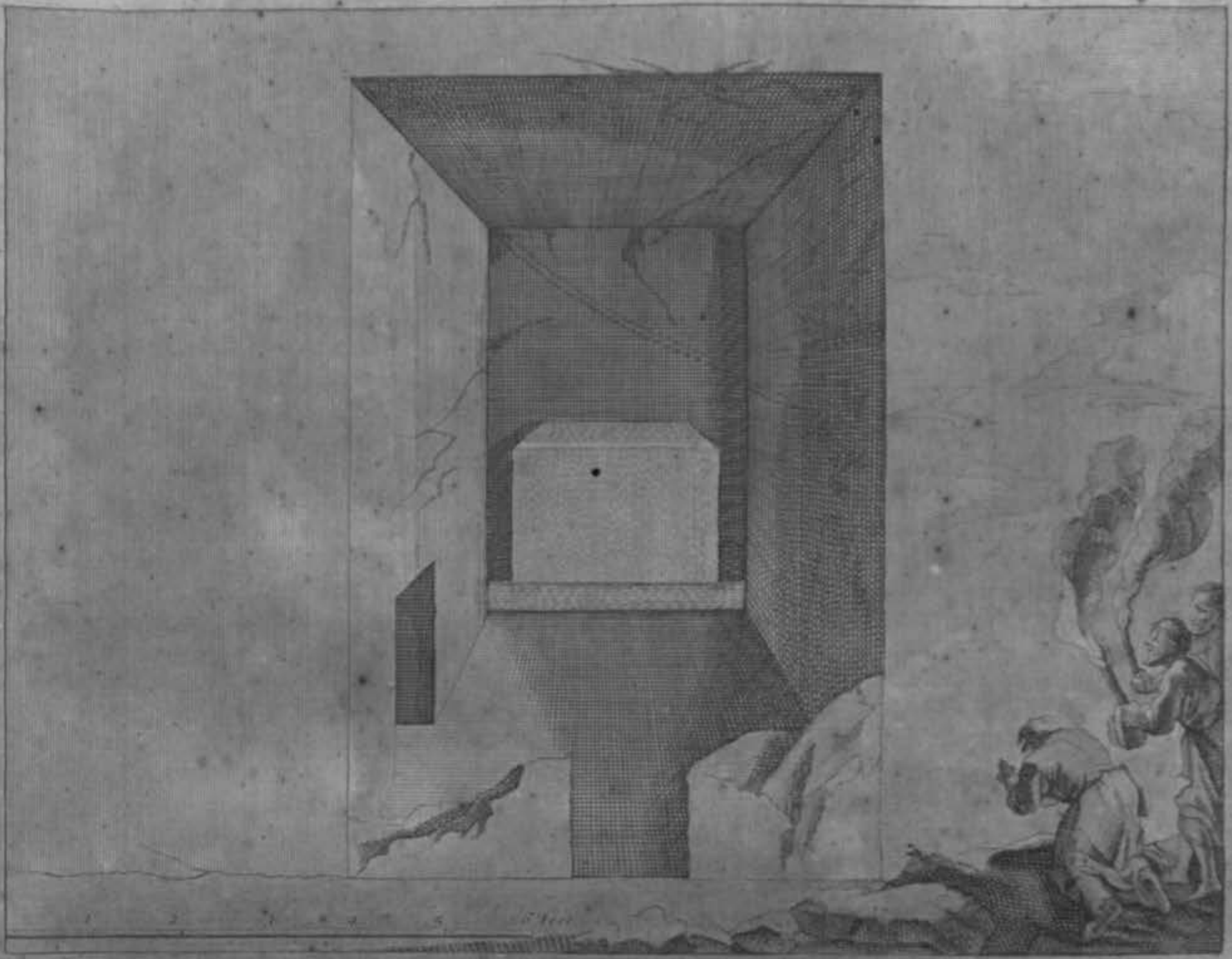



THE MANDRAKE WITH ITS BLOSSOMS AND FRUITS
*represented according to the living Plant, in the French King's Garden.*

*a The Apple of the Mandrake*
*b A Section of the Apple.*
*c The Seed of the Mandrake*



THE BLESSED VIRGIN'S TOMB NEAR JERUSALEM

THE RUINS OF THE TOMBS OF THE KINGS OF ISRAEL AT JERUSALEM,
*according to the accounts of Travellers.*

ments of the Kingdom, that the *Hebrews* had penetrated into *Egypt* with a great Army, and had subdued this Countrey; that being afterwards driven out again, they had made a Conquest of *Judæa*, where they built *Jerusalem*, and its Temple. So far is agreeable to Truth. But what he then adds, that under the Reign of a pretended King called *Amenophis*, they went out of *Egypt* with a Multitude of Lepers among them, and other diseased Persons, with other fabulous Stories; all this deserves no Credit, as having no other Foundation but common Fame and popular Tradition.

MANGER, wherein they laid the Infant *Jesus* just after his Birth. Saint *Luke*
Luke ii. 7. relates, that the Holy Virgin and *Joseph* could not have any Accommodation in the publick Inn wherein they were, and therefore were obliged to take up with a Stable, where the Virgin *Mary* brought forth *Jesus Christ*, and having swaddled him up, she laid him in the Manger. The antient Fathers [p], who speak of the Birth of our Saviour, all concur that he was born in a Cave dug within a Rock. *Justin* [q] and *Eusebius* [r] say, that this Place is not in the City of *Bethlehem*, but in the Countrey, and near to this City. They ought to be better acquainted with this Circumstance than others, because *Justin* was a Native of that Countrey, and *Eusebius* had dwelt there. Saint *Jerom* [s] places this Cave in the Suburbs of the City of *Bethlehem*, towards the South.

MAN-HU, that is, *What's this?* When the *Hebrews* first saw *Manna*, they said to one another, *Man-hu* [t], *what's this?* Or, this is *Manna*. See MANNA.

MANIATH, or *Manahat* [u], called in the *Hebrew Minnith*, *Judg.* xi. 33, 34. *Jephthah* beat the *Ammonites*, and made a great Spoil in their Countrey, from *Aroer* as far as *Maniath*.

MANILIUS, *Titus Manilius* and *Quintus Memmius*, *Roman* Legats, having been sent by the Senate to *Antioch*, writ to the Senate of *Jerusalem*, that they had confirmed all that King *Lycias* had granted them, and that if they had any Thing to represent to 'em, if they would come to 'em at *Antioch*, they would see that Justice should be done them, 2 *Macc.* xi. 34, &c. In the Year of the World 3841, before *Christ* 159, before the Vulgar *Æra* 163.

MANNA. This is generally put for the *Manna*, wherewith the Children of *Israel* were fed in the Wilderness, and of which we shall speak presently. Also in *Baruch*, i. 10. it is used for an Offering called in *Hebrew*, *Mincha*. *Facite manna, & offerte pro peccato.* This is what the Captives of *Babylon* wrote to their Brethren the *Jews* of *Jerusalem*. We send you Money to buy Sacrifices and burnt Offerings. Make Offerings of Bread, Cakes, Meal, Wine, &c. This they call *Manna* in this Place. See OFFERING afterwards.

MANNA. It was the Food of the Children of *Israel*, which God gave them in the Desarts of *Arabia*, during their Continuance there for forty Years, from their eighth Encampment in the Wilderness of *Sin*. *Manna* began to fall on *Friday* Morning, the sixteenth Day of the second Month, Exod. xvi. 14, 14, &c.
which from thence was called *Jiar*, which according to *Usher* was on *Friday* the fifth of *June*. It continued to fall every Day in the Morning, except on the *Sabbath* Day, till after the Passage over *Jordan*, and to the Passover of the fortieth Year from the coming out of *Egypt*. Therefore Manna fell from *Friday* the fifth of *June*, in the Year of the World 2513, to the second Day of the Passover, which was on *Wednesday* the fifth of *May*, in the Year of the World 2553, before *Jesus Christ* 1447 Years, and before the Vulgar *Æra* 1451 Years.

The Manna mentioned by *Moses* was a little Grain, white like Hoarfrost, round, and of the Bigness of Coriander-Seed. It Exod. xvi. 14.
fell every Morning upon the Dew, and Numb. xi. 7.
when the Dew was exhaled by the Heat of the Sun, the Manna appeared alone, lying upon the Rocks or the Sand. It fell Ex. xvi. 5.
every Day, except on the *Sabbath*, and this only about the Camp of the *Israelites*. It fell in so great Quantities during the whole forty Years of their Journey in the Wilderness, that it was sufficient to feed the whole Multitude, of above a Million of Souls; every one of whom gathered the Quantity of an Omer, for his Share every Day, which is about three Quarts of our Measure. It maintained all this Multitude, and yet none of them found any Inconvenience from the constant eating of it. Every *Friday* there fell a double Quantity of it, and though it putrified and bred Exod. xvi. 5.
Maggots when it was kept any other Day, yet on the *Sabbath* it suffered no such Alteration. And the same Manna that was melted by the Heat of the Sun, when it was left in the Field, was of so hard a Consistence when it was brought into the House, that it was used to be beaten in Mortars, and would even endure the Fire, was baked in Pans, made into Paste, and so into Cakes.

Numb. xi.
The Scripture gives to Manna the Name of

[p] Origenes in Cels. l. 1. Athanas. Ambros. in Luc. p. 27. Epiphan. hæres. 51. Nyssen. de sancti Christi natiu. Theodoret. l. viii. de Græc. affect. curatione. [q] Justin. Dialog. p. 304. [r] Euseb. demonstr. l. vii. c. 4. & vita Constantini l. iii. c. 41. [s] Hieronym. Ep. 24. ad Marcell. [t] Exod. xvi. 15. מן הוא Man-hu. [u] Jos. Ant. l. xv. c. 60.

of the Bread of Heaven, and the Food of Angels, whether it would insinuate to us, that the Angels sent and prepared this Food, or that Angels themselves, if they had Need of any Food, could not have any that was more agreeable than Manna was. The Author of the Book of Wisdom says, that Manna so accommodated itself to every one's Taste, that every one found it pleasing to him; and that it included every Thing that was agreeable to the Palate, and fit for good Nourishment; which Expressions some have taken in the literal Sense[x], tho' others understand them figuratively. There are some who think, that it even took the Form of such Things as a Man liked best. *Josephus*[y] understood it in a more simple Manner, saying that those that eat of it found it so delicious, that they desired nothing else; and Saint *Austin* observes[z] very discretely, that the sacred Author only says, Manna had this Quality, to conform itself to the Taste of those that eat it, in Favour of the Children of God: *Ut dulcedinem tuam in filios demonstrares.* And how could the *Israelites* complain, that Manna was nauseous to 'em, if it was always accommodated to their Taste at their own Will?

(Wisdom xvi. 20. Psalm lxxviii. 25. — Wisd. xvi. 20, 21. — Numb. xi. 6.)

And still at this Day there falls Manna in several Places of the World: In *Arabia*, in *Poland*, in *Calabria*, in Mount *Libanus*, in *Dauphine*, and elsewhere. The most common and the most famous is that of *Arabia*, which is a kind of condensed Honey, to be found in the Summer Time upon the Leaves of the Trees, the Herbs, the Rocks, or the Sand of *Arabia Petrea*. It is of the same Figure as *Moses* describes. That which is gathered about Mount *Sinai* is of a very strong Smell, which is communicated to it by the Herbs upon which it falls. It very easily evaporates, insomuch that if thirty Pounds of it were to be kept in an open Vessel, there would hardly ten of it remain at the End of fifteen Days. This *Arabian* Manna is sold in the Apothecaries Shops, at *Grand Cairo* in *Egypt*. *Salmasius* thinks, that the Manna wherewith the *Israelites* were fed in the Wilderness, is the same now to be found in *Arabia*. Several Moderns are of the same Sentiment. 'Tis true that the *Arabian* Manna has a medicinal Quality, which is rather purgative and weakening, than that it affords any Nourishment, or has any strengthening Faculty. But they pretend, that if one makes it habitual, the Stomach might be accustomed to it, as we see People may be brought to such a Diet, as naturally is but little convenient for maintaining of Health. But we ought also to acknowledge, that the Manna spoke of by *Moses* had miraculous Qualities, not to be found in the common Manna, and which probably subsisted no longer than while the *Israelites* were fed with it. Upon this Subject of Manna may be consulted the Dissertations of M. *Saumaise*, *Buxtorf*, and *Bochart*, and our Commentary upon *Exodus*, Chap. xvi. Verse 14, and the following. See also *Altomare's* Treatise of Manna.

The Criticks are divided about the Original of the Word *Manna*. Some think that *Man* is put instead of the *Hebrew* Word *Mah*, which signifies, *What is this?* And that the *Hebrews* then first seeing that new Food which God had sent them, cried to one another, *Man-hu*, instead of *Mah-hu*, *What is this?* Others maintain, that the *Hebrews* very well knew before what *Manna* was, and that seeing it in great Abundance about their Camp; they said to one another, *Man-hu*, *This is Manna.* Mr. *Saumaise*, and some other Moderns, are of this last Opinion. They imagine, that the Manna which God sent the *Israelites* was nothing else but that Fat and thick Dew, which still falls in *Arabia*, which presently condensed, and served for Food to the People. That this is the same Thing as the *wild Honey*, mentioned *Matth.* iii. 4. wherewith *John* the Baptist was fed; and that the Miracle of *Moses* did not consist in the Production of any new Substance, but in the exact and uniform Manner in which the Manna was dispensed by Providence, and in the Quantity of it that fell daily, so as to suffice for the Maintenance of so great a Multitude.

On the contrary the *Hebrews* and Orientals believe, that the Fall of the Manna was wholly miraculous. The *Arabians* call it *The Sugar Plumbs of the Almighty*[a], and the *Jews* are so jealous of this Miracle[b], that they pronounce a Curse against all such as presume to deny the Interposition of a miraculous Power. *Akiba* contends[c], that Manna was produced by the Condensation of the heavenly Light, which became material, and proper for the Nourishment of Man. But *Rabbi Ishmael* rejected this Opinion, and opposed it upon this Principle, that the Scripture calls Manna *the Bread of Angels*. But the Angels, says he, are not nourished by Light become material, but by the Light of God himself. These are some Examples of the

[x] Vide Catacuzen. in Sapien. Salom. Hessel de Eucharist. Saintes. Rep. 7. Bosium. de not. Ecc. l. xiii. c. ult. [y] Joseph. Ant. l. iii. c. 1. [z] Aug. l. ii. Retract. c. 20. Vide & Greg. l. vi. Mor. c. 9. [a] Herbelot. Bibl. Orient. p. 547. [b] Abenezra in Exod. xvi. 15. [c] Vid. Buxtorf. de Manna, c. 2. p. 351.

Notions

Notions that have been formed about Manna.

That which is fold in Apothecaries Shops, and which is commonly called *Manna of Calabria*, is a white and fweetLiquor, which diftils of itfelf, or by Incifion made in the Branches and Leaves or Keys of the Afh-Tree, both common and wild. In the Dog-Days, or a little before, it is only found upon the Afh-Trees, and that only in *Calabria*, and about *Briançon*. 'Tis gathered in the open Sun-fhine, which hardens and dries it. In *July* it comes of its own Accord out of the Tree; in *Auguft* they make an Incifion in the Tree, which then affords a certain Quantity. And in the fame Month, when this has left off to run, there comes out a third Sort, which exfudes out of the nervous Part of the Leaves of the Afh. Manna purges moderately taken in Broth. *Fufchius* fays, that the Countrey People about Mount *Libanus* eat the Manna that is found there, as others would eat Honey.

MANOAH, or *Manue*, Father of *Samfon*, of the Tribe of *Dan*, and of the City of *Zorah*. Upon a Time an Angel of the Lord appearing to the Wife of *Manoah*, and having promifed her a Son; *Manoah*, whether moved by a Fit of Jealoufy [d], or influenced by Sentiments of Gratitude towards this Angel [e], defired of the Lord that he might fee him that had appeared to his Wife, that he might know from him what he fhould do with this Son when born. The Lord heard his Prayer, and the Angel appeared again to his Wife, being then in the Fields. She ran prefently to her Hufband to acquaint him, that the Man fhe had feen before was come again. *Manoah* went to him and afked him, Is it you that fpake to my Wife? When that fhall be accomplifhed that you have foretold us, what muft we do with the Child? He anfwered, let your Wife abftain from every Thing that I have commanded her; let her eat nothing that is unclean, and refrain from Wine and ftrong Drink. *Manoah* faid to the Angel; My Lord, I pray you be pleafed to let us prepare you a Kid. To which the Angel replied, However urgent you may be, I muft not eat any Food; but you may offer it for a Burnt-Sacrifice to the Lord. *Manoah* faid to him, not knowing him to be an Angel, What is your Name, that we may pay you Honour and Acknowledgment, if that fhall happen that you have foretold? He anfwered, Why afk you my Name, which is a Secret [f]?

Judg. xiii. 1, 2, 3, &c.

*Manoah* therefore took the Kid, with the Wine for the Libations; and having put them upon the Fire which he had lighted on a Stone, he obferved with his Wife what would come to pafs. *Jofephus* [g], who is followed by the greateft Part of Commentators, believes that the Angel touched the Flefh with a Rod that he had in his Hand, upon which there came forth a Flame that confumed the Burnt-Sacrifice: Which is a Circumftance not exprefly mentioned in Scripture. As the Smoke began to afcend, the Angel alfo rofe up in the midft of the Flame, and afcended towards Heaven. Then *Manoah* perceived that it was an Angel, and faid to his Wife, we fhall certainly die fince we have feen the Lord. But his Wife anfwered him, If the Lord would have killed us, he would not have conferred fo many Favours upon us; he would not have received our Burnt-Offering, nor would have declared to us the Birth of a Son. This happened in the Year of the World 2848, and *Samfon* was born in 2849, before *Chrift* 1151, and before the Vulgar *Æra* 1155.

MAOCH, Father of *Achifh* King of *Gath*, 1 *Sam.* xxvii. 2.

MAON, a City of the Tribe of *Judah*, in the moft foutherly Parts belonging to this Tribe. *Nabal* the *Carmelite* had great Poffeffions in the Defert of *Maon*, and *David* dwelt for a good while in thefe Quarters, during the Time of *Saul*'s Perfecution. We think *Maon* to be the Capital of the *Meonians*, of whom Mention is made in the *Hebrew* of 1 *Chron.* iv. 40, 41. and 2 *Chron.* xx. 1. The Vulgate in this laft Place reads *Ammonites* inftead of *Maonim*; and in the other Paffage it has *Habitatores*, and the Seventy *Minæos*. The City of *Maon*, which gave Name to the Defart of *Maon*, is probably the fame as *Mænsis*, or *Mænnis* [h], which *Eufebius* places in the Neighbourhood of *Gaza*; and as *Menœum* in the *Codex Theodofianus*, which is near *Beerfheba*, or *Verfabinum Caftrum*. It is called *Minois* in the Subfcriptions of the Council of *Chalcedon*, in the Year 451. See *Cellarius* and *Reland* under *Minois* or *Menois*.

Josh. xv. 55. See also 1 Sam. xxiii. 24, 25. xxv. 2.

MAPSE. *Ptolemy* fpeaks of the City of *Mapfe* in *Idumæa*, to the Weft of *Jordan*. The antient *Notitia Ecclefiaftica* places it in the third *Paleftine*, under the Name of *Mapfe* or *Mapfis*. We know of no City in the Scriptures by this Name, but we read of *Mibfam* Son of *Ifhmael*, who may probably give Occafion to the Name of this Place.

I. MARAH, or *Mara*. This Word fig-

[d] Ita Jofeph. Ant. l. v. c. 10. [e] Ambrof. Ep. lxx. [f] Judg. xiii. 18. למה זה תשאל לשמי והוא פלאי Which may be tranflated, Why do you afk my Name, which is *Pele*? Or, Why do you afk my Name? *And it was admirable*; or elfe, And God is *admirable*. [g] Jofeph. Ant. l. v. c. 10. [h] Eufeb. Onomaftic. voce Μαιῶνα.

nifies

nifies *Bitterness*. When the *Israelites* came out of *Egypt*, being arrived at the Desart of *Etham*, they there found the Waters so bitter, that neither themselves nor their Cattle could drink of it. Therefore they gave the Name of *Mara* or Bitterness, to this Encampment. Then they began to murmur against *Moses*, saying, What shall we drink? And *Moses* praying to the Lord, he shewed him a kind of Wood, which being thrown into the Water, presently made it potable. This Wood was called *Alnah*, according to the Orientals. They believe that it came from *Noah* to *Moses* by Succession; and that *Noah* had preserved it in the Ark. (Exod. xv. 23)

II. MARAH; *Naomi*, after her Return from the Countrey of *Moab*, said to those that called her *Naomi*, which signifies *handsome*; call me rather *Marah*, or Bitterness, because the Lord has overwhelmed me with Trouble and Affliction, *Ruth* i. 20.

MARALAH, or *Merala*, a City of the Tribe of *Zebulun*, *Josh*. xix. 11.

MARAN-ATHA. These Words are *Syriac*, and signify, *The Lord comes*, or *The Lord is come*. 'Twas a Form of Threatning, Cursing, or Anathematizing among the *Jews*. Saint *Paul* pronounces *Anathema Maran-atha* against all those who love not *Jesus Christ*[i]. *Si quis non amat Dominum nostrum Jesum Christum, sit Anathema, Maran-atha*. The greatest Part of the Commentators[k] inform us, that *Maran-atha* is the greatest of all Anathema's among the *Jews*, and equivalent to *Shamatha*, or *Shem-atha*, the Name comes, or the Lord comes: Which is as much as to say, "Mayest thou be devoted to the greatest of Evils, and to the utmost Severity of God's Judgments; may the Lord come quickly to take Vengeance of thy Crimes." But *Selden*[l] and *Lightfoot*[m] maintain, that *Maran-atha* is not to be found in this Sense among the *Rabbins*. *Maran-atha* may well enough be understood in an absolute Sense, Let him that does not love our Lord *Jesus Christ* be *Anathema*. The Lord is come, the *Messiah* has appeared; Evil to whomsoever receives him not. He particularly applies himself to the unbelieving *Jews*. Upon this Head may be consulted, besides the ordinary Commentators, *Selden de Synedriis*, l. i. c. 8. *Lightfoot* in a particular Dissertation upon *Maran-atha*, printed in the first Volume of his Works, *Ultrajecti*, 1699. and in the Dissertations of *Elias Weihemajerus, de Paulino anathematismo, ad* 1 *Cor*. xvi. 22. and of *Johannes Rennerus*, *Maranatha*, in the Collection of Dissertations called *Thesaurus Theologico-philologicus*, Part ii. p. 578, 582, &c.

MARATHE, a Town of *Phœnicia*, beyond and to the North of *Eleutheria*, between *Balanea* and *Antarade*.

MARCELLA. This is the Name that some Authors of small Credit give to the Servant of Saint *Martha*. They pretend that it was she who hearing our Saviour preach, cried out, "Blessed is the Womb that brought thee forth, and the Breasts that gave thee suck." (Luke. xi. 27) 'Tis said, that having followed *Mary* and *Martha* into *Provence*, she died at *Aix*. There is under her Name a Life of *Mary Magdalen*, which is said to have been composed in *Hebrew*, and was translated into *Latin* by *Synther*: But it is a Work of no Authority.

☞ MARCH of the Army of *Israel* about *Jericho*. The taking and Destruction of *Jericho* was not a Conquest, upon the which *Joshua* could assume to himself any great Glory or Reputation. If a General could make an hundred Conquests of this Kind, it would hardly make him be taken for a great Soldier. And if he had done nothing else but this, we might safely affirm, that he only made a Triumph of six Processions, and that at the seventh God was pleased by an Effect of his Omnipotence to give this General and all his People a miraculous Spectacle of a City whose impregnable Walls were overturned by an invisible Hand, in Sight of a whole Army which surrounded its Walls only to be the Spectators of this great Wonder, and afterwards to enter it on all Sides, to exterminate its Inhabitants, and to burn to Ashes the devoted City. (*Observations upon the Overthrow of the Walls of Jericho, for the seven Days March of the Israelites about this City, Josh. vi.*)

It cannot be doubted but that the Army of *Israel*, led by a Captain of such Experience, marched about *Jericho* in very great Order, in two or three surrounding or circular Columns, with some Space between them, because of the great Number of Troops, and to be sure out of Reach of the Enemies Arrows. *Joshua* follows, accompanied by the Elders; afterwards came the Ark carried by the *Levites*, and preceded by the Priests, who sounded the seven Trumpets. The Ark was guarded by the *Levites*, who encompassed it under Arms. The Residue of the People brought up the Rear, and closed the March.

*Masius* maintains[o], that in this March

[i] 1 Cor. xvi. 22, מרנ אתה. [k] Grot. ad 1 Cor. xvi. 22. & ad Luc. vi. 22. Drus. ad Johan. ix. 22. Hieronym. Ep. 137. Chrysost. Theodoret. Theophyl. in 1 Cor. xv. 22. [l] Seld. de Synedr. l. i. c. 8. [m] Lightfoot Dissert. singul. de Maranatha. [o] Andreas Masius in lib. Josua.

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the Army was ranged in the same Order as when it marched in the Wilderness, and with all the Parts of the Tabernacle. I am apt to think it marched in the same Order as was observed in the Desert, but to say that it was accompanied by the Tabernacle and all its Utensils, is what the Scripture says nothing of, and what is not at all probable. For the Army returned every Day after its March into the Camp, where no doubt a Detachment was left, to guard the Tabernacle, &c.

The Command given by *Joshua* to all the People, not to make any Noise or Cry, but to observe a profound Silence for the first six Days, is a Thing not very difficult to account for. Yet the Commentators have said nothing of it, which I wonder at, that they should not think it deserved to be taken Notice of, though it seems to me to be well worth the Trouble. This then is the Reason of it, and *Joshua* was sensible of it. Had the People been accustomed to make Shouts and Cries, and to turn themselves towards the City, the greatest Part of 'em might have been less attentive to turn their Eyes towards the City when the general Cry was made, to observe the miraculous and surprizing Fall of the Walls of the City. *Joshua* knew well, that the seventh Day was to determine the Fate of the City, but it does not appear that the People were informed of it. From whence I make this Conjecture, that the Cry or Shouting which the *Israelites* had Orders to make, after a Silence of six Days, when the Trumpets were to sound with a longer and stronger Blast, was appointed to make them turn their Faces at that Moment towards the Walls, that they might behold the Downfall of that unhappy City.

The Scripture does not inform us what were the particular Crimes, that drew down this Vengeance upon the Heads of the miserable Inhabitants. But they must necessarily have been very great, since we are told, that *the City shall be accursed, even it and all that are therein, to the Lord; only Rahab the Harlot shall live, she and all that are with her in the House, because she hid the Messengers that we sent.* (Josh. vi. 17.) This proves that the People of this City had made themselves obnoxious to a greater Degree of Punishment than the other Inhabitants of the Land of *Canaan*, since it was entirely devoted and anathematized by the Lord, (Deut. vii. 1, 2.) who commanded the utter Destruction of *Jericho*, and that every Thing therein should be put to the Sword; to kill every living Thing thereof, even the very Animals, to burn up every Thing else, and preserve nothing of the Booty, but only such valuable Metals as were to be consecrated to the Lord: Whereas at other Times they were used to preserve the Plunder and the Cities of the Land of *Canaan*.

☞ MARCHES and Encampments of the *Israelites* in the Wilderness. (*Observations upon the Marches and Encampments of the Israelites in the Desert*, Numb. x.) When *Moses* relates the several Marches and the different Encampments of the Children of *Israel* in the Desert, we are not to imagine it was always in dry barren Places, without Water, without Pasture, without Trees or Culture, and lastly that they were Places intirely uninhabited, and utterly abandoned. 'Tis true indeed that such sometimes they found, and were constrained to abide in them; but God there exerted his infinite Power, in the Miracles that he performed in their Favour, in Order to retain them in Submission and Duty. However it appears, that always almost *Moses* took Care to encamp in inhabited Places, which were not very far from Cities or Villages, whose Territory was cultivated, and might furnish Subsistence for his People. I make this Observation, that no one should imagine from the Word Desart or Wilderness, if literally understood, that this vast Multitude of People always marched through such Sort of Places, and that they were always fed by a perpetual Miracle, such as the Manna, and afterwards the Quails, which grew uneasy to those who were cloyed with always eating the same Food. How many other Prodigies were required to provide for so great a Multitude what was necessary for their Support, for their Carriages and other Things, which an Army cannot subsist without, but must be exposed to the utmost Danger? *Moses* acquaints us with nothing of all this: But when I observe that a People, who came almost naked and without Arms out of *Egypt*, that after their Passage through the Red-Sea, they should want nothing in the Wilderness, I find Reason to be surprized. If they lived upon Plunder and Pillage, they must have passed through Countries that were able to furnish them abundantly with such Things as were necessary for the Maintenance and Support of such a Multitude. But what I am most surprized at is, that *Moses* was able to discipline his People in such Manner, that he made them excellent Soldiers, taught them to march, encamp, and to fight with so much Skill, that I can see nothing that is more to be admired.

The Partizans of Antiquity, I mean those who admire none but the *Greeks* and *Romans* in the Art of War, think that none can go beyond them in military Discipline; I should be ready to admit what they contend for, if by Discipline they mean only

what belongs to the Art of forming and training up good Soldiers; but to believe that they were the first that marched, encamped, and fought in the strictest Order and Method, this would be to impose on themselves very grosly. Yet for all this the greatest Part of learned Men, not to say all of them, are ready to assure us, that except the *Greeks* and *Romans*, all other Nations were without Discipline, without Science, and very ignorant in the Art of War.

We have no Books more antient than those of *Moses*; yet this does not prove, that in Relation to the Motions and Encampments of Armies, and the Art of marshalling them, and leading them to Battle, that the *Hebrews* were the first Authors and Inventors of so sublime and difficult a Science, as is that of War. I am thoroughly persuaded, that we must not expect to find its Original in *Moses*, but that it must be presumed that he had learned it from the *Egyptians*, whom he had seen put it in Practice; and of this I make no Doubt, whatever Mr. *Basnage* may say to the contrary[q]. *If we attend never so little*, says he, *to the Laws of* Moses, *and consider without Prejudice what it contains, it cannot be denied that Policy and the Art of Government derive their Original from this divine Law. But further*, says he, *I believe the Art Military also proceeds nearly from the same Source. This would be easily proved if the Time would allow me*, &c. With all the Respect that is due to so learned a Man, I must take the Liberty to affirm, that were he now alive he would find it a hard Task to prove what he has ventured to assert, and what the Scripture does not once mention. Are we not assured that *Egypt* was then a great and flourishing Kingdom, where Politicks and the Art of Government, to keep the People in good Order, and to secure them from any Enterprizes of their Neighbours, were studied and well understood by their Governours? Does not the Scripture tell us expresly, that
Exod. xiv. 6, 9. *Pharaoh* marched against the *Israelites* at the Head of a powerful Army, composed of Infantry, Cavalry, and a great Number of Chariots of War? These formidable Preparations shew plainly enough, that we must not by any Means place the Origine of this Art in the great Lawgiver, that it was well known by the *Egyptians*, and that we must not even seek for the Invention of Chariots of War from them, since the Scripture speaks of it as a Thing then well known. Besides, did not *Moses* meet with Enemies upon his Rout, which gave Opposition to his Passage, and even attacked him with all the Art and Method which were practised in those Times? And on several Occasions he found himself in such perplexing Circumstances by their Means, that Miracles became needful to extricate him, and to prevent the intire Rout and Overthrow of his whole Army.

This great Legislator is very succinct in the Description of his Marches. He has not confined himself to set down all of 'em, much less his Encampments, except those only which were observable for producing some notable Events. And to say the Truth, he could never have finished his History, if he had obliged himself to take Notice of every Thing, since it took up thirty nine Years in passing through but a small Space of Ground, by infinite Turnings and Windings, which much lengthened his Marches, and multiplied his Encampments, and by the long Aboad he made in some of his Camps, where sometimes he spent whole Years. To this we may add those Obstacles he met with on his Way, which contributed not a little to make his People warlike, and by making Conquests, prepared them for waging Wars by War itself, to settle them in the Land of Promise, and to secure the Possession of it to them and their Children, especially by what his Successor also contributed to it. For this Favourite of the Lord did not himself see this wished-for Land, except at a Distance; the Conquest of it was reserved for *Joshua*, who was a great, skilful, wise, and courageous General. For this Reason God made Choice of him to be *Moses's* Successor; and this may be a useful Lesson to Princes, and to such who have the Province of governing a Nation, that the Strength, Power, and Prosperity of a State consists in the Choice of brave and able Ministers, who are to have the Execution and Management of Affairs, whether Civil or Military.

We see every where in Scripture, and this is a Thing too remarkable not to give our Attention to it, that God has always chosen Men of great Courage and great Virtue, to humble the Pride of Princes, when too long a Course of Prosperity has tempted them to undertake unjust Enterprizes, and plunged them into enormous Vices; or to correct the Vices of their People, or lastly to raise up one on the Ruine of another. *Moses* was not chosen of God for the Conquest of the Land of Promise, and for the Punishment of the Crimes of its Inhabitants; he was only appointed to be the Conductor of his People, and the Dispenser of his Laws, without giving him the Qualities that were necessary for a great

[q] Republick of the *Hebrews*, Tom. ii. p. 356.

Commander, as may be judged from his Conduct. For God's Design was not to make him a Man of Blood; he intended to take him into his Bosom with pure Hands and without Blemish.

But to return to our present Subject. The Antients so closely adhered to their Maxime, not to relate any Thing but the Substance and Gross of Things, that they give us but little Light into some Practices and Usages, which would be very satisfactory to know. Not one of 'em have given us a compleat and circumstantial Account of the Marching and Encampment of Armies, by which we may know their Order and Method. Are the Moderns without this Defect? We must not therefore wonder, that the sacred Authors have neglected this Kind of Things; yet however in several Passages of Scripture I seem to collect the Order of the *Hebrew* Marches, and their Discipline in their Encampments and Decampments; they made Use of Trumpets, to the different Sounds of which they were accustomed, and which intimated the Times of preparing themselves, of packing up their Baggage, of attending at their Standards, and of marching. If they made Use of this Method for their Decampments, they did the same also for their several military Functions, when to fight and when to retreat. See the fourth Chapter of *Numbers*, where it may be seen how they took down the Tabernacle, and in what Order the *Levites* marched who carried it.

It can by no Means be doubted, but that the *Hebrews* marched with a great deal of Order. They had the Pillar of Clouds in their Front, which served them for many Purposes. For besides its being a sensible Signal of the Presence of the Lord, it was bright and luminous in the Night-Time, to give them Light during the Season of Darkness, and by Day it was dark and thick, to defend them from the excessive Heats of the Desarts of *Arabia*, through which they were to march. Also by its Motions it gave them Notice when to encamp or to decamp. For when it stopped they encamped, they set up the Tabernacle; when it moved on, they took it down, and packed it up, they put it upon its Carriages, and marched in Order. Their Marches were not much different from ours, and indeed the Thing cannot be otherwise. It is the Opinion of the *Rabbins*, that they marched in the same Order that they encamped; and this perhaps is the only Opinion in which they seem to me to have Reason on their Side. They marched in several Columns, according to the Nature of the Places, they opened Ways a-cross the Plains, that they might march in a greater Number of Columns, each Tribe to the Post that was assigned it; so that their Army arrived at their Camp without any Confusion.

Numb. ix. 15, 16, 17. x. 34, 35. Exod. xl. 34, 35.

The heavy and light Baggage marched separately, that it might not encumber the March. The Tribes of *Dan*, *Asher*, and *Naphthali*, brought up the Rear, and covered the March of one Body of the People, that is, the Stragglers, the Sick, the Feeble, the old Men, Women, and Children. This was their Post, because of the slow March that the Rear-Band is forced to make, more or less according as the Way is in Length, and according to the Number of Columns, in which an Army is obliged to march.

Mr. *Basnage* pretends, that this great Army commonly made but a March of a League in a Day and an half. He takes an Estimate from what the Scripture says, that the *Israelites* parted from *Sinai*, and came in three Days to *Kibrothavah*, to the Graves of Lust, the Distance of which places it not above two Leagues. This learned Man must allow me to answer, that this does not prove that the Army always marched so slowly as he affirms; perhaps it was obliged to go through some Passes in the Mountains, where they could only march in File. For in an open Countrey, an Army of six hundred thousand Men may march three or four Leagues a-day, and even a good deal more.

Numb. xi. 3, 4.

The Order of the March given us by the same Author, is very apposite to convince us, that an Army of six hundred thousand Men may very well march four Leagues in one Day. To speak the Truth, I think his Notion to be pretty imaginary; for the Scripture does not say that this Army marched with several Bodies in Front, by double Lines, with Intervals between these Bodies; and those that followed over against the Intervals of those which preceded them, as he supposes to have been the Case. They marched in Columns, as may be very probably concluded, and in the most open Plains they always marched in Columns to a great Number, except they were approaching towards an Enemy. And when it was perceived they approached near an Enemy, they marched in Order of Battle, when the Ground would allow them. Such was the March of *Cyrus* against *Cræsus* in the Plain of *Tymbraia*.

As to their Marches in hilly Countries, they opened several Routs upon the Eminencies; and in the Valleys, which let into other Valleys, and into Plains. They practised the same Thing in close Countries, marching always in great Order, and with all the Caution imaginable.

I know nothing more to be admired than their Method in their Encampments; and in

in the Form of their Camps I observe a wonderful Art. It seems probable that the *Greeks* have imitated them as to their Encampments, and the *Romans* have followed the *Greeks*. But the Camps of the *Romans* were still nearer those of the *Jews*, for I can perceive no Difference. Both of 'em used to fortify their Camps with an Intrenchment, with a Ditch, and a Palisade. See the Camp of the *Israelites*, which we have caused to be engraved under the Article TRIBE.

*A particular Explication of the March of the* Israelites *in the Desert.*

1. The Column of Clouds that marched before the Army of *Israel*.
2. The Ark inclosed in its Covering, and carried by the *Levites*.
3. *Moses* and *Aaron* conducting the Ark.
4. The Priests, *Levites*, and Elders, accompanying the Ark.
5. *Judah* in the Front of the Army, having under him *Issachar* and *Zebulun*.
6. The Tribe of *Issachar*, whose Post was at the right Hand of *Judah*.
7. The Tribe of *Zebulun* marching at the left Hand of the Tribe of *Judah*.
8. The Cattle and Baggage belonging to the first Corps of the Army.
9. The Chariots presented by the Heads of the twelve Tribes, upon which were loaded the Curtains, the Boards of the Tabernacle, &c.
10. The right Wing, and left Wing, that covered the Baggage belonging to the first Corps.
11. The *Gershonites* and *Merarites*, who carried the other Pieces of the Tabernacle, and who relieved each other from Time to Time.
12. *Reuben* at the Head of the second Body of the Army, having *Simeon* and *Gad* under him.
13. The Tribe of *Simeon* at the right Hand of *Reuben*.
14. The Tribe of *Gad* on the left Hand.
15. The Baggage of the second Corps, ranged behind the Tribes to which it belonged.
16. The Wings that covered the Baggage of the second Corps.
17. The *Cohathites* who carried the sacred Utensils of the Tabernacle well packed up.
18. A void Space shewing the Place of the Ark, when it marched in the Middle of the Army. *Moses*, *Aaron*, the Priests, Levites, and Elders always went along with it.
19. Several Plattoons of *Cohathites* marching in good Order, and carrying the sacred Utensils by Turns.
20. *Ephraim* at the Head of the third Body of the Army, having *Manasseh* and *Benjamin* under its Conduct.
21. *Manasseh* at the right Hand of *Ephraim*.
22. *Benjamin* at the left.
23. The Baggage of this third Body.
24. The Wings that covered the Baggage of the third Corps.
25. The Tribe of *Dan*, with *Asher* and *Nephthali* under its Command.
26. *Asher* to the right Hand of *Dan*.
27. *Nephthali* to the left.
28. The Baggage of this fourth Corps.
29. The Wings that covered this Baggage.
30. A Body of the Aged, Sick, Feeble, Women, Children, and such others as could not march with the Army.
31. Strangers in the Rear of the Army.

MARCUS ANTONIUS JULIANUS, Superintendant of *Judæa*, in the Year of *Christ* 70. He was present at the Siege of *Jerusalem*, and was one of those that advised the intire Destruction of it, and even of the Temple, for Fear the *Jews* might again revolt[r]. *Minutius Fœlix*[s] refers the Pagans to *Josephus* and to *Antonius Julianus*, to be convinced, that the *Jews* were destroyed for this Reason alone, because they had forsaken their God; and that they had suffered no other Misfortunes, than what had been foretold them they should suffer, if they persisted in their Disobedience. This is perhaps the same *Marc Anthony Julian* mentioned by *Josephus*.

MARDOCEMPADUS, King of *Babylon*; the same as MERODACH-BALADAN. See it.

MAREON. This is the Name of the City that the *Greeks* call *Samaria*, says *Josephus Antiq.* l. viii. c. 7. p. 285. a. Compare *Joshua* xii. 20. where it is called *Shimron-meron*, or *Shomeron-maron*.

I. MARESHA, or *Maresa*, Son of *Laadah*; or perhaps *Laadah* is called the Father of *Maresha*, because he peopled this City, and his Family dwelt in it, 1 *Chron.* iv. 21.

II. MARESHAH, or *Marissa*, a City of the Tribe of *Judah*[t]. 'Tis also called *Moresheth* and *Morasthi*. The Prophet *Micah* was a Native of this City; and in the Time of *Eusebius* it was forsaken, being two Miles from *Eleutheropolis*. 'Twas near *Mareshah*, in the Vale of *Zephathah*, that the famous Battle was fought between *Asa* King of *Judah*, and *Zerah* King of *Chus*,

[r] Joseph. de Bello. l. vi. c. 24. [s] Minut. Felix. Apol. p. 27. [t] Josh. xv. 44. 2 *Chron.* xiv. 9. Mic. i. 15. Joseph. Antiq. l. viii. c. 3, 6.

in

THE ORDER AND MARCH OF THE ISRAELITES IN THE WILDERNESS. Numb.ch.II.

in which *Asa* obtained the Victory against an Army of a Million of Men, which he put to Flight, and pursued as far as *Gerar*[u]. In 1 *Macc.* v. 66. is read *Samaria* instead of *Marissa*. In the latter Times of the *Jewish* Commonwealth, *Mareshah* was given to *Idumæa*[x], as also several others of the southerly Cities of *Judah*. It was peopled by the *Jews*, and their Allies, in the Time of *John Hyrcanus*[y]. King *Alexander Jannæus* took it from the *Arabians*[z]. *Pompey* restored it to its first Inhabitants[a]. *Gabinius* rebuilt it[b], and lastly the *Parthians* destroyed it in the War of *Antigonus* against *Herod*[c].

I. MARIAMNE. Daughter of *Alexander*, Son of King *Aristobulus*, and of *Alexandra*, Daughter of *Hyrcanus* High-Priest of the *Jews*, was the finest Princess of her Age. She married *Herod* the Great[d], by whom she had two Sons *Alexander* and *Aristobulus*, and two Daughters, *Salampso* and *Cypros*; and besides these a Son called *Herod*, that died young, during his Studies at *Rome*. We have already given the History of *Mariamne*, under the Articles of *Herod* the Great, *Alexander* her Son, and *Alexandra* her Mother. We shall but just touch upon it here, by Way of Abridgment. *Herod* had an excessive Fondness for *Mariamne*, but she made but small Returns to his Passion. Nay, she began to hate him, after he had put to Death *Aristobulus* her Brother, to whom he had given the High-Priesthood but a Year before[e]. *Mariamne* shewed her Aversion to him openly enough, but overcome by his Passion for her, he could never resolve upon parting with her.

After the Victory that *Augustus* obtained over *Marc Anthony*[f], *Herod* who had always been of *Antony*'s Party, and who had sent Succours to him against *Augustus*, was forced to have Recourse to *Augustus*'s Clemency. When he left *Jerusalem*, he gave secret Orders to *Josephus* and *Sohemus*, whom he left to govern in his Absence, that if they should hear of any Misfortune to befal him in his Journey, they should put *Mariamne* to Death, and her Mother *Alexandra*[g]. *Mariamne* having cunningly got this Secret out of *Sohemus*, conceived an implacable Hatred against *Herod*; and at his Return, instead of answering his Caresses, she repelled him from her, and reproached him with his Inhumanity. At length she became so importunate, that *Herod* could no longer bear with her Contempt; being otherwise exasperated by the ill Reports that were made continually of *Mariamne*, and by the Accusations of *Salome*, *Herod*'s Sister, and sworn Enemy of *Mariamne*, who suborned a Cupbearer of the Kings to depose, that *Mariamne* had solicited him to give a Potion to the King, on Pretence to make her be more beloved by him.

*Herod* having put one of *Mariamne*'s Eunuchs to the Torture, whom he knew to be very faithful to her; could get nothing out of him as to the Potion or Poison; but overcome by the Force of the Torture he confessed, that his Mistress's Hatred for the King proceeded only from what she had learned from *Sohemus*. Then *Herod* being in a Rage, and believing that *Mariamne* could never have got this Secret out of *Sohemus*, if there had not been other Correspondence between them, immediately caused *Sohemus* to be seized, and led away to Punishment. After this he called his Friends together, and accused the Queen to them in such bitter Terms, that they easily perceived he desired to have her condemned to Death. This therefore they did unanimously, and *Mariamne*[h] walked to her Execution with such an Air of Grandeur and Intrepidity, as astonished all that saw her[i]. After her Death *Herod*'s Affection for her renewed again, and became stronger than ever. Often he called her by her Name, as if she was still living. He bewailed her in a Manner little agreeing to his high Station, and whatever he did to endeavour to divert himself, he could never get her out of his Mind. He was even compelled to relinquish the Care of his Affairs, and delivered himself up so to his Grief, that sometimes he ordered his Attendants to call *Mariamne*, as if she had been still alive. *Josephus*[k] mentions a Tower that *Herod* built in *Jerusalem*, to which he gave the Name of *Mariamne*. 'Twas the finest and best adorned of all that he built. It was fifty five Cubits high, and had a square Base of twenty Cubits wide.

II. MARIAMNE. Daughter of the High-Priest *Simon*, and Wife of *Herod* the Great[l]. She had a Son by him called *Herod-Philip*, who married for his first Wife the famous *Herodias*, who afterwards

[u] 2 Chron. xiv. 10, 11, 12, &c. In the Year of the World 3063, before *Christ* 937, before the Vulgar *Æra* 941. [x] Joseph. Antiq. l. xiii. c. 17. [y] Antiq. l. xiii. c. 18. p. 452. [z] Antiq. l. xiv. c. 2. 469. [a] Antiq. l. xiv. c. 8. p. 473. [b] Antiq. l. xiv. c. 10. E. [c] Antiq. l. xiv. c. 27. [d] Year of the World 3966, before *Christ* 34 Years, before the Vulgar *Æra* 38 Years. [e] Year of the World 3970, before *Christ* 30 Years, before the Vulgar *Æra* 34. [f] Year of the World 3974, before *Christ* 26, before the Vulgar *Æra* 30. [g] Antiq. l. xv. c. 9, 11, &c. [h] Joseph. Antiq. l. xv. c. 11. [i] Year of the World 3976, before *Christ* 24, before the Vulgar *Æra* 28. [k] Joseph. de Bello, l. vi. c. 6. seu 19. p. 914. G. 915. a. [l] Antiq. l. xv. c. 12. p. 537. c. d.

Mark vi. 17, &c. Matth. xiv. 3, &c. took for her Husband *Herod Antipas*, who put to Death *John* the Baptist.

There are several other Persons mentioned by *Josephus* by the Name of *Mariamne*, who not being known to Scripture, do not belong to our Design. The Universal Dictionaries and *Josephus* may be consulted in this particular. This Author gives the Name of *Mariamne* to *Miriam*, Sister of *Moses*, which see in its Place.

I. MARK. Saint *Mark* the Evangelist, according to *Papias*[m], Saint *Irenæus*[n], and the greatest Part of both Ancients and Moderns, was the Disciple and Interpreter of Saint *Peter*; and several Ancients[o] believe, that 'tis him of whom Saint *Peter* speaks in his first Epistle[p], and whom he calls his Son in the Spirit, probably because he had converted him. 'Tis thought he was of the Number of the Seventy Disciples, before he put himself in the Retinue of the chief of the Apostles. But some of the Fathers[q] add this Particular, that Saint *Mark* was one of those who forsook our Saviour, when he had heard him say those Words, *John* vi. 55. *Verily verily I say unto you, except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.* But after Saint *Peter* had brought him back again to the Faith, he continued stedfast in it, always joining himself to this Apostle, and went to *Rome* with him, where he writ his Gospel.

Some have not distinguished him from *John Mark*, mentioned in the Acts of the Apostles, and in the Epistles of Saint *Paul*; but this Notion is now almost intirely given up. Others maintain, that Saint *Mark* was of the Race of the Priests, and wore their Bonnet. This is affirmed by the anonymous Author of his Acts. 'Tis also said that he was Nephew to Saint *Peter*, being the Son of one of his Sisters[r]. This Apostle going to *Rome* about the Year of *Christ* 44, Saint *Mark* accompanied him thither, where he writ his Gospel[s], at the Request of the Brethren, who desired that he would give them in Writing what he had learned from Saint *Peter* by Word of Mouth. When this Apostle was acquainted with what his Disciple had done, he commended and approved his Undertaking, and gave out his Gospel to be read in Churches as an authentick Work. *Tertullian*[t] ascribes this Gospel to Saint *Peter*, and the Author of the Synopsis imputed to Saint *Athanasius* will have this Gospel to be dictated to Saint *Mark* by Saint *Peter*. *Eutychius*, Patriarch of *Alexandria* asserts, that Saint *Peter* writ it himself; and some mentioned by Saint *Chrysostom*[u] were of Opinion, that Saint *Mark* writ it in *Egypt*. Others affirm that he writ it after Saint *Peter*'s Death. All these different Sentiments are enough to prove, that the Circumstances of Time and Place are uncertain, when and where Saint *Mark* composed his Gospel.

Men are as much divided as to the Language in which it was writ, some saying it was composed in *Greek*, and others in *Latin*. The Ancients, and most of the Moderns, stand up for the *Greek*, which still at this Day passes for the Original of Saint *Mark*. But some Manuscript *Greek* Copies of this Gospel insinuate, that it was writ in *Latin*. The *Syriac* and *Arabic* concur in this also. It should seem probable, that writing it at *Rome*, and for the Use of the *Romans*, he might write it in their Language. *Baronius*[x] and *Selden*[y] have declared themselves of this Opinion, which however has but few Followers. They shew at *Venice* some loose Sheets, which they pretend to be the Original in Saint *Mark*'s own Hand. If this were certain, and the Manuscript could be read, it would be an infallible Argument for deciding this Dispute: But it is doubted whether this be Saint *Mark*'s Original Writing, and it is so worn out by its Antiquity, that scarce one Letter can be made out. The last Author that has mentioned it, as I know of, is F. *Montfaucon*[z]. He affirms that it is writ in *Latin*, and owns that he never saw so ancient a Manuscript. It is written upon *Egyptian* Paper, much thinner and finer than what is to be seen in several Places. Father *Montfaucon* thinks[a], that it may be fairly supposed to be at least of the fourth Century. In 1564 it was put into a Cave, in Marsh-ground, the Roof of which was lower than the neighbouring Sea. So that the Water perpetually drops upon those, who have the Curiosity to go thither. It was legible when it was deposited there, in 1564. An Author that had seen it before him, believed that he had observed *Greek* Characters in it. Our Preface to Saint *Mark*'s Gospel may be consulted.

Several of the Moderns[b] think, that Saint *Mark* was sent by Saint *Peter* from *Rome* to *Aquileia*, where he continued two

[m] Papias apud Euseb. l. ii. c. 14. Hist. Eccl. [n] Iren. l. iii. c. 1. [o] Origen. apud Euseb. l. vi. cap. 26. Hist. Eccl. Hieronym. in Catalogo. Theophyl. in Marc. [p] 1 Petr. v. 13. Marcus my Son. [q] Origen. de recta in Deum fide Dorotheus in Synopsi. Procop. Diacon. apud Bolland. 25 April. [r] Niceph. Callist. l. ii. c. 43. [s] Clem. Alex. apud Euseb. Hist. Eccl. l. ii. c. 15. Epiphan. hæres. 51. Nazian. car. 34. & orat. 25. Hieron. de viris Illust. &c. [t] Tertull. l. iv. cont. Marcion. [u] Chrys. Homil. i. in Matt. l. 3. [x] Baron. Annal. an. 45. art. 41. [y] Selden. Not. in Eutychii origines. Alexand. p. 151. [z] De Montfaucon, Iter. Italic. c. 4. p. 55. & seq. [a] D. Montfaucon, Antiq. expliq. l. x ii. [b] Vide Bolland. 25 April. p. 345, 347.

Years

Years and a half, and founded a Church; but this Fact has no Proofs from Antiquity. 'Tis thought[c], that it was in the Year of *Christ* 49, which was the ninth of the Emperor *Claudius*, that the *Jews* being driven out of *Rome*, Saint *Peter* and Saint *Mark* were obliged to retire from thence also. Saint *Peter* sent Saint *Mark* into *Egypt*, there to preach the Gospel. He first went down to *Cyrene* in *Pentapolis*, where he made many Converts. From thence he went to *Alexandria*, where he converted *Anienus*, whom he ordained first Bishop of this City. The Number of *Christians* there increased exceedingly, and they lived in so exemplary a Manner, that in the Judgment of several[d], *Philo* the *Jew*[e] was willing to give the Honour of it to his own Nation, by describing the Manner of Life of the primitive *Christians*, under the Name of *Therapeutes*. See THERAPEUTES.

The Number of *Christians* increasing every Day, the Pagans opposed themselves to Saint *Mark*, who was come to overthrow the Worship of their Gods. He thought it prudent to withdraw, and let the Tempest blow over. He returned to *Cyrene*, where he continued two Years longer; after which he came back to *Alexandria*. There he beheld with Joy, that the Faithful were increased in Faith and Grace, as well as in Number, and then he departed again. Probably he went to *Rome*, if it be true as is affirmed by the *Chronicon Alexandrinum*, that there he was present at the Death of Saint *Peter* and Saint *Paul*, in the Year of *Christ* 66. Thence he returned to *Alexandria*, where the Pagans provoked by the great Number of Miracles performed by him, and by the Reproaches made them by the *Christians* on Account of their Idols, sought after him to put him to Death. God concealed him for some Time, but afterwards they found him celebrating the Holy Communion. 'Twas on the Lord's Day, the 24th of *April*, in the Year of *Christ* 68. They put a Rope about his Neck, and drew him along the whole Day, saying, they must lead this Ox to *Bucoles*, which was a Place near the Sea, full of Rocks and Precipices. At Evening they put him into Prison, where in the Night he had two Visions. One of an Angel, assuring him that his Name was written in the Book of Life; and another of our Saviour, to give him Peace and Tranquillity of Mind. The Day following the Infidels began again to drag him through the Streets, till he gave up his Soul to God, *April* the 25th, in the Year of *Christ* 68. Several[f] have said, that he ended his Life by Fire, probably they burnt his Body after his Death.

Several antient Hereticks, as Saint *Irenæus*[g] reports, received only the Gospel of Saint *Mark*. Others among the Catholicks rejected the twelve last Verses of this Gospel[h], beginning at Verse 9. *Now when Jesus was risen early*, &c. Probably because it appeared, that in one Place Saint *Mark* was too opposite to Saint *Matthew*, and related Circumstances in this latter Part contrary to the other Evangelists. The ancient Fathers, the old oriental Versions, and almost all the old Copies, whether printed or Manuscript, *Greek* or *Latin*, read these twelve last Verses, and acknowledge them as genuine; as well as all the rest of Saint *Mark*'s Gospel.

As far as may be judged by comparing the Gospels of Saint *Mark* and Saint *Matthew*, the first is an Abridgment of the second. Saint *Mark* very often uses the same Terms, relates the same Facts, and takes Notice of the same Circumstances. Saint *Mark* sometimes adds new Particulars, which give great Light to Saint *Matthew*'s Text. There are also two or three Miracles in Saint *Mark*, which are not to be found in Saint *Matthew*. See *Mark* i. 23. and Chap. i. v. ix. xvi. What is most remarkable in our Evangelist is this, that tho' he follows Saint *Matthew* in almost every Thing else, yet he forsakes him in the Order of his Narration, from Chap. iv. V. 12. to Chap. xiv. V. 13. of Saint *Matthew*. In these Places, instead of following Saint *Matthew*, he pursues the Order of Time as expressed by Saint *Luke* and Saint *John*. This has prevailed with the Chronologers to follow Saint *Luke*, Saint *Mark*, and Saint *John*, rather than Saint *Matthew*. He begins his Gospel with an Account of the preaching of *John* the Baptist, and omits several Parables related by Saint *Matthew*, Chap. xx, xxi, and xxv, and several Discourses of our Saviour to his Disciples and to the Pharisees, Chap. v, vi, vii, xvi, xxiii.

II. MARK. *John Mark* Cousin of *Barnabas*. See JOHN MARK.

MARNAS, the God of the People of *Gaza*, or the chief Deity of the *Philistines*. They said that *Marnas* was the true *Jupiter*, born in *Crete*[i]. His Temple was

[c] Vid. Eusèb. l. ii. c. 16. Hist. Eccl. Epiphan. hæres. 51. Hieron. de viris illust. Eutych. Alex. T. i. p. 328.
[d] Vide Euseb. l. ii. c. 17. Hier. de viris illust. Epiphan. hæres. 29.
[e] Philo Judæus de vit. cont.
[f] Eutych. Alex. in Chronic. Hippolyt. in MS. Bodlei. & Anonym. apud Mill. in cap. Evang. Secundum Marc.
[g] Iren. l. iii. c. 2.
[h] Vide Hieronym. ad Hedibiam. & Nyssen. Orat. ii. de Resurrect.
[i] Vita Sancti Porphyr. Gaz. Epist. c. 9. & 19. Act. 55. l. iv. p. 655.

round,

round, having two Porticoes or Wings, which commanded the whole Circumference. 'Twas probably a Temple like to that of *Marnas*, that was overturned by *Samson*, *Judges* xvi. 23, — 26. The God whose Temple was overturned by *Samson*, is called *Dagon* in Scripture.

MARRIAGE, Wedding, and the Festivity on that Occasion. The *Hebrews* commonly made Use of the Word *Mishtheh*[k] which comes from the Verb *Shathah*, to drink, to signify a Feast in general, and a Marriage-Feast, or a Marriage in particular. The *Greeks* made Use of the Word *Gamos* in the same Sense, which signifies Marriage, a Wedding, and the Feasting that usually accompanies it. Sometimes this Word seems to be put for a Feast in General. See *Luke* xii. 36. xiv. 3.

Marriage passes among the *Hebrews* for a Matter of strict Obligation. They understand litterally, and as a Precept, those
Gen. i. 28. Words uttered to our first Parents, *Be fruitful, and multiply, and replenish the Earth.* They believe that he that does not marry his Children, deprives God of the Glory that is due to him, becomes in some Sort a Homicide, destroys the Image of the first Man, and is a Reason that the Holy Ghost withdraws himself from *Israel*. This Question is moved in the *Thalmud*. Who is he that prostitutes his Daughter? To which it is answered, The Father that keeps her too long in his House, or that marries her to an old Man. The Age at which Wedlock becomes an Obligation upon them, is the Age of twenty Years. But generally the *Jews* marry their Children before this Age. However, if a Father marries his Daughter before the Age of Puberty, which is at twelve Years and an half, she may be separated from her Husband for any slight Disgust she may conceive against him.

The Marriage of *Adam* and *Eve* was the grandest and most august that ever was solemnized, whether we consider the Person officiating, the Witness, the Brideman, who was God; or whether we regard the Merit and Dignity of the contracting Persons, who were the Stem of all Mankind that ever have been, or that ever shall be.

In the first Ages, Marriage, between Brothers and Sisters were not only allowable, but even necessary, because of the small Number of Persons then in the World. After Mankind were become numerous, they were unlawful, and even prohibited under great Penalties. However the Patriarchs for a good while took the Liberty of espousing their near Relations, even after the World was sufficiently peopled, so that they might have been supplied elsewhere: But this was done with a good View. For they would avoid any Alliance with Families that were corrupted by the Worship of false Gods, or to preserve in their own Families the Worship of the true God, and the Use of the true Religion, of which they were the Depositaries. 'Twas for this Reason that *Abraham* married his Sister or Niece *Sarah*, and that this Patriarch gave such strict Orders to his Steward *Eliezer*, to fetch a Wife for his Son from among the Daughters of his Nephews; and that *Jacob* espoused two Sisters, who were the Daughters of his Uncle.

As we have appointed this Place to treat of the Solemnity of a *Jewish* Wedding, we shall describe it in its due Length. We shall not speak of this Affair in Quality of a Lawyer, nor altogether as a Divine. In this Matter *Selden* may be consulted in his *Uxor Hebraica*, as to what concerns the *Jews*; and as to what relates to theological Questions concerning the Marriage of *Christians*, the *Christian* Authors may be consulted who have expresly treated of Marriage. We have already said something of Repudiation under the Article DIVORCE, and we have treated of it at Length in our Dissertation printed before our Commentary upon *Numbers*. So that nothing properly remains to be treated of here, but what has Relation to the Marriage-Ceremonies of the antient *Hebrews*. We have already discussed this Matter at full Length in a Dissertation made on Purpose, and printed before our Commentary on the *Song of Songs*; of which we shall content our selves here to give an Abstract.

The *Hebrews* generally married young. According to the *Rabbins*, Men should marry at eighteen[l]. Whoever is not married at this Age, offends against the Commandment by God given to the first Men,
where he bids 'em increase and multiply. Gen. i.
They may anticipate this Age, but they are 28.
not allowed to go beyond it. As soon as they have compleated thirteen Years, they may marry; and they think a Man cannot live in Celebacy without Sin, or at least without great Danger of Sin. As to the Virgins, they are contracted very early; but generally they are not married till they arrive at what is called the Age of Puberty, that is, at twelve Years compleat.
From whence comes these Expressions, *the* Joel i. 8.
*Spouse of one's Youth*, or, one espoused in Mal. ii.
our Youth, and *the Guide of one's Youth*, 14, &c. Prov. ii. 17.

[k] משתה Mishteh, Nuptiæ, Convivium, Γάμος.
Part iv. c. 3.

[l] *Leo* of *Modena*, Ceremonies of the *Jews*,

expressing

expressing a Husband married young.

From these Principles 'tis easy to give an Account, why Celebacy and Barrenness was a Reproach in *Israel*; and why the Daughter of *Jephthah* went to bewail her Virginity, that is to say, to deplore her Condition because she was to die before she was married, and before she should leave Heirs to her Father, who might make his Name to survive in *Israel*. From thence proceeds their Exactness, in causing the Brother of a Husband who died without Issue, to marry the Widow he had left behind; and the Disgrace that attended him who should refuse this Offer, nor would build up the House of his Brother by giving him Heirs. From hence those Threatnings of the Lord by *Isaiah*: *And in that Day seven Women shall take hold of one Man, saying, We will eat our own Bread, and wear our own Apparel; only let us be called by thy Name, to take away our Reproach.* That we may have it to say, we have such an one for our Husband, and that we may no longer be looked on with Contempt. See also *Jeremiah* xxxi. 22. *A Woman shall compass a Man*, or Women shall apply themselves to Men for Husbands. And *Cant.* viii. 1. *I should not be despised*, or I should be delivered from the Disgrace of living single.

Judges xi 37. Gen. xxxviii. 3. Ruth iv. 5. Isai. iv. 1.

Maids before their Marriage seldom appeared in publick. They were called *Alma*, Virgin, secret, shut up. Oftentimes they were sought in Marriage, without having seen the Persons that desired them. *Jesus* the Son of *Sirach* says, *Ecclesiasticus* xlii. 2. *The Father waketh for the Daughter when no Man knoweth, and the Care for her taketh away Sleep; when she is young, lest she pass away the Flower of her Age; and being married, lest she should be hated.* See also Saint *Paul*, 1 *Cor.* vii. 36. *If any Man think that he behaveth himself uncomely toward his Virgin, if she pass the Flower of her Age.* 'Tis a kind of Shame to a Father, if he does not marry his Daughter in due Time.

One may see the Manner in which they demanded a Daughter in Marriage, in what was done by *Hamor*, the Father of *Shechem*, and by *Shechem* himself, when he demanded *Dinah* of *Jacob*. "The Soul "of my Son *Shechem* longeth for your "Daughter; I pray you give her him to "Wife. Let me find Grace in your Eyes, "and what ye shall say unto me I will "give. Ask me never so much Dowry "and Gift, and I will give according as ye "shall say unto me; but give me the Dam-"sel to Wife. See also *Genesis* xxiv. 33. the Manner in which *Eliezar* makes a Demand of *Rebekah* for his young Master *Isaac*; and *Tobit* vii. 10, 11. the Demand that *Tobias* made of *Sara* the Daughter of *Raguel* for his Wife. And lastly, *Cant.* viii. 8. *What shall we do for our Sister in the Day when she shall be spoken for?* In that Day when she shall be spoken to, in Order to have her Consent for her Marriage.

Gen. xxxiv. 8, 9, &c.

The Husband used to give a Dowry to his Wife; 'twas a kind of Purchase that the Man made, of the Person that he desired to marry. Before the Contract they agreed on the Portion that the Husband should give his Bride, and the Presents he should make to her Father and Brethren. We have just now seen, that *Hamor*, Father of *Shechem*, tells *Jacob* and his Sons, that they might ask what Portion and what Presents they pleased, and they would gladly give them, provided they might but have *Dinah*. *Jacob* undertakes to serve seven Years for *Rachel*, and seven Years more for *Leah*; and the two Sisters complain some Years after, that their Father *Laban* had applied their Portion to his own Use. *Saul* did not give his Daughter *Michal* to *David*, till after he had received one hundred Foreskins of the *Philistines*. When it was insinuated to *David*, that he might be the King's Son-in-Law, he answered that he was not rich enough to pretend to this Honour. But it was told him, the King did not require any other Dowry for his Daughter, but only an hundred Foreskins of the *Philistines*, that he might be avenged of his Enemies. *Hosea* bought his Wife at the Price of fifteen Pieces of Silver, and a Measure and half of Barley. Yet however the *Rabbins* assure us, that the Father was used to give his Daughter certain Presents for her Cloaths, and other Necessaries [m]. This was fixed at fifty *Zuzims*, which was a Piece of Money of one fourth Part of a Shekel.

Gen. xxix. Gen. xxxi. 15. 1 Sam. xviii. 25. Hos. iii. 2.

The Betrothing was performed, either by a Writing, or by a Piece of Silver that was given to the Bride, or by Cohabitation and Consummation [n]. This is the Form of the Writing that was prepared on these Occasions. *On such a Day, of such a Month, in such a Year,* N. *the Son of* N. *has said to* N. *the Daughter of* N. *be thou my Spouse according to the Law of* Moses *and the* Israelites, *and I will give thee for the Portion of thy Virginity the Sum of two hundred* Zuzims, *as is ordained by the Law. And the said* N. *has consented to become his Spouse upon these Conditions, which the said* N. *has promised to perform upon the Day of Marriage. To this the said* N. *obliges himself, and for this he engages all his Goods, even as far as the Cloak that he wears upon*

[m] Selden. Uxor Heb. l. ii. c. 10.

[n] Id. ibid. l. ii. c. 2.

*his Shoulder. Moreover he promises to perform all that is generally intended in Contracts of Marriage, in Favour of the* Israelitish *Women. Witnesses* N. N. N.

The Promise by a Piece of Silver, and without Writing, was made before Witnesses, when the young Man said to his Mistress; *Receive this Piece of Silver as a Pledge that you shall become my Spouse.* Lastly, the Engagement by Cohabitation, according to the *Rabbins*, was allowed by the Law; but it had been wisely forbid by the Antients, because of the Abuses that might happen, and to prevent the Inconveniencies of clandestine Marriages. After the Marriage was contracted, the young People had the Liberty of seeing each other, which was not allowed them before[o]. If during this Time the Bride should commit any Fault against that Fidelity that she owed to her Bridegroom, she was treated as an Adulteress[p]. Thus the holy Virgin, after she was betrothed to *Joseph*, and having conceived our Saviour *Jesus Christ*, according to the Rigour of the Law might have been punished as an Adulteress, if the Angel of the Lord had not acquainted *Joseph* with the Mystery in which she was concerned. The *Jewish* Doctors teach, that if those that are bethrothed should make an ill Use of the Liberty of seeing each other, they are condemned to the Punishment of the Whip. Often between the Time of being espoused and married, there passed a considerable Time, whether because of the Under-age of the Persons espoused, or for other Reasons of Necessity or Decency.

Deut. xxiv. 1.

When the Parties were agreed upon the Terms of Marriage, and upon the Time on which it was to be celebrated, they drew up the Contract in the Form following.

*The Form of the Contracts of Marriage among the* Hebrews.

*Upon such a Day of such a Month, in such a Year, and upon the Banks of such a River,* (for they commonly married in the open Air, and by the Side of some River) N. *Son of* N. *said to* N. *Daughter of* N. *be thou my Wife according to the Rites of* Moses *and the* Israelites. *And with the Help of God I will honour thee, maintain thee, cloath thee, and feed thee, according to the Custom of other Husbands of our Nation, who honour, maintain, cloath, and feed their Wives, as they ought to do. I give thee for a Portion, and for the Price of thy Virginity, two hundred* Zuzims *of Silver*[q], *which are due to thee according to the Law. Besides which, I engage my self to provide thee with Cloaths, and convenient Food, as also to discharge that conjugal Duty which is due to thee, according to the Custom of all Nations.*

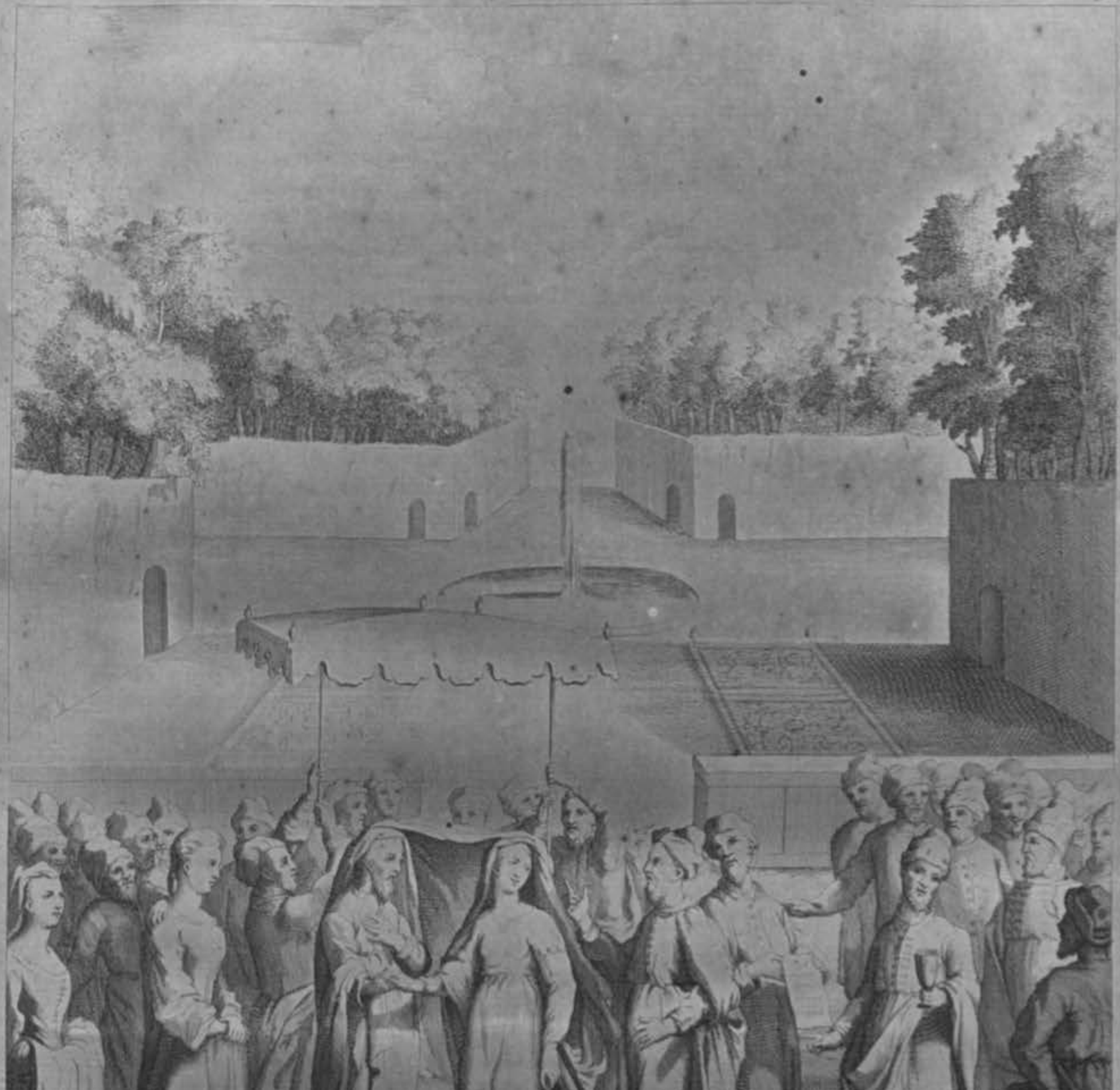
*And the said* N. *has consented to become his Spouse. Moreover, the said Bridegroom has promised by Way of Augmentation of Dowry, that besides the principal Sum he will give* ——. *And what the said Bride has brought with her is estimated at the Value of* ——, *which the said Bridegroom acknowledges to have received and to charge himself with, and has made us the Declaration following. I accept and receive under my Care and Keeping all that is abovementioned, as well for Dowry, as upon any other Account; and oblige my self and my Heirs, under the Security of all my Goods, whether moveable or not, present or to come, even to the Cloak that I wear upon my Shoulders, to give a true and faithful Account to my said Spouse, of all that she has brought me as a Dowry, or upon any other Account, during my Life, or at my Death. All which I promise to put in Execution, according to the Form and Tenour of the usual Contracts of Marriage, in Use among the Children of* Israel, *and according to the Rules of our* Rabbins *of pious Memory. In Testimony of which we have signed these Presents,* &c.

*Leo* of *Modena* says, that the Custom of the *Jews* is to make Choice of a *Wednesday* or *Friday* for the Celebration of a Marriage, if it is a Maid that is to be married, or of a *Thursday* if it is a Widow. The Evening before the Solemnity, the Bride goes to a Bath, and plunges her self into the Water. She is accompanied with several Women, who lead her to the Bath by the Sound of several kitchen Instruments, to give Notice to the Neighbourhood that she is going to be married. There is some Disagreement between *Selden, Buxtorf*, and *Leo* of *Modena*, upon the Subject of Marriage-Ceremonies; which shews that the Customs vary according to the Difference of Places and Persons. The Bride is set out with every Thing that can be had that is fine and rich, and then she is led into the open Air, either upon the Banks of a River, into a Court, or a Garden. Sometimes this is performed in a Hall, dressed and adorned on Purpose. The Bridegroom and Bride are placed under a Canopy, each of em' covered with a black Veil. On their Heads is put another square Veil, having four Tufts hanging at the four Corners. This Veil is what the *Hebrews* call *Taled*, of which see the Figure.

[o] *Leo* of *Modena*. Part iv. c. 3. of the Ceremonies of the *Jews*. [p] Selden. Uxor Heb. l. ii. c. 1. [q] These two hundred *Zuzims* make about 50 *Shekels* of Silver.

2

Then



THE CEREMONIES OF A JEWSH WEDDING.

Then the *Rabbin* of the Place, or the Chanter of the Synagogue, or the nearest Relation of the Husband, takes a Cup full of Wine, and having pronounced this Benediction, *Blessed be thou, O Lord, who hast created Man and Woman, and ordained Marriage*, &c. he presents the Cup to the Bridegroom, and then to the Bride, that they may just taste it. Afterwards the Bridegroom puts a Ring upon the Finger of his Bride, in Presence of two Witnesses, saying, *By this Ring thou art my Spouse, according to the Custom of* Moses *and the Children of* Israel. *Buxtorf* says, that this Ring ought to be of massy Gold, and not set with any Stones; and that the Bridegroom takes the Company to Witness, that it is good Gold, and of a due Value. After this they read the Contract of Marriage, which the Bridegroom puts into the Hands of the Bride's Relations. Then they bring Wine again in some brittle Vessel, they rehearse six Blessings, they make the married Couple drink, and they throw the rest on the Ground in Token of Chearfulness. The Bridegroom takes the Vessel, and throws it with Violence against the Ground, or against the Wall, and breaks it in Pieces in Memory, as they say, of the Destruction of the Temple.

The *Rabbins*[1] inform us, that before the Temple of *Jerusalem* was laid in Ruines, the Bridegroom and Bride wore Crowns in the Ceremony of Marriage; but since that Time they have ceased to wear any. In the Scripture we see plainly the Crown of the Bridegroom, but not that of the Bride: And indeed, the Head-dress of the Women was by no Means convenient for the wearing of a Crown. *Isai.* lxi. 10. *Vulg. Quasi sponsum decoratum coronâ.* And *Cant.* iii. 11. *Go forth, O ye Daughters of Zion, and behold King Solomon with the Crown wherewith his Mother crowned him in the Day of his Espousals, and in the Day of the Gladness of his Heart.* The modern *Jews* in some Places have a Custom, to throw Handfuls of Wheat upon the married Couple, and particularly upon the Bride, saying, *Increase and multiply.* In other Places they mingle Pieces of Money with the Wheat, which are to be gathered up by the Poor.

John iii. 29. We see by the Gospel, that the Bridegroom had a *Paranymphus* or Brideman, called by our Saviour the *Friend of the Bridegroom.* A Number of young People kept him Company during the Days of the Wedding, to do him Credit; as also young Women kept Company with the Bride all this Time. The Companions of the Bridegroom are expresly mentioned in the History of *Samson*, and in the *Canticles*; and the Companions of the Bride in the same *Canticles*, i. 4. ii. 7. iii. 5. viii. 4. and in *Psalm* xlv. 9, 14, 15. The Office of the Brideman was to perform the Ceremonies of the Wedding instead of the Bridegroom; and to obey his Orders. *He that has the Bride is the Bridegroom*, says *John* the *Baptist*, speaking of *Jesus Christ*; *but the Friend of the Bridegroom, which standeth and heareth him, rejoyceth greatly, because of the Bridegroom's Voice.* Some think that the *Architriclinus*, or Governor of the Feast, of whom Mention is made in the Marriage of *Cana*, at which *Jesus Christ* and his Mother *Mary* were present, was the Brideman, *Paranymphus*, or Friend of the Bridegroom, who presided at the Feast, and had the Care of providing for the Guests. The Friends and Companions of the Bride sang the *Epithalamium*, or Wedding-Song, at the Door of the Bride the Evening before the Wedding. *Psalm* xlv. is an *Epithalamium*, intitled, *A Song of Rejoycing of the well-beloved.* The Ceremony of the Wedding was performed with a great deal of Decency, the young People of both Sexes not being promiscuously together. They were in distinct Apartments, and ate at different Tables, diverting themselves; young Women with young Women, and young Men with young Men. The Reservedness of the Eastern People towards their Women required this. We see Proofs of this in the Story of the Marriage of *Samson*, in that of *Esther*, and in the *Canticles.* The young Men diverted themselves sometimes in proposing Riddles to each other, and the Bridegroom appointed the Prize to those that could explain them. The Story of *Samson* is well known, and the Riddle that he proposed to the young *Philistines*, who accompanied him at his Wedding.

(Margin: Judg. xiv. Cant. v. 1. viii. 13. — John iii. 29. — John ii. 9. — Judg. xiv. 12.)

The Wedding Ceremonies commonly held seven Days for a Maid, and three Days for a Widow. When *Jacob* espoused *Rachel*, and *Laban* put *Leah* in her Room; *Jacob* complaining of it, *Laban* told him, that it was not the Fashion in that Countrey to marry the younger Daughters before the Elder; and that he did not refuse to give him *Rachel* also, after he had passed with *Leah* the seven Days of her Marriage. *Fulfil her Week, and we will give thee this also.* The Ceremonies of *Samson*'s Wedding continued also seven whole Days, as also that of *Tobias.* The *Rabbins* acquaint us that the Term of seven Days was of indispensable Obligation to all married Men; and that they were to allow seven Days for the Marriage of every Wife they took, though they should marry several the same Day. In this Case they

(Margin: Gen. xxix. 27. — Judg. xiv. 17, 18. — Tob. xi. 19.)

[1] Apud Selden Uxor Hebr. l. ii. c. 15.

made

made so many wedding Weeks successively as they married Wives. These seven Days of Rejoycing were commonly spent in the House of the Woman's Father, after which they conducted the Bride home to her Husband's House with great Solemnity.

This Part of the Ceremony was generally performed with great Pomp, according to the Condition and Circumstances of the married Couple; and for this they often chose the Night. And from hence it comes, that in the Parable of the ten Virgins that went to meet the Bride and Bridegroom, it is said that the Virgins were asleep; and at Midnight being awaked at the Cry of the Bridegrooms coming, the foolish Virgins found that they had no Oil to supply their Lamps; which while they went to the Shops to buy, the Bridegroom and his Attendants passed by, and at their Return they found themselves shut out from the Marriage Feast. (Matth. xxv. 1, *&c.*) We read in the Book of *Maccabees*, that the Children of *Jambri* having made a magnificent Wedding at *Medaba* or *Nadabatha*, a City beyond *Jordan*, as they were bringing the Bride along with great Solemnity to the Dwelling of the Bridegroom, and as the Relations and Friends of the Husband went before her with Instruments of Musick and with Arms, the *Maccabees* fell upon them and dispersed them. (1 Macc. ix. 37.)

In the Ceremonies of Marriage, the *Hebrews* pretend that they chiefly imitate what was done at *Tobias*'s Wedding, which they justly look upon as a Model of a regular and happy Marriage. However the Ceremonies we have described are different enough from what was then practised. First *Raguel* consents that *Tobias* shall have his Daughter, and at the same Time puts *Tobias*'s Hands into those of his Daughter *Sara*, and gives them his Blessing. This is the essential Ceremony of the Marriage. After this *Raguel* calls for Paper, writes the Contract, and has it signed by the Witnesses. Then the Feast begins, which is kept (Tob. x. 7.) for a whole Fortnight; though according to the Rules mentioned by the *Rabbins*, they ought to have held but three Days, because *Sara* was the Widow of several Husbands.

When the married Couple and their Relations are come into the House, they sit down at Table, and the Bridegroom begins to sing, as musically as he can [s], a long Blessing in *Hebrew*. After Supper the most honourable Person in the Company takes the Bridegroom by the Hand, and the rest all round, and begin to dance together. The Women likewise do the same, but separately from the Men. This Dancing is of a very antient Tradition among them; they call it *the Dance of the Commandment*, pretending that God himself commanded it, in the Ceremony of Marriage.

The leading the Bride into the Marriage Chamber, is, in the Opinion of the *Rabbins* [t], what compleats the Marrirge. For neither the Blessing, nor the other Ceremonies before it, are thought to give to this Rite its whole Perfection. The Woman has then the Name of a compleat Bride, as soon as she is entered into this Chamber, even though the Marriage had not been yet consummated. As it happens when the Woman is under the Inconveniencies attending her Sex, at which Time it is unlawful for the Man to come near her, under Pain of Death. (Lev. xx. 18.) Before the leading of the Bride into the Marriage-Chamber, they rehearse this Blessing, in the Presence of ten Persons of Age sufficient and free. *Be thou blessed, O Lord our God, King of the World, who hast created all Things for thy Glory. Be thou blessed, O Lord our God, Creator of Man. Be thou blessed, O Lord our God, who hast created Man in thy own Image and Likeness, and hast provided him a Companion for ever. Be thou blessed, O Lord our God, Creator of Man. She that was barren shall rejoice, in gathering her Children into her Bosom. Be thou blessed, O Lord our God, who makest* Sion *rejoice in the Multitude of its Children. Replenish with Joy these two Spouses, as thou didst replenish Man and Woman in the Garden of* Eden. *Be thou blessed, O Lord our God, who heapest Pleasure upon the Bridegroom and Bride, and hast prepared for them Joy, Songs, Gladness, Dancing, Love, Friendship, Peace, and brotherly Kindness. Grant, O Lord, as soon as may be, that in the Cities of* Judah *and in the Places of* Jerusalem *may be heard Songs of Joy, the Voice of the Bridegroom and the Voice of the Bride, the Voice of the mutual Love of Spouses, and the Voice of singing Children. Be thou blessed, O Lord our God, who replenishest with Joy the Bridegroom and the Bride.*

As to the Marriage of *Christians*, *Christ* has restored it to its first Perfection, by banishing Polygamy intirely, and not suffering Divorce but in the Case of Adultery; nor leaving to the Parties so separated, the Liberty of marrying again. (Mat. v. 32. Luke xvi. 18.) And this is very different from what the Law allowed. Our Saviour has blessed and sanctified Marriage, by being present himself at the Wedding of *Cana*. (John ii. 1, 2.) Saint *Paul* declares the Excellence of a *Christian* Marriage, when he says, *Let every one of you in Particular so love his Wife, even as himself, and the Wife see that she Reverence her Husband.* (Eph. v. 33.) And a little above, *So ought Men to love their*

[s] Buxtorf. Synag. Jud. c. 28.

[t] Apud Selden. Uxor Hebraica, l. ii. c. 13.

*Wives,*

*Wives, as their own Bodies; he that loveth his Wife, loveth himself. For this Cause shall a Man leave his Father and Mother, and shall be joined unto his Wife, and they two shall be one Flesh. This is a great Mystery; but I speak concerning* Christ *and the Church.* The Union of Husband and Wife is a Mystery, which represents the Union, the sacred and spiritual Marriage of *Christ* with his Church. The same Apostle, as-
Heb. xiii. 4. sures us, that *Marriage is honourable in all, and the Bed undefiled; but Whoremongers and Adulterers God will judge.* The sacred Books of the New Testament prescribe no particular Ceremony for the solemnizing of Matrimony; but it is certain that in the Church a Blessing has always been given to the married Couple [u], and that to raise Marriage to the Dignity of one of the Sacraments of the Church [*], it ought to be celebrated in the Name of *Jesus Christ*, and with religious Ceremonies, which have varied according to Circumstances of Time and Place. We may see by *Tertullian* [x], that they put a Veil over the married Couple, and that in Imitation of *Tobias* and *Sara*, they gave each other their Hands. Saint *Ambrose* says [y], that Marriage ought to be sanctified by the Veil, and by the Blessing of the Priest. Saint *Ignatius* the Martyr [z] would have Marriages be contracted by the Advice of the Bishop, that they may be according to God, and not according to the Flesh. And *Tertullian* [a] commends those Marriages that the Church unites, the Offering of the Sacrifice confirms, of which the Angels declare the Accomplishment to God, and God himself ratifies. *Unde sufficiam ad enarrandam felicitatem ejus Matrimonii, quod Ecclesia conciliat, & confirmat oblatio, & obsignatum Angeli renunciant, Pater ratum habet.* The Ceremony of Espousals is very antient, as may be seen by several Councils [b], and by Saint *Austin* [c]; *Institutum est ut jam pactæ sponsæ non tradantur statim ne vilem habeat maritus datam, quam non suspiravit sponsus dilatam.* Heretofore in several Churches the married People communicated the Day of their Marriage, and abstained that Night from the Use of the Marriage-Bed [d]. *Sponsus & sponsa cùm benedicendi sunt à Sacerdote, à parentibus suis, vel paranymphis offerantur; qui cùm benedictionem acceperint, eâdem nocte, pro reverentia ipsius benedictionis, in virginitate permaneant.* This Practice is still in Use in some Places, as I am informed.

MARSENA, or *Marsana*, one of the seven principal Officers or Councellors of King *Ahasuerus*, *Esther* i. 14.

MARTHA, Sister of *Lazarus* and *Mary*, and Mistress of the House where our Saviour was used to be entertained, in the Village of *Bethany*. We have already spoke of her under the Article LAZARUS, and shall speak of her again under the Article MARY. *Martha* is always named before *Mary*, which makes it probable that she was the elder Sister. Once as our Saviour came to lodge with *Martha* and *Mary*, *Martha* was very busy in preparing Supper, whilst *Mary* sat at our Saviour's Feet, hearing his Doctrine with great Assiduity and Attention. *Martha* complained of this Luke x.
to our Saviour, desiring him to bid *Mary* 38, 42.
rise and assist her. But *Jesus* made Answer, *Martha, Martha*, you are very busy and in much Trouble to provide indifferent or unnecessary Things; there is but one Thing necessary, and *Mary* has chosen the better Part, which shall not be taken from her.

Some Time after *Lazarus* falling sick [e], the two Sisters sent Word of it to *Jesus*, who was then beyond *Jordan*. He made John xi.
no Hast to go to heal him, nor departed 1, 45.
from thence till he knew *Lazarus* was dead. Being come almost to *Bethany*, *Martha* knowing of his coming, went out to meet him. As soon as she saw him, she said to him, Lord, if thou hadst been here, my Brother had not died. *Jesus* answered, thy Brother shall rise again. To this *Martha* replied, I know that he shall rise again at the last Day. But *Jesus* told her, I am the Resurrection and the Life, he that believeth in me, though he were dead, yet shall he live; and whoever liveth and believeth in me, shall never die. Believest thou this? Yea, Lord, answered she, I believe that thou art the *Christ*, the Son of God, which should come into the World. Having said this, she went away, and gave her Sister private Notice that *Jesus* was come. *Mary*, without saying any Thing to those about her, rose, and went to *Jesus*. She said to him as *Martha* had done before, that if he had been here, *Lazarus*

[u] Concil. Carth. iv. Can. xiii. Siric. Epist. ad Ec. Mediol.

[*] *The Church of* Rome *has indeed raised Marriage to this Dignity, but* [...] *out any Warrant from Scripture for it. The Church of* England *teaches us in her Articles, that there* [...] *only two Sacraments, Baptism, and the Supper of the Lord; and that the Five, commonly called Sacraments,* [...] *that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are States of Life allowed by the Scriptures; but yet have not like Nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible Sign or Ceremony ordained of God.*

[x] Tertul. de veland. Virg. c. 11. [y] Amb. l. iii. [...] p. vi. N. 7. [z] Ignat. Mar. Ep. ad Polycarp. c. 5. [a] Tertul. l. ii. ad Uxor c. 9. [b] Concil. Ancyr. Can. xi. xxiv. Carthag. iv. Citat. iii. Pars Cap. xxvii. q. ii. [c] Aug. l. viii. Confes. c. 3. [d] Concil. Charth. iv. Can. xiii. [e] [...] 45, 50, 51. Year of Chr[...] 36, of the Vulgar Æra 33.

had not died. *Jesus* bid them bring him to *Lazarus*'s Tomb, where he raised him from the dead, as has been said already.

Six Days before his Passion, *Jesus* being come to *Bethany* for the Feast of the Passover, was invited to eat by a certain *Pharisee*, called *Simon* the Leper. *Martha* waited, *Lazarus* was one of the Guests, and *Mary* poured a Box of precious Perfumes upon the Head and Feet of *Jesus*. And this is all that the Scripture informs us of concerning *Martha*. The ancient *Latins* and Modern *Greeks* maintain, that she died at *Jerusalem*, as also *Mary* and *Lazarus*, and that they were all buried there. Several ancient Martyrologies put their Feast on the 19th of *January*. Others put it on the 17th of *December* [f]. The *Latins* now place it on *July* 29. Some very uncertain Writings pretend, that *Martha*, *Lazarus*, *Mary*, and *Marcella* their Servant, being put Aboard a very leaky and shattered Vessel, arrived safely at *Marseilles* [g], from whence *Martha* retired to *Tarascon* in *Provence*, where her Body (they say) was found, in 1187.

(John xii. 1, 2, 3, &c. Matth. xxvi. 6, &c. Mark. xiv. 3, &c.)

I. MARY, the Mother of our Saviour *Christ*, and a Virgin at the same Time, Daughter of *Joachim*, and of *Anna*, of the Tribe of *Judah*, married to *Joseph* of the same Tribe. The Scripture tells us nothing of her Parents, not so much as their Names, unless *Heli* mentioned by Saint *Luke* be the same as *Joachim*. All that is said concerning the Birth of *Mary*, and of her Parents, is only to be found in some apocryphal Writings, but which however are very ancient, as we have shewn before under the Article JOACHIM, and still more at large in our Dissertation, where we endeavour to reconcile Saint *Matthew* with Saint *Luke*, in the Business of our Saviour's Genealogy. *Mary* was of the Royal Race of *David*, as also *Joseph* her Husband; and she was also a-kin to the Race of *Aaron*, since *Elizabeth*, the Wife of *Zacharias* was her Cousin.

(Luke iii. 23.) (Luke i. 5, 36.)

*Mary* very early made a Vow of Chastity, and engaged her self to a perpetual Virginity. The Apocryphal Books [h] tell us, that she was consecrated to the Lord, and and offered in the Temple, from her earliest Youth, and that the Priests gave her *Joseph* for a Spouse, who was an holy and venerable old Man, whom Providence appointed for this Purpose by a Miracle, the Rod which he commonly carried having grown green and flourished, as *Aaron*'s did formerly. He espoused *Mary*, not to live with her in the ordinary Use of Marriage, and to have Children by her, but only that he might be the Guardian of her Virginity. Though these Circumstances are not to be relied on as certain, yet however *Mary*'s Resolution of Continency, even in a married State, cannot be called in Question, since her Virginity is attested by the Gospel, and that her self, speaking to the Angel, who declared to her that she should become the Mother of a Son, told him that *she knew not a Man*; or that she lived in Continency with her Husband. For which Reason when *Joseph* perceived her Pregnancy, he was extremely surprized and scandalized at it, and resolved to put her away, yet without Noise, and without observing the common Formalities. For he knew the mutual Resolution they had agreed to, of living in Continence though in a State of Marriage.

(Luke i. 34.)

The Virgin *Mary* then being espoused [i], or, if you will, married to *Joseph*, the Angel *Gabriel* appeared to her to acquaint her, that she should become the Mother of the *Messias*. *Mary* asked him how this could be, since she knew no Man? To which the Angel replied, that the Holy Ghost should come upon her, and the Power of the highest should overshadow her, so that she should conceive without the Concurrence of any Man. And to confirm what he had said to her, and to shew that nothing is impossible to God, he added, that her Cousin *Elizabeth*, who was both old and barren, was then in the the sixth Month of her Pregnancy. *Mary* answered him, *Behold the Hand-maid of the Lord, be it unto me according to thy Word*. And presently she conceived, by the miraculous Operation of the Holy Ghost, the Son of God, the true *Emmanuel*, that is to say, *God with us*. A little while after she set out for *Hebron*, a City in the Mountains of *Judah*, to visit her Cousin *Elizabeth*.

(Luke i. 26, 27, &c.)

[f] See Florentin. Not. in Vit. Martyrolog. Hieronym. Launoy de Magdalena. [g] Vide Natal. Alex. l. ii. Hist. Eccles. de Magdal. &c. [h] See the Gospel of the Birth of the Virgin, and that whose Title is, The *Protevangelium* of Saint *James*.

[i] Matth. i. 18. The *Greek* Text imports *espoused*, as well as the *Latin*. Cùm esset desponsata Mater Jesu Maria Joseph. Μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ. And in this Sense Origen in divers. Evang. locis Homil. ii. S. Hilary in Matt. i. 18. Saint Jerome upon Saint Matt. i. 16, 18, 20. Saint Basil. de human. Christi gener. p. 507. Saint Epiphan. heres. 78. Saint Chrysostom Homil. iv. in Matt. v. 20. Saint *Bernard* upon *missus est*, Homil. ii. N. 12. and many others. I say in this Sense they understand it of a true Marriage, and hold that *Mary* had actually married *Joseph*. Among the *Hebrews* Espousals were understood to be as firm as Marriage among us. The Man had the same Power over his Spouse, as if she were his Wife. To compleat the Marriage no more was wanting than a few Formalities, and to take the Bride to her Husband. The Faults she might commit ageinst her Honour were punished as Adultery.

As soon as ever *Elizabeth* had heard the Voice of *Mary* saluting her, her Child, young *John* the Baptist, leaped in her Womb, she was filled with the Holy Ghost, and cried out: *Blessed art thou among Women, and blessed is the Fruit of thy Womb. And whence is this to me, that the Mother of my Lord should come to me? For lo, as soon as the Voice of thy Salutation sounded in mine Ears, the Babe leaped in my Womb for Joy. And blessed is she that believed, for there shall be a Performance of those Things which were told her from the Lord.* Then *Mary* filled with Acknowledgment and supernatural Light, praised God saying. *My Soul doth magnifie the Lord, and my Spirit hath rejoyced in God my Saviour.* And the rest, as it is in the Hymn called *Magnificat.*

*Mary* continued with *Elizabeth* about three Months, and then returned to her own House. When she was ready to lie in, an Edict was published by *Cæsar Augustus* [k], which decreed, that all the Subjects of the Empire should go to their own Cities, there to have their Names registered according to their Families. Thus *Joseph* and *Mary*, who were both of the Lineage of *David*, betook themselves to the City of *Bethlehem*, from whence was the Original of their Family. But while they were in this Place, the Time being fulfilled in which *Mary* was to be delivered, she brought forth her First-born Son. She wrapped him in Swadling-Cloths, and laid him in the Manger of the Stable or Cavern whither they had retired; for they could find no Place in the publick Inn, because of the great Concourse of People that were then at *Bethlehem* on the same Occasion. Or they were forced to withdraw into the Stable of the Inn, not being able to get a more convenient Lodging, because of the Multitude of People then at *Bethlehem.* The *Greek* Fathers [l] generally agree, that the Place of *Jesus Christ*'s Birth was a Cavern. *Justin* [m] and *Eusebius* [n] place it out of the City, but in the Neighbourhood; and Saint *Jerom* [o] says it was at the Extremity of the City towards the South. 'Tis commonly believed, that the Virgin brought forth *Jesus* the Night after their Arrival at *Bethlehem*, or on the 25th of *December.* Such is the ancient Tradition of the Church. I shall not here mention the pretended Miracles related in the false Gospel of our Saviour's Infancy, otherwise called the Gospel of Saint *Thomas.* Such Sort of Books deserve nothing but the utmost Contempt. The Fathers inform us, that *Jesus Christ* came out of his Mother's Womb, without so much as breaking the Seal of her Virginity, that she brought him forth without Pain, and without the Assistance of any Midwife; because she had conceived him without Concupiscence, and that neither she, nor the Fruit she brought forth, had any Share in the Curse pronounced against *Adam* and *Eve.*

At the same Time the Angels made it known to the Shepherds, who were in the Fields near *Bethlehem*, and who came in the Night to see *Mary* and *Joseph*, and the Child lying in the Manger, and to pay him their Tribute of Adoration. *Mary* took Notice of all these Things, and laid them up in her Heart. A few Days after the Luke ii. 19.
*Magi* or Wise-Men came from the East, Matth. ii.
and brought to *Jesus* the mysterious Pre- 8, 9. 10,
sents of Gold, Frankincense, and Myrrhe; 11, &c.
after which being warned by an Angel that appeared to 'em in a Dream, they returned into their own Countrey, by a Way different from that by which they came. But the Time of *Mary*'s Purification being come, that is, forty Days after the Birth of *Jesus, Mary* went to *Jerusalem*, there to Luke ii.
present her Son in the Temple, and there 21.
to offer the Sacrifice appointed by the Law, for the Purification of Women after Childbirth. There was then at *Jerusalem* an old Man named *Simeon*, who was full of the Holy Ghost, and who had received a secret Assurance that he should not die, before he had seen *Christ* the Lord. He came then into the Temple by the Influence of the Spirit of God, and taking the little *Jesus* within his Arms, he blessed the Lord; and then addressing himself to *Mary*, he said to her, " That this Child should be " for the Rising and Falling of many in " *Israel*, and for a Sign which shall be " spoken against. Even so far as that thy " own Soul shall be pierced as with a " Sword, that the secret Thoughts in the " Hearts of many may be discovered.

Afterwards when *Joseph* and *Mary* were preparing to return to their own Countrey
of *Nazareth*, the Angel of the Lord ap- Matth. ii.
peared to *Joseph* in a Dream, bidding him 13. 14.
retire into *Egypt* with *Mary* and the Child, because *Herod* had a Design to destroy *Jesus. Joseph* obeys the Admonition, and continued in *Egypt* till after the Death of *Herod.* The ancient Tradition of the Orientals is, that *Joseph* and the Virgin made their Abode at *Hermopolis*; and between *Cairo* and *Heliopolis* they still shew a Fountain and a Garden of Balm, in a Place called *Matara*, where they pretend that

[k] Year of the World 4000, of *Christ* 1, before the Vulgar *Æra* 3. [l] Epiphan. heref. 51. Nyss. de Christi nativ. Origen. Athan. Theodoret. &c. Vide & Evang. Infantiæ. [m] Justin. Dialog. p. 304. [n] Euseb. Demonstr. l. vii. c. 4. [o] Hieronym. Ep. xxiv. ad Marcel.

the

the holy Virgin made a Stop, and waſhed her Sons Linnen in the Fountain. This Place is even now in great Veneration in *Egypt*. After the Death of *Herod*, *Joſeph* and *Mary* returned to *Nazareth*, not daring to go to *Bethlehem*, becauſe it was in the Juriſdiction of *Archelaüs*, the Son and Succeſſor of *Herod* the Great.

*Mary* and *Joſeph* went every Year to *Je-*
Luke ii. 41, 42, &c. *ruſalem* to the Feaſt of the Paſſover; and when *Jeſus* was twelve Years of Age, they brought him along with them. When the Days of the Feſtival were ended, they were upon their Return, but the Child *Jeſus* continued at *Jeruſalem*, without their perceiving it; and thinking he might be with ſome of the Company, they went on a Day's Journey. Then not finding him among their Acquaintance, they returned to *Jeruſalem* to ſeek after him. Three Days after they found him in the Temple, ſitting among the Doctors, hearing them and aſking them Queſtions. When they ſaw him they were filled with Aſtoniſhment; and *Mary* ſaid to him, my Son why have you ſerved us thus? See here your Father and my ſelf, who have ſought you in much Affliction. *Jeſus* anſwered them, Why did you ſeek me? Did not you know that I muſt be employed about my Father's Buſineſs [p]? Afterwards he returned with them to *Nazareth*, and lived in filial Submiſſion to 'em. But his Mother laid up all theſe Things in her Heart. The Goſpel ſpeaks nothing more of the Virgin *Mary*, till the Marriage of *Cana* of *Galilee*, at which ſhe was preſent with her Son *Jeſus*.

'Twas in the thirty third of *Jeſus Chriſt*, and the thirtieth of the Vulgar *Æra*, that our Saviour reſolving to manifeſt himſelf to the World, went to the Baptiſm of Saint *John*, from thence into the Wilderneſs, and then to the Wedding at *Cana* of *Galilee*, where he had been invited with his
John ii. 1, 2, 3, &c. Mother and his Diſciples. The Wine beginning to fail, *Mary* ſaid to *Jeſus*, they have no Wine; to which *Jeſus* anſwered; "Woman, what have I to do with thee? "Mine Hour is not yet come." Saint *Chryſoſtome* [q], and thoſe that have been uſed to follow him in his Explications, believe that on this Occaſion the holy Virgin had ſome Motive of Vanity, and was tempted with a Deſire of ſeeing her own Credit raiſed by the Miracles of her Son. And this is what made our Saviour give her this Anſwer, which ſeems indeed ſomething harſh. But the other Fathers and Commentators impute what was ſaid by the holy Virgin, to her Charity, and her Compaſſion towards theſe poor People; and the Anſwer of our Saviour they impute, not to *Jeſus* as Man, but to *Jeſus* as God [r]. In this Reſpect he ſays to *Mary*, What have I to do with thee? I know when I ought to ſhew forth my Power, nor does it belong to you to appoint me the Time of working Miracles.

But there were in the Room ſix great Stone Pitchers. *Jeſus* ordered them to be filled brim full of Water, and afterwards bid the Servants fill out, and carry to the Maſter of the Houſe. The Maſter taſted of it, and found it was excellent Wine: And this is the firſt publick Miracle that he did, at the Beginning of his Preaching. After this he went to *Capernaum* with his Mother and his Brethren; that is, with his Parents and his Diſciples; and this ſeems to be the Place where the holy Virgin afterwards chiefly reſided [s]. However Saint *Epiphanius* [t] thinks, that ſhe followed him every where, during the whole Time of his Preaching; though we do not find that the Evangeliſts make any Mention of her, when they ſpeak of the holy Women that followed him, and miniſtered to his Neceſſities. One Day as *Jeſus Chriſt* was in the Houſe at *Capernaum*, there was ſo great a Crowd of People about him, that neither he nor his Diſciples had ſo much Time as to eat [u]. This cauſed a Report that he had fainted away. The Words in *Greek* [x] might inſinuate, that he was become mad, or had loſt his Underſtanding. And the Vulgate reads it, *Dicebant enim quoniam in furorem verſus eſt*. The Mother of *Jeſus* and his Brethren were at Hand, to take him out of the Crowd. 'Twas not they, without doubt, that made ſo wrong a Judgment of *Jeſus*, but the ignorant People, or the *Phariſees*, who ſaid in the ſame Place, that he was poſſeſſed of the Devil. The Virgin, the Brethren, or the Parents of *Jeſus* came then to ſee what had given Occaſion to the ſpreading of this Report. *Jeſus* being informed of their coming, and that they wanted to ſpeak with him, made this Reply; Who is my Mother, and who are my Brethren? And looking upon thoſe that were round about him, he ſaid; Theſe are my Mother, and my Brethren. For whoever does the Will of God, he is my Mother, my Siſter, and my Brother.

The Virgin was at *Jeruſalem*, at the laſt Paſſover that our Saviour celebrated there.

[p] Luke ii. 49. Ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με. I muſt be in the Houſe of my Father; *or*, I muſt be employed in the Affairs of my Father. [q] Chryſoſt. in Johan. Homil. xx. p. 133. Theophyl. Euthym. in Johan. ii. [r] Origen. Catena in Johan. Aug. in Johan. ii. & Tract. 119. & lib. de fide & Symbolo, c. 4. & lib. de fide ad Cathechiz. c. 5. Ita & Mald. Brug. Fir. Menoch. Lightfoot. Vat. &c [s] Chryſoſt. Homil. xxii. p. 145. c. [t] Epiphan. hæreſ. 78. c. 9. p. 1041. a. 1045. b. [u] Mark iii. 20, 21. In the Year of the *Chriſt* 34, and of the Vulgar *Æra* 31. [x] Ἔλεγον ὅτι ἐξέστη. See before the Article of JESUS CHRIST.

there [y]. There she saw all that was transacted against him, she followed him to *Calvary*, she staid at the Foot of his Cross, with a Constancy and Courage worthy of the Mother of God. There *Jesus* seeing his Mother, and his beloved Disciple near her, he said to his Mother, Woman behold thy Son, and to the Disciple, Behold thy Mother. And from that Hour the Disciple took her home to his own House. It is not to be doubted but that our Saviour appeared to his holy Mother immediately after his Resurrection, and that she was the first, or at least one of the first, to whom he vouchsafed this great Consolation. She was with the Apostles at his Ascension, and
Acts i. 14. continued with 'em at *Jerusalem*, expecting the coming of the Holy Ghost. After this she dwelt in the House of Saint *John* the Evangelist, who took Care of her as of his own Mother [z]. 'Tis thought that he took her along with him to *Ephesus*, where she died in an extream old Age [a]. There is a Letter of the Oecumenical Council of *Ephesus* [b], importing, that in the fifth Century it was believed she was buried there.

Yet this Opinion was not so universal, but that there are Authors of the same Age, who think the Virgin *Mary* died and was buried at *Jerusalem*. The Emperor *Marcian* and *Pulcheria* being anxious to find the Body of the holy Virgin, to put it in the Church called *Blachernus* at *Constantinople* [c], applied themselves to *Juvenal*, then Bishop of *Jerusalem*, who told them that her Sepulcher was at *Gethsemani* near to *Jerusalem*; which Sepulcher *Marcian* ordered to be transported to *Constantinople*. 'Tis added, that the Figure of the Body of the Virgin was engraved upon the Stone, and that this was not the Work of any Man's Hand. From this Time they have continued to shew the Virgin's Tomb at *Gethsemani*, in a magnificent Church dedicated to her Name [d]; and there it is shewn still to this Day. 'Tis said [e], that the Apostles being dispersed in different Parts of the World, to labour in the preaching of the Gospel, all on a sudden they were miraculously transported to *Jerusalem*, that they might be present at the Decease of the blessed Virgin. After her Death, they buried her Body in the Valley of *Gethsemani*, where for three whole Days were heard Concerts of heavenly Singers. At the End of three Days, when this Concert ceased, and when Saint *Thomas* arrived at *Jerusalem*, who had not assisted at the Virgin's Burial, and yet was desirous to see the holy Corpse, the Apostles opened her Tomb again: But not finding the Body there, they judged that God was pleased to honour it with Immortality by an anticipated Resurrection, which should go before that of all other Men. But it must not be dissembled, that these Sorts of Traditions are very uncertain, to say no worse of 'em.

Some [f] have believed, that the holy Virgin finished her Life by Martyrdom, grounding themselves upon those Words of old *Simeon*, *A Sword shall pierce through thy* Luke ii.
*own Soul also.* But this is generally ex- 35.
plained by the Affliction she should undergo, at the Sight of her Son's Crucifixion, there being no History that mentions any Thing of her Martyrdom. Saint *Epiphanius* [g] declares, that he could not affirm whether she died or continued immortal, whether she was buried or not. That in a Word, no one knew what was her End, but he doubted not if she died, she had had a happy Death. The Sentiments of the Church at this Day are, that she is dead; but they are divided as to her rising again, or whether she stays for the general Resurrection, either at *Ephesus*, or at *Jerusalem*, or in any other Place. Upon this Subject may be seen *Florentius* in his Notes upon the ancient Martyrology of Saint *Jerome*, *Baronius* upon the 48th Year of *Christ*, F. *Thomassin* in his Treatise of the Feasts, M. *Joli*, Chanter and Canon of *Notre-dame* at *Paris*, in his Dissertations upon *Usuard*, M. *de Tillemont Hist. Eccles.* T. i. *Notes* 13, 14, 15, 16, 17. on the holy Virgin.

As to the Age at which she died, and the precise Year of her Death, 'tis needless to trouble our selves with this Enquiry, since nothing can be said on these Matters but what is very doubtful; and they cannot be fixed but at Random. *Nicephorus Callistus*, and those that have followed him, give no Proof of what they advance on this Subject, and deserve no Credit as to their own Parts. Nor shall I speak of the Description of the holy Virgin, given us by the same Author [h], saying that she was of a moderate Stature, or according to some, a little below the ordinary Stature of Women: That her Complexion was of the Colour of Wheat, her Hair fair, her Eyes lively, the Eyeball yellowish, or Olive-Colour, her Eyebrows black and Semicircular,

[y] Year of *Christ* 36, of the Vulgar *Æra* 33.

[z] Epiphan. hæref. 78, c. 10, 11. Nazian. Tragæd. p. 281. Cyrill. Alex. in Johan. l. xii. p. 1065.

[a] Andr. Cretens. Hom. ix. p. 123. c.

[b] Concil. Ephes. Homil. iii. Concil. Lab. p. 574. a.

[c] Johan. Diac. de Assumpt. B. M. Serm. ii. p. 394. Nicephor. l. ii. c. 23. & l. xv. c. 14.

[d] Andr. Cretens. Hom. ix. p. 122.

[e] Johan. Damasc. Serm. ii. de dormit. Deiparæ. sub fin.

[f] Timoth. Presbyt. Orat. de Simeone Propheta Dei suscept. Vide T. v. Bibliot. PP. p. 1214. Vid. Lightfoot. Harm. Ev. p. 293.

[g] Epiphan. hæref. 78. c. 11. 23.

[h] Niceph. Callist. l. ii. c. 23. Hist. Eccles.

her Noſe pretty long, her Lips red, her Hands and Fingers large, her Air grave, ſimple, and modeſt, her Clothes neat, without any Pride or Oſtentation, and of the natural Colour of the Wool. It has been pretended, that Saint *Luke* had drawn her Picture, and in ſeveral Places they ſhew Pictures of her, which they affirm to be Copies from Saint *Luke*'s Original. But the Antients have no where informed us, that Saint *Luke* was a Painter, or that he had painted the holy Virgin. *Nicephorus Calliſtus* [i], an Author of the fourteenth Century, is the firſt that has ſpoke of this in a poſitive Manner. But *Theodorus* [k], Lecturer of the Church of *Conſtantinople*, who lived in the ſixth Century, ſays that *Eudotia* ſent from *Jeruſalem* to *Conſtantinople*, to the Empreſs *Pulcheria*, a Picture of the holy Virgin painted by Saint *Luke*. Certain it is that this holy Evangeliſt has acquainted us with ſome Particulars of the Life of the holy Virgin, that could hardly be learned from any one but her ſelf; which may incline us to believe, that he had the Happineſs of her Acquaintance, and a good Share of her Confidence.

There are ſhewn ſome Letters of the Virgin *Mary* to Saint *Ignatius* the Martyr, and from Saint *Ignatius* to the Virgin *Mary*. Saint *Bernard* [l] believed them to be genuine, but now there is no one doubts but that they are ſpurious. The ſame Judgment is made of the pretended Letters of the Virgin to the People of *Meſſina*, and to thoſe of *Florence*, which they pretend ſhe writ from *Jeruſalem* in *Hebrew*, but were tranſlated by Saint *Paul* into *Greek*, at leaſt that to the *Meſſenians*, and which *Conſtantine Laſcaris* turned into *Latin*. I ſhall not here enter into any Diſcuſſion of the Worſhip, or of the Feaſts of the Virgin, of the Times in which they were inſtituted, or of the Deſign propoſed by the *(Roman)* Church herein. This Matter does not properly belong to my Subject, but rather to thoſe that compile the Lives of the Saints.

The *Jews*, the profeſſed Enemies of our Saviour, have vented many Falſities againſt her, in their Book called *Toledos Jeſu* [m], or the Life of *Jeſus Chriſt*.

They pretend that *Mary* was a Milliner, and married to one named *Johanan*; that ſhe ſuffered her ſelf to be corrupted by one called *Panderus*, who had a Son by her called *Joſhua*, or *Jeſus*; that *Panderus*, or *Pantherus*, withdrawing to *Babylon*, *Mary* was forced to keep her Son. *Akiba* took a Journey to *Nazareth*, on Purpoſe to inform himſelf concerning the Birth of *Jeſus*, who from his Childhood diſtinguiſhed himſelf at School. He found from *Mary* her ſelf, that ſhe had been guilty of Adultery. At his Return *Jeſus* was ſeized, was ſhaved, and his Head was waſhed with a Water, which prevented the Hair from growing again. Hence it is that his Diſciples ſhave their Heads. He would inſinuate by this, the Cuſtom that has obtained among Prieſts and other religious Perſons, of receiving the Tonſure. They add, that at *Mary*'s Death they ſet up a ſtately Monument for her at *Jeruſalem*, with an Inſcription upon it, which coſt the Lives of an hundred *Chriſtians* of *Jeſus*'s Relations, who had diſtinguiſhed themſelves on this Occaſion. Theſe are the Fables which the *Jews* have propagated concerning the Virgin *Mary*.

The *Mahometans* [n] on the contrary entertain great Sentiments of Reſpect and Eſteem for her, which one would hardly believe of People ſo far out of the Way of Truth and Salvation. But they do not confine themſelves within the Limits of Truth and Sobriety; for they add many fabulous Stories to what we otherwiſe know concerning *Mary*. They ſay, for Example, that *Ann* the Mother of *Mary*, and Wife of *Amram*, being with Child of her, made a Vow to the Lord of whatever Child ſhould be born, whether it ſhould be Male or Female. That God gave the Name of *Mary* to the Child; that *Ann* gave the Child to keep to *Zacharias* the Prieſt, who ſhut her up in one of the Chambers of the Temple, the Door of which was ſo high, that they went up to it by a Ladder, and he always carried the Key about him.

*Zacharias* made her frequent Viſits, and whenever he came he always found about her all the moſt exquiſite Fruits of *Paleſtine*, and ſuch as were moſt out of Seaſon. This put him upon enquiring how ſhe came by ſuch fine Fruits. To which *Mary* anſwered; Whatever you ſee here comes from God, who provides for thoſe that pleaſe him all good Things, without Meaſure or Number.

As to the Purity of the holy Virgin, in her Birth, and in the Conception of the Word, and as to her Virginity both before and after her bringing-forth, they ſpeak in ſuch a Manner as might well be a Shame to many *Chriſtians*. They ſay that the Angel *Gabriel* was ſent to *Mary*, to declare to her the Birth of *Jeſus Chriſt*. He ſaid to her, O *Mary*, thou art elected, purified, and in a moſt particular Manner choſen from among all the Women of the World. O *Mary*, ſubmit your ſelf to the Lord, proſtrate your ſelf, and adore him, with all

[i] Niceph. Calliſt. l. ii. c. 43. Hiſt. Eccleſ.
[k] Theodor. Lect. l. p. 551. Edit. Veleſii.
[l] Bernard. Serm. in Pſalm. Qui habitat, &c.
[m] See the *Toledos Jeſu*, publiſhed by the *Jews*.
[n] See the *Alcoran*, in the Chapter about *Mary*, and *Herbelot*. Bibl. Orient. p. 783, 784.

the Creatures that worship him. I am come to tell you a great Secret. God declares his Word to you, whose Name shall be *Christ*, or *Jesus* the *Messiah*, who shall be your Son, most worthy of Respect both in this and the other World.

*Abulfarage* writes in his Dynasties, that it was a Tradition among the Oriental *Christians*, that the holy Virgin was but thirteen Years of Age when she brought forth *Jesus Christ*, and that she lived but to be fifty one. Some *Mussulmen* falsly impute to the *Christians*, that they acknowledge the Virgin *Mary* as the third Person of the Holy Trinity; which Mistake proceeds from hence, that the *Christians* of the East give her the Name of *Al-seidai*, which signifies *the Lady*; and among the *Greek* Fathers Saint *Cyril* has called her, *The Supplement or Completion of the most holy Trinity*; but others among the *Mahometans* vindicate us from this Calumny.

II. MARY, whose Relicks are preserved at *Veroli* in *Campania di Roma*, was the Mother of *James* and *John*. She was not called *Mary*, but *Salome*; though they commonly give her also the Name of *Mary*, the Mother of *James* and *John*. But Saint *Matthew* only calls her the Mother of the Sons of *Zebedee*; and Saint *Mark* xv. 40. calls her *Salome*. She was therefore Wife to *Zebedee*, and Mother to Saint *James* and Saint *John*. This M. *Tillemont* hath observed before me, and has been confirmed to me by Mr. *Nicholas Aloysius*, by a Letter wrote to me from *Rome*, in the Month of *January* 1726, wherein he says he had examined into the Bottom of this Affair, having perused all the Monuments of the Church of *Veroli*.

III. MARY, Mother of *John Mark*, a Disciple of the Apostles. She had a House in *Jerusalem*, whither it is thought the Apostles retired, after the Ascension of our Lord[q], and where they received the Holy Ghost. This House was upon Mount *Sion*. Saint *Epiphanius*[r] says, that it escaped the intire Destruction of *Jerusalem* by *Titus*, and that it was changed into a very famous Church, which endured for several Ages[s]. After the Imprisonment of Saint *Peter*, the Faithful assembled in this House, there praying instantly; when *Peter* delivered by the Ministry of an Angel, knocked at the Door of the House. There is nothing particular known of the Life of *Mary*, the Mother of *John Mark*. See JOHN MARK before.

Acts xii. 5. 6.

IV. MARY of *Cleophas*. Saint *Jerome*[t] says, she bore the Name of *Cleophas*, either because of her Father, or because of her Family, or for some other Reason not known[u]. Others believe with greater Probability, that she was Wife of *Cleophas*, and Mother of Saint *James* the Lesser, and of Saint *Simon*, Brethren of our Lord. These latter Authors take *Mary, Mother of James*, and *Mary, Wife of Cleophas*, to be the same Person. Saint *John* gives her the Name of *Mary, Wife of Cleophas*, and the other Evangelists the Name of *Mary, Mother of James*. *Cleophas* and *Alpheus* are the same Person, as *James* Son of *Mary*, Wife of *Cleophas*, is the same as *James* Son of *Alpheus*[x]. In the *Hebrew* Tongue *Alpheus* and *Cleophas* differ only in the Manner in which the *Greeks* have written and pronounced these two Names. *Cleophas* may be derived from the *Hebrew Cheleph*, which signifies to change; as much as to say, inconstant, or given to change: Or from the City of *Cheleph* or *Heleph*, mentioned in *Joshua* xix. 31. and which was a frontier Town of *Naphtali* in *Galilee*. *Cleophas* or *Alpheus*, may be originally of this City.

Math. xxvii. 56. Mark xv. 40, 41. Luke xxiv. 10. John xix. 25.

But to return to *Mary* Wife of *Cleophas*, we know but very few of the Particulars of her Life. 'Tis thought she was the Sister of the holy Virgin, and that she was the Mother of *James* the Less, of *Joses*, of *Simeon*, and of *Judas*, which in the Gospel are named the Brethren of *Jesus Christ*, that is, his Cousin-Germans. She believed early on *Jesus Christ*, and kept him Company in his Journeys, to minister to him. She was present at the last Passover, and at the Death of our Saviour she followed him to *Calvary*, and during his Passion she was with the Virgin at the Foot of his Cross. She was also present at his Burial, and on the *Friday* before had prepared the Perfumes to embalm him. But going to his Tomb on *Sunday* very early in the Morning, with some other Women, they there learned from the Mouth of an Angel that he was risen, of which they carried the News to the Apostles. By the Way *Jesus* appeared to them, and they embraced his Feet, worshipping him. The Year of the Death of *Mary* the Wife of *Cleophas* is not known, but the *Greeks* keep the eighth of *April* in Memory of the holy Women, that brought Perfumes to embalm the Body of *Christ*[z], and pretend to have their Bodies at *Constantinople* in a Church of the holy Virgin, built by *Justin* II. The *Roman* Martyrology marks the Festival of St. *Mary* the Wife of *Cleophas* the ninth of *April*, and it puts the Translation of her Body into the City of *Veroli* near *Rome*, on

Math. xiii. 55 and xxvii. 56. Mark vi 3. John xix. 25. Luke xxiii. 56. Luke xxiv. 1, 2, 3, 4, 5. Math. xxviii. 9.

[q] Alexand. apud Sur. xi. Jun. § vii. [r] Epiph. de pond. & mens. c. 14. [s] Cyril. Catech. xvi. Hieronym. Ep. xxvii. Lucian. de Invent. Sancti Steph. c. 8, & 10. [t] Hieronym. in Helvid. c. 7. [u] Chrysost. in Galat. p. 801. Theodoret. in Galat. p. 268. [x] Vide Bedam in Marc. l. i. c. 16. [z] Vide Bolland. 9. April. p. 814, 817, &c.

the

the twenty fifth of *May*. Others pretend she is in a little City of *Provence* called *The three Marys*, on the Banks of the *Rhone* and of the Sea.

V. MARY SALOME, Daughter of *Mary* the Wife of *Cleophas*, of whom we spoke just now, and Sister of *James* the Less, and of the others which in Scripture are called the Brethren of our Lord. She was Cousin-German to *Jesus Christ* according to the Flesh, and Niece to the holy Virgin. She was properly called *Salome*, and 'tis without any Reason that she has obtained the Name of *Mary*, which belongs to her Mother.

Others pretend that *Salome* was the Daughter of *Joseph*, the Husband of the Virgin *Mary*; and this is the Opinion of the modern *Greeks*, founded upon the Testimony of *Epiphanius*[b]. See SALOME.

The *Roman* Martyrology gives the Name of *Mary Salome* to the Mother of St. *James* the Less. 'Tis not known what Grounds they had for this, for it cannot be found in Scripture, or in any good Author, that she was called *Mary*, but was certainly called *Salome*. Compare *Matth*. xxvii. 56. with *Mark* xv. 40. And see *Origen* upon St. *Matthew*, p. 206. c. and the other Interpreters. See the Article of SALOME afterwards.

VI. MARY, a *Christian* Woman mentioned by St. *Paul*, in his Epistle to the *Romans*, Ch. xvi. ℣ 6. and of whom he says, that she laboured much for the Faith, and for the Church at *Rome*. She was in this City at the Beginning of the Year 58. There is nothing known for certain, either concerning her Actions, or her Death.

VII. MARY, Sister of *Lazarus*, who has been so preposterously confounded with that She-sinner, mentioned by St. *Luke*, vii. 37, 39. whose Name is not taken Notice of, but was probably *Mary Magdalen*, of whom we shall speak presently. *Mary* the Sister of *Martha* and of *Lazarus*, lived with her Brother and Sister at *Bethany*, a Village near to *Jerusalem*[c]. *Jesus Christ* had a particular Affection for this Family, and 'tis plain by the Gospel, that he often retired to their House with his Disciples. One Day, and perhaps the first Time that *Jesus* went thither[d], *Martha* having received him with much Affection, and thinking to make very much of him, *Mary* her Sister remained at our Saviour's Feet, hearing his Words with great Attention. Wherefore *Martha* said to *Jesus*, Do you not observe, Lord, that my Sister leaves me to minister alone? Bid her come to help me; from whence *Jesus* took Occasion to justify *Mary*, saying, that *Mary* had chosen the better Part, which should not be taken from her.

Some Time after[e] their Brother *Lazarus* fell sick, and his Sisters acquainted *Jesus* with it; but he did not come till after *Lazarus* was dead. John xi. 1, 45. He arrived at *Bethany*, and presently *Martha* came to him, and told him, that if he had not been absent, *Lazarus* would not have died. *Jesus* promised her that he should rise again. Then he sent to acquaint *Mary* with his being there, who immediately came to him, making the same Complaint as *Martha* had done. He asked them where they had buried him, they conducted him to the Place; he groaned, he wept, he prayed to his Father, then crying out with a loud Voice, *Lazarus* come forth. Immediately the dead Man came forth alive, and *Jesus* restored him to his Sisters. After this he withdrew himself from the Neighbourhood of *Jerusalem*, and did not return thither till some Days before the Passover. Six Days before this Festival, *Jesus* came to John xii. 1, 2, 3, &c. *Bethany* with his Disciples, and was invited to Supper at *Simon*'s the Leper. *Martha* Matth. xxvi. 6, &c. attended, and *Lazarus* was one of the Guests. *Mary* taking a Pound of Spikenard, Mark xiv. 3, &c. which is the most precious Perfume of any of this Kind, (see SPIKENARD hereafter) she poured it upon the Head and Feet of *Jesus*. She wiped his Feet with her Hair, and the whole House was filled with the Scent of the Perfume. *Judas Iscariot* murmured at this, but *Jesus* undertook *Mary*'s Defence, saying, that by this Action she had prevented his Embalmment, and in some Manner had declared his Death and Burial which were at Hand. From this Time forth the Scripture no longer mentions *Martha* and *Mary*, but those who distinguish not between *Mary* Sister of *Martha*, and *Mary Magdalen*, say, that she was present at the Death and Crucifixion of our Saviour, and went to his Sepulchre to embalm him. The *Roman* Ordinal[f], and one *Nicephorus*, quoted by M. *Cotelier*[g], affirm, that *Martha* and *Mary* went to our Saviour's Tomb to embalm him; but we find nothing of this in any of the sacred Authors.

The ancient *Latins* and modern *Greeks*[i] believe, that *Mary* and *Martha* remained at *Jerusalem*, and died there. Several ancient Martyrologies put their Feast the nineteenth of *January*. *Flodoard*[k], who

[b] Epiphan. hæref. 78. c. 8. p. 1040. a.
[c] *Baronius* says, that some believed *Lazarus* and his Sisters were Lords of *Bethany*, because in the Gospel *Bethany* is called their Town or Castle. A weak Reason.
[d] Luke x. 38,—43. Year of the common *Æra* 32.
[e] Year of the Vulgar *Æra* 33, some Time before the Passover.
[f] Ordo Rom. apud Baron. an. 34. n. 182.
[g] Cotel. P. P. primi sæculi. not. p. 204, 2.
[i] Vide Bolland. T. 1 Maii. p. 34, 2.
[k] Vide, si placet, Florentinii Not. in vet. Martyrol. & Lannoi de Magdalen. p. 7, 8, 11, &c.

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lived

lived in 920, says, that in his Time was to be seen the Body of *Magdalen*, whom he confounds with *Mary* the Sister of *Lazarus*. The *Greeks* put her Feast on the eighteenth of *March*, because of the Perfumes that she poured this Day on *Jesus Christ*. *Bardilon*, Abbot of *Leuze*, brought (as it is said) the Body of *Mary Magdalen* from *Jerusalem* to *Vezelay*, about the Year 920, and in the twelfth and thirteenth Centuries they came from all Parts to *Vezelay*, to pay Honour to her Relicks. But the general Belief at this Day is, and which began as soon as the Year 1254[l], that the Body of *Magdalen*, so long confounded with *Mary* the Sister of *Lazarus*, is in the Church of the *Jacobins* of St. *Maximin*, in the Diocese of *Aix* in *Provence*; a Tradition whose Original is very uncertain. In this Affair may be consulted F. *Alexander* a *Dominican*, in his Dissertation upon *Magdalen*, *Hist. Eccles.* T. ii. M. *de Tillemont* in the second Tome of his Memoirs, *p.* 30, &c. and in his Notes upon *Magdalen*, *p.* 520, &c. M. *de Launoy* in his Treatise of the coming of *Mary Magdalen*, of *Martha*, and of *Lazarus* into *Provence*; and others who have treated on the Question, whether there were three *Marys*.

VIII. MARY MAGDALEN, who has been generally confounded with *Mary* the Sister of *Martha* and *Lazarus*, but very improperly, was probably that Sinner mentioned by St. *Luke*, Chap. vii. 36, 37, &c. whose Name he does not tell us. But here are some Circumstances sufficient to make one believe, that she is the same whom he calls *Mary Magdalen* in Chap. viii. ℣ 2. and from whom he says that *Jesus* drove out seven Devils. *Jesus* having healed the Widow's Son of *Nain*, entered into the City, and there was invited to eat by a Pharisee named *Simon*. While he was at Table, a Woman of a scandalous Life came into the House, having an Alabaster Box full of perfumed Oil; and standing upright behind *Jesus*, and at his Feet, for he was lying at Table on a Couch after the Manner of the Ancients, she poured her Perfume on his Feet, kissed them, watered them with her Tears, and wiped them with her Hair. The Pharisee observing this, said within himself; if this Man were a Prophet, he would know who this Woman is that touches him, that she is one of a wicked Life. Then *Jesus* who knew the Bottom of his Heart, said to him: A Creditor had two Debtors, one of which owed him five hundred Pence, and the other fifty. But they not having wherewith to pay him, he forgave them both their Debts. Which of these two will love him most? *Simon* answered, I suppose him to whom he had forgiven the greater Sum.

After this *Jesus* commending all that this Woman had done to him, he adds; Her Sins which are many are forgiven her, because she has loved much[m]; but he to whom little is forgiven will love but little. Then he says to the Woman, *Thy Sins are forgiven thee.* In the following Chapter Saint *Luke* tells us, that *Jesus* in Company with his Apostles, preached the Gospel from City to City; and that there were several Women also, whom he had delivered from evil Spirits, and had cured of their Infirmities, among which was *Mary* called *Magdalene*, out of whom went seven Devils. I own that this is no demonstrative Proof, that the Sinner mentioned before was *Mary Magdalene*; but this is all we can have for the Support of this Opinion. Therefore without venturing to assert that these are one and the same Person, after having mentioned what belongs to this Sinner, I shall proceed to what belongs to *Mary Magdalene*.

*Mary Magdalene* took her Surname, either from the Town of *Magdala* in *Galalee*, beyond *Jordan*, and not far from *Gamala*[n], probably the same mentioned *Matth.* xv. 39. or from *Magdolos*[o], a Town situated on this Side *Jordan*, at the Foot of Mount *Carmel*, which is the same as *Megiddo* spoken of *Joshua* xvii. 11. 2 *Kings* ix. 27. xxiii. 29. The *Rabbins*[p] speak of a *Mary Magdalene*, Wife of *Rabbi Papus*, Son of *Judah*, and of another *Mary Magdalene*, Wife of *Hamchuna*, the Father of *Nazareen*[q], who was surnamed *Magdala*, not because of her Countrey, but because by Profession she was a Tire-Woman or Seamstress; as if it were insinuated by the Term *Magdala*, which signifies a Tower, that *Magdalene* in preparing Head-dresses for the Women, built as it were Towers upon their Heads.

[r] —— *Tanta est quærendi cura decoris,*
*Tot premit ordinibus, tot adhuc compagibus altum*
*Ædificat caput.*

*Lightfoot*[s] believes, that 'tis this *Mary*

[l] Joinville Hist. of St. *Lewis*, p. 117.
[m] Luke vii. 47. Many translate 'Αφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ, ὅτι ἠγάπησε πολύ. Ὧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. Many Sins are forgiven her, wherefore she loves much. The *Greek* Particle, ὅτι as also the *Hebrew* כי, is sometimes rendered by *wherefore*. See John viii. 29. xiv. 17. Mark ix. 28. Genesis xxii. 17. Psal. vi. 6. & cxvi. 1. compared with 1 Cor. iv. 13. Jerem. xxix. 16. Genes. xxix. 32. Judges ii. 24.
[n] Josephus de vita sua, p. 1007.
[o] Herodot. l. ii. c. 159.
[p] מגדלא סריום Vide Cellar. Geogr. antiq. l. iii. c. 13. & Reland. Palæst. l. iii. p. 884. & Lightfoot Chronic. p. 23.
[q] Lib. Juchasim. Fol. 17.
[r] Juvenal. Sat. vi. v. 500.
[s] Lightfoot Chronic. p. 23. & Horæ Hebrææ in Matth. xxvi. 56. p. 388.

*Magdalene* that St. *Luke* and the other Evangelists speak of, and whom this Author does not distinguish from *Mary* the Sister of *Lazarus*. *Magdalene* is mentioned by the Evangelists among the Women that followed our Saviour, to minister to him according to the Custom of the *Jews*. St. *Luke* viii. 2. and St. *Mark* xvi. 9. observe, that this Woman had been delivered by *Jesus Christ* from seven Devils. This some[t] understand in the literal Sence, but[u] others take it figuratively, for the Crimes and Wickedness of her past Life, from which *Christ* had rescued her. Others[x] maintain, that she had always lived in Virginity, and consequently they make her a different Person from the Sinner mentioned by St. *Luke*, and by the seven Devils of which she was possessed, they understand no other than a real Possession, which is not inconsistent with a holy Life. She followed *Christ* in the last Journey that he made from *Galilee* to *Jerusalem*, and was at the Foot of the Cross with the holy Virgin. She continued upon Mount Calvary till our Saviour's Death, and saw him put into his Tomb. After which she returned to *Jerusalem*, to buy and prepare the Perfumes, that she might embalm him after the *Sabbath* was over, which was then going to begin.

John xix. 25. Mark xv. 47.

All the *Sabbath* Day she remained in the City, and the next Day early in the Morning she went to the Sepulchre, along with *Mary* the Mother of *James* and *Salome*. On the Way, they enquired of one another, who should take away the Stone from the Mouth of the Sepulchre, and were sensible of a great Earthquake. This was the Token of our Saviour's Resurrection. Being come to his Tomb, they saw two Angels, who informed them that *Jesus* was risen. Upon this *Mary Magdalene* runs immediately to *Jerusalem*, and acquaints the Apostles with this good News, returning her self to the Sepulchre. *Peter* and *John* came also, and were Witnesses that the Body was no longer there. They returned, but *Mary* stayed, and stooping forward to examine the inside of the Tomb, she there saw two Angels sitting, one at the Head, and the other at the Bottom of the Tomb. They asked her why she wept, to which she replied, They have taken away my Lord, and I know not where they have laid him. At the same Time turning about, she saw *Jesus Christ* in the Form of a Gardener, who asked her what she looked for. She answered, Sir, if 'tis you that have taken away my Master, let me know it, that I may take him away. *Jesus* says to her, *Mary*, and immediately she knew him, and cast her self at his Feet, to kiss them. But *Jesus* said to her, touch me not, for I am not yet ascended to my Father. As if he had said; you shall have Leisure to see me hereafter, go now to my Brethren, my Apostles, and tell 'em, I am going to ascend to my God, and to their God; to my Father, and to their Father. Thus had *Mary* the Happiness of first seeing our Saviour after his Resurrection.

Mark xvi. 1, 2. Luke xxiv. 1, 2.

See Matth. xxviii. 5, &c. Mark xvi. 6, &c. John xx. 11, 17.

She returned then to *Jerusalem*, and told the Apostles that she had seen the Lord, that she had spoke to him, and told them what he had said to her. But at first they did not believe her, till her Report was confirmed by many other Testimonies. This is what the Gospel informs us concerning *Mary Magdalene*, different from *Mary* the Sister of *Martha*, though she has been often called by this Name. For as to the pretended History of *Mary Magdalene*, which is said to have been written in *Hebrew* by *Marcella*, Servant of *Martha*; this can only relate to *Mary* Sister of *Martha*, and besides, is a meer Piece of Forgery. *Modestus*[y], Archbishop of *Constantinople*, in the seventh Age says, that *Mary Magdalene*, from whom *Jesus* had cast out seven Devils, went to *Ephesus* after the Death of the Virgin *Mary*, and abode always with St. *John*, as long as she lived. This Author says, that there she ended her Life by Martyrdom. Her Acts were then in Being, but now they are no longer to be found. The Commentary upon St. *Mark*, ascribed to St. *Jerom*[z], says, that *Mary Magdalene* was a Widow. *Gregory* of *Tours*, as also *Modestus*, whose Testimony we just now cited, says, that her Tomb was at *Ephesus*, and had not then been opened. They had still her Relicks in great Reverence there, in 745, when *Villebeaud* passed that Way. The *Greek* Annals would insinuate, that she died and was buried there. The Emperor *Leo* the Wise, who began to reign in 886, caused her Relicks to be brought from *Ephesus* to *Constantinople*. [a] *Codinus*, who speaks of this Translation, understands it of *Mary* Sister to *Lazarus*; but *Cedrenus* understands it of *Magdalene*.

IX. MARY, Daughter of *Eleazar*, of a very considerable Family, having retired to *Jerusalem* with her Husband and Son, as yet an Infant, at the Beginning of the Wars of the *Jews* with the *Romans*[b], was there shut up when the Siege of that City was formed. Her Husband having been

[t] Ambros. de Salom. c. 5. Baron. an. 32. § xxiv. Cornel. à Lapide.
[u] Greg. Mag. Homil. xxxiii. in Evang. alii.
[x] Vide Ambros. de Virginitate, l. iii. & Modest. Polit. seculo 7. apud Phot. 275.
[y] Modest. C. P. apud Phot. cod. 275. p. 1525.
[z] Hieronym. in Marc. xv.
[a] Cedren. p. 599. Codin. origin. Constant. p. 63.
[b] In the Year of *Christ* 68, or 69.

killed

killed in a Salley, and the Zealots, who committed all Sorts of Outrages in the City with Impunity, having robbed her of all she had, she lived several Days without taking any Sustenance. But at last being overcome by Famine, and transported by Despair, she killed her Son, dressed him, and eat a Part of him. Quickly after the Zealots being drawn that Way by the Savour of this Food, they entered her House, and asked her where the Meat was that she had dressed. She shewed them some of the Limbs of her Child, inviting them to eat, and telling them in an insulting Manner, that they could not be more delicate than a Woman, or more tender than a Mother [c].

MASCHIL. This Term is often found in the Titles of the *Psalms*, and signifies [d] *he that instructs*, or makes to understand. Some Interpreters think, but without Reason, that it signifies an Instrument of Musick. There is much more Likelihood that it signifies *an instructive Song*. Some antient *Rabbins* believe, that in repeating the *Psalms* which have this Inscription, they always added an Explication to it. Some Fathers [e] think, that the Word *intellectus*, in *Hebrew Maschil*, expresses the profound Meaning of the *Psalm*. But others [f] on the contrary say, that it shews the Clearness and Perspicuity of the *Psalm*, and that it has no Need of any particular Explication.

MASH, or *Mes*, the fourth Son of *Aram*, *Gen.* x. 23. He is called *Meshech*, 1 *Chron.* i. 17. and *Mosoch* in the Septuagint. *Bochart* believes he inhabited Mount *Masius* in *Mesopotamia*, and gave his Name to the River *Mazecha*, whose Source is found there. *Stephanus* names the Inhabitants of this Canton *Masieni*, or *Masiani*.

MASHAL, *Mishal*, or *Masal*, a City of the Tribe of *Asher* [g]. It was yielded to the *Levites* of the Family of *Gerson*. *Eusebius* [h] says, that it was bordering upon Mount *Carmel* near the Sea. 1 Chron. vi. 74.

MASREKAH, or *Masreca*, Captain or Duke of *Edom*, the Successor of *Hadad*, *Gen.* xxxvi. 36.

MASS, *Missa*, this Word is used at this Day in the Church [of *Rome*] to signifie [what they call] the unbloody Sacrifice of the Body and Blood of our Saviour *Jesus Christ*, which is offered upon the Altar, under the Species of Bread and Wine. The Word *Mass* taken in this Sence is not to be found in any Place of Scripture; but it has been used ever since the End of the third Century by the *Latin* Fathers, and other Ecclesiastical Authors 'Tis in vain to seek its Etymology either in *Greek* or *Hebrew* [i], as some have done. *Missa* is derived from *Mitto* to send. *Missa* has been used for *Missio*, and this Word is found in this Sence even in *Suetonius*, *Caligul.* c. 25. And as at the Conclusion of the Mass of the Catecumens, that is to say, after the Gospel was read, and after the Sermon; as also after the Sacrifice and the Prayers were ended, the Priest or the Deacon sent the People away, by pronouncing with a loud Voice. *Ite, missa est*, or *Missio est*: You may all return home. From thence it came to pass, that the Name of *Missa* or *Missio* was given to the whole Action and Ceremony of the Sacrifice. On this Head may be seen Cardinal *Baronius*, *Annal. Eccl. ad An.* 34. N. 60. Cardinal *Bona*, *de rebus Liturg.* Lib. i. M. *Du Cange*, *Glossar. Latin. ad vocem* Missa. *Martinus Martinius*, *Lexic.* Missa, *&c.* We shall speak of [what is called] *the Sacrifice of the Mass* hereafter, under the Article SACRIFICE.

I. MASSA, the seventh Son of *Ishmael*, *Gen.* xxv. 14. There is a City known by the Name of *Mesa* in *Arabia Petrea*; as also one by the Name of *Mesada* in the same Countrey.

II. MASSA, or *Massah*, a *Hebrew* Word that signifies *Temptation*. This Name was given to the Encampment of the *Hebrews* at *Rephidim*, when the People wanting Water began to murmur against *Moses*, and to tempt the Lord, as if they had doubted of his Presence among them. Ex. xvii. 2, 3, 4, &c.

MASSADA, a Castle or Fortress in the Tribe of *Judah*, to the West of the Dead Sea, or the Lake *Asphaltites*, not far from *Engiddi*, situated upon a steep Rock, and of very difficult Access. But as soon as one is come to the Top of the Rock, there is found a Plain of a sufficient Extent, which may be even cultivated, and afford Subsistence in a Time of Necessity. *Jonathan* the *Asmonean*, Brother of *Judas Maccabeus*, and High-Priest of the *Jews*, fortified this Place, to put himself in a Condition of withstanding the Kings of *Syria* [k]. *Herod* the Great, observing the Importance of this Fort, fortified it a new, and made the Place impregnable. And as there was no Water in this Place, he caused several Cisterns to be made, and brought thither a vast Quantity of Provisions, that if any Misfortune should happen to him, or if the

[c] Josephus de bello, l. vii. c. 8. seu xx. p. 955. e. f.
[d] Psalm xlii. למנצח משכיל לבני קרח In finem intellectus filiis Core. See Psal. xxxii.
[e] Euseb. in Psal. xli. Theodoret. in Ps. lxxxviii. Didym.
[f] Vide Agellium in Psal. xxxii.
[g] Josh. xxi. 30. משאל Maschal, or Mischal.
[h] Euseb. in Μασάλ.
[i] Some have derived it from the *Hebrew* מסה Missa. Deut. xvi. 10. מסת נדבת ידך Oblationem spontaneam manûs tuæ. But *Missa* in this Place signifies properly *a Tribute*. Others derive it from משאת Donum manus.
[k] Joseph. de bello, l. vii. c. 28. seu xx. p. 987.

Countrey

Countrey ſhould revolt from him, he might there find a ſecure Place of Retreat.

After the laſt War of the *Jews* againſt the *Romans*, *Eleazar* Son of *Jair*, and Grandſon of the famous *Judas* the *Gaulonite*, at the Head of the *Sicarii*, or Aſſaſſins, ſo called from the horrible Cruelties and Impieties they committed, ſeized the Fort of *Maſſada* [l]. *Flavius Sylva*, whom *Titus* had left in *Judæa*, in Order to reduce what yet held out in the Province, there beſieged *Eleazar*. He began by putting Garriſons into all the neighbouring Places, to ſecure the Countrey, and ſurrounded the Place with a Wall of Circumvallation, with Bodies of Guards at convenient Diſtances, that no one might make their Eſcape. Then he carried on the Siege with great Vigour, and Works that were almoſt incredible. *Eleazar* on his Part defended himſelf very courageouſly, and ſeeing that he could hold out no longer againſt the *Roman* Army, but that he muſt be taken in this Place, which he thought to be impregnable; he perceived the Finger of God in this Matter, but too late. For the Hardneſs of his Heart urged him to Deſpair, ſo that he perſuaded all the *Jews* that were with him to kill one another, and the laſt that ſurvived was to put Fire to the Caſtle. This Counſel they put in Execution, and voluntarily ſlew one another. Two Women, who with five young Children had hid themſelves in the Aquæducts, the Day following informed the *Romans* of what had been done. This happened in the Year of *Chriſt*, or the common *Æra* 71. To this may be added the following Obſervations upon this famous Siege.

*Obſervations upon the Siege of* Maſſada, *and the Works of the* Romans *before this Place.*

☞ The Siege of *Maſſada* by the *Romans* is one of the moſt remarkable, of which we have any Account in Hiſtory [m]. The Strength and advantageous Situation of the Place, the Courage and vigorous Defence of the Beſieged, the Valour and Capacity of the *Roman* General, all theſe together produced ſurpriſing Effects, and which have few Examples among the Antients. The Moderns in their moſt memorable Sieges, that is to ſay, ſince the fourteenth Century, have never produced, nor ſo much as conceived the like. *Joſephus*, who has given us a Deſcription of this famous Siege, furniſhes us with Examples of Valour, Stratagems, Surprizes, Patience, and Obſtinacy, that are yet more ſurprizing than any in this; the Defence of *Jotapata*, and that of *Jeruſalem*, were vaſtly more to be admired. But as to the Works and other Operations peculiar to War, I cannot find any that ſurpaſs them, or even are equal to 'em. It was a Maſter-piece of *Roman* Skill and Perſeverance. The *Jews* themſelves did not ſhew leſs Skill or Courage. They were deſperate, 'tis true, but deſperate in ſuch a Manner, as to put in Practice all the Subtleties of Art and Ingenuity, in Order to ſell their Lives as dear, and to purchaſe as much Glory with them as was poſſible. If it can be ſaid that there are any Deſperadoes that are wiſe and prudent, 'tis when they chooſe rather to die with Freedom, than to fall into a ſhameful Slavery.

After *Sylva* had compleated his Wall of Circumvallation, he took Poſſeſſion of a Rock that was larger than that upon which the Caſtle was built, but lower by three Hundred Cubits, and beſieged the Place on this Side. Upon this Rock he cauſed to be raiſed, as *Joſephus* tells us [n], *a Maſs of Earth of one hundred Cubits; but becauſe the Platform did not ſeem to be ſolid and ſubſtantial enough to ſupport the Machines,* Sylva *built upon it a kind of Cavalier with great Stones, that was fifty Cubits high, and of the ſame Breadth. Beſides the uſual Engines, there were others that had been contrived by* Veſpaſian *and* Titus; *and beſides this, they raiſed upon this Cavalier a Tower of ſixty Cubits, all covered with Iron, from whence the* Romans *threw ſo many Stones and Darts at the beſieged, that they durſt not any longer appear upon their Walls.*

This Paſſage obliges me to a Digreſſion that I cannot avoid; it has ſomething in it that ſeems very abſurd. The *French* Tranſlator ſays [o], that *the Platform* (as he very improperly calls it) *did not ſeem to be ſolid and ſubſtantial enough to ſupport the Machines.* If the Earth could not ſupport this great Weight, it could much leſs ſupport a Cavalier of great Stones, and above that a Tower of ſixty Cubits, all faced with Iron. The Text in this Place muſt have been altered and corrupted, which would be no great Wonder; it might be one indeed, if *Joſephus* ſhould be guilty of ſuch bad Reaſoning.

To reſtore this Paſſage, or at leaſt to make it intelligible, I would ſuppoſe that *Sylva* raiſed a Terraſs, and cauſed it to be ſupported by a Wall, built with great Stones, in Order to raiſe thereon another Cavalier of fifty Cubits, upon the Top of which he built a Tower of ſixty Cubits high. By ſuch a Deſcription the Reader may comprehend the whole Matter, and has no Need to puzzle himſelf any farther. 'Twas by the Means of theſe Terraſſes, and with the Help of Machines of all Kinds, that they brought forward their Rams to batter in Breach.

[l] Joſeph. Ibid. p. 986. f. g. [m] Joſeph. de bello. l. vii. c. 31, &c. [n] Joſeph. de bello, lib. vii. cap. 33. [o] Mr. Arnaud d'Andilly.

*Sylva* could not demolish the Wall, because it had its Foundation upon the Rock, and because they could not batter, but from a very high Situation. He therefore raised this prodigious Work of an hundred Cubits, that he might batter the Wall within Reach of a Ram of a great Length; but as this Terrass was only of the same Level with the Rock, and as the Ram could only batter the Bottom of the Wall; *Sylva*, to maintain this Attack, still raised a second Cavalier, as we have said before. However here is a Difficulty that offers it self; the *Jewish* Author says, that the Rock upon which he prepared his Attack was lower than the Castle by three hundred Cubits. There wanted therefore ninety Cubits, that the Works of the Besiegers might equal the Height of the great Cavalier, and of the Tower. There must be a Fault in the Text in this Place, as is very visible, or we must suppose, that the Rock on this Side was much lower, and consequently that the Wall was much higher; without this no Use could be made of the Ram.

Since we are so far advanced in a Matter of this Curiosity, let us produce the Remainder of this Passage of *Josephus*. *Then* Sylva *caused a very great Ram to be made, with which he battered the Walls without ceasing; but hardly could he make any Breach in it. And the Besieged with incredible Diligence made another Wall within, which was Proof against the Effect of the Machines, because it was not made of resisting Matter, but deadned the Blows by yielding to their Violence. This Wall was built after the following Manner. They placed two Rows of thick Beams let into each other, which with the Space contained between the two Rows made the same Thickness as the Wall, which Space they filled up with Earth. And that this might not break out, they supported it with other Beams. So that this Work might have been taken for some great Building; and the Blows of the Machines were not only deadned by it, but it squeesed the Earth closer, and made it more firm and compact, being of the Nature of Clay. When* Sylva *had well considered this Work, he thought he could not demolish it any Way so readily as by Fire, and made his Soldiers throw so great a Quantity of burning Wood into it, that as this Wall was composed of the same Matter, and had many Interstices between, it took Fire and burned even to the Turf, and a great Conflagration presently began to appear.*

*Josephus* is very obscure in his Description of the outward Wall, nor must we be surprized at it. 'Tis the Fault of almost all the antient Writers, to become obscure, and not to be understood when they undertake to describe any extraordinary Works. *Cæsar* is the only one, that has eminently excelled in this Piece of Mechanism. I am well assured, that the second Wall of *Massada* was of a Structure very like to the Walls of *Bourges*, the Description of which is given us by this Author in his Commentaries [p]. The *Jewish* Author says that this Wall was only composed of Wood, that is, of massy Timber. Many have imagined that it was a kind of Chest made of Timber, and filled with Earth or Clay. If it had been so, the Fire could never have been so great as this Author represents it. This Intrenchment must rather have been composed of great Beams laid their whole Length upon the Ground, ranged at a certain Distance from one another, and crossing Chequer-wise, the void Spaces being filled up with this Clay. And this is the Way wherein I conceive this Wall to have been built.

As to its Form or Figure, it appears not to have been parallel to the Stone Wall that they battered in Breach, but that it represented a circular or angular Cavity. For the Historian says afterwards, that when *Sylva* considered this Work, and perceived it would be very difficult to demolish it with his Machines, he resolved to set Fire to it, and made his Soldiers throw so great a Quantity of burning Wood into it, that this Retrenchment took Fire, because there were many Interstices between; that is to say, many Intervals between the Breach made in the Wall, and the second Wall of Timber. For it would be absurd to refer these Words, *many Interstices between*, to the Intervals of the Beams, because they were all filled with Clay. Such concave Works were no new Things to the Antients; they made them that they might have Flancks. It will be asked, perhaps, if it were an easy Thing to throw such inflamed Wood between the Breach and the inward Retrenchment. This could not be difficult, since it was likely that the Besiegers had made a Lodgment on the Breach, and might deliver from Hand to Hand these burning Faggots, to throw them into the Cavities of the Retrenchment: We could say much more to clear up this Passage, which is one of the most curious of the *Jewish* History, but then we should go beyond our prescribed Limits. The Reader may consult the Commentary of Mr. *le Chevalier de Follard* upon *Polybius*, Tom. ii. p. 501, &c.

MASSORA. This *Hebrew* Word *Massorah* signifies *Tradition*. It is derived from the Verb [q] *Masar*, which signifies to *give*,

[p] *Cæsar* of the Wars of the *Gauls*, l. vii.

[q] Numb. xxxi. 5. מסר Tradidit.

*present*, or *offer*. Those *Hebrew* Doctors are called *Massorites*, who have fixed the reading of the sacred Text, by adding pointed Vowels to it, and who made the marginal Notes that are seen in the Margins of the printed *Hebrew* Bibles; who have counted with a most scrupulous Exactness all the Words, Verses, and even Letters of every Book: That in following Ages no further Change may be made, and that the Reading of the Bible may be fixed for ever. As the *Hebrews* often write their Words without any Vowel to determine their Sound, there is only a Tradition handed down from Father to Son, which is their Rule for reading certain Consonants, which may have a Variety of Significations, according to the Nature of the Vowel to be supplied. For Example, these three Letters *d b r* may be pronounced *dabar*, a Word, or he spoke; *daber*, Death, or, the Plague; *dabir*, a Court; *dabber*, speak; *daber*, he that speaks; and so of others. 'Tis therefore Tradition only which teaches the *Jews* how they must pronounce this Word, in the several Places in which it is found; and 'tis in Consequence of this Tradition, that the *Massorites* have invented pointed Vowels, to fix the Reading, and make it invariable. 'Tis for this Reason they are called *Massorites*, and their Work *Massora*, or Tradition.

These pointed Vowels are instead of the real Vowels where they are wanting, and they shew what Sound is to be given them, when they are found in the Text; and whether they are to be pronounced or not, whether they are long or short, whether they are to be pronounced with a full Sound, or only slightly. These pointed Vowels are commonly put under the Letters, but sometimes above. They are thirteen in all, five long, five short, and three very short. For the rest we refer to the *Hebrew* Grammars. 'Tis an Error to think, that the *Hebrew* Tongue has no Vowels; for it has its Vowels as well as other Languages, but it does not always put them down in Writing. See the Article of Letters aforegoing.

The *Massorites* have also marked the Accents and the Points. The Accents serve for Pronunciation, for singing and reading of the Words. The Points serve for the Distinction of Sentences and Verses, as with us the *Comma*, *Colon*, &c. distinguish the Verses and Periods.

As to the Letters, the *Massorites* have been exact in marking those that are either deficient or redundant in the Text; whether a Word is writ in a regular Manner, if one Letter is put for another; if it is larger, or shorter, or inverted, or suspended. For the *Hebrews* have such a vast Respect for the sacred Books, that they make a Scruple only to change the Situation of a Letter, that is plainly out of its Place. They are more inclined to suppose there is some Mystery that has occasioned the Alteration. Their Ancestors 'tis very plain were not so scrupulous, since we find so many Mistakes in the Text, that could not proceed but from the Negligence or Ignorance of the Transcribers.

Lastly, when there are various Readings in the Text, or any palpable Fault, they put the true Reading in the Margin, without daring to alter the Text. That which is found in the Text is what they call *Chetib*, that is to say, *written*; and what they put in the Margin they call *Keri*, which is as much as to say, *read* or *Reading*. The Meaning of which is, write in this Manner, but read in that Manner. For Example, when they find certain Words, they substitute others in their Stead. Thus instead of the sacred Name *Jehovah*, they substitute *Adonaï*, or *Elohim*; and instead of certain Terms not very decent, they pronounce others more inoffensive, or more agreeable to good Manners.

As to the *Massorites*, or Authors of the *Massora*, and the Age they lived in, and as to the Judgment that ought to be made of their Performance, there is a great Variety of Sentiments among the Criticks. Some have very much commended this Undertaking, and have looked upon the Work of the *Massorites* as an admirable Invention, to deliver the Text from a Multitude of Equivocations and Perplexities to which it was liable, to put a Stop to the unbounded Licentiousness and Rashness of Transcribers and Criticks, who often made Alterations in the Text by their own private Authority, according to their own Understanding or Humour. Others have blamed the Design, suspecting the *Massorites* to have corrupted the Purity of the Text, substituting instead of the ancient and true Reading of their Fathers, another Reading more favourable to their Prejudices, and more opposite to *Christianity*, whose Testimonies and Proofs they would weaken as much as they can. This is very certain, that they often follow and authorize Readings, that are very different from those followed by the ancient *Greek* Interpreters, that lived before *Jesus Christ*. Sometimes they even depart from the Reading of the *Chaldee*, which is the most ancient Author of any that have interpreted the original Text, in a Language of near Affinity to the *Hebrew*. Lastly, it may be shewn, that the ancient *Rabbins* do not always agree with the *Massorites*. Whence it is easy to infer, that their Tradition has not always been intirely uniform, as to the Manner of reading and interpreting the Text, or that they have not been very faithful in representing it to us in their *Massora*.

There are some among the *Jews* who pretend, that the *Massora* is derived even from

from *Moſes*; that 'twas he that communicated to the Elders of *Iſrael* the Manner of reading and explaining the ſacred Text. Others refer the Beginning of it to *Eſdras*, and to the Members of the great Synagogue that lived in his Time. Laſtly, there are others, that go no higher for the Riſe of it, than to the Beginning of the fifth Age of the Church, and think they were the Maſters of the School at *Tiberias*, who were the firſt Authors of it. But it cannot be ſaid with any Reaſon, that *Moſes* was the Author of the *Maſſora* of all the Books of the Old Teſtament, ſince ſome of 'em were compoſed long after his Time. Nor can it be ſaid that under *Eſdras* the Manner of reading and dividing the Bible was fixed, ſince there have been ſo many Varieties in the reading of the Text, and in the Manner of explaining it, for ſeveral Ages after his Time; in the Seventy, for Example, in *Aquila*, in *Symmachus*, and in *Theodotion*, who often differ from each other, only becauſe the Manner of reading the Text was unſettled in their Time. Nor was it ſettled in the Time of *Origen*, or St. *Jerome* [r], as may be gathered from ſeveral Paſſages of this Father.

But this Father, who lived in the fourth Century, and who died in the fifth about the Year 420, and who affirms ſo expreſly, that the Manner of reading the *Hebrew* Text was unfixed in his Time, makes that very ſuſpicious which the *Rabbins* [s] would perſuade us, concerning the Invention of the Points by the Doctors of *Tiberias*. The *Talmud* not being finiſhed according to ſome [t] but in the Year of *Chriſt* 500, or according to others [u] not till 645, furniſhes more Proofs that then the pointed Vowels were not in Uſe. It never ſpeaks a Word of 'em, though there were ſo many Occaſions in its Way. It relates ſeveral Hiſtories, that give Reaſon to conclude, that then the Manner of reading the Text had not been determined. For Example, *Joab*, General of the Armies of *David*, returning from an Expedition againſt the *Amalekites*, the King aſked him why he had not entirely exterminated this People. *Joab* anſwered, that he had fulfilled all that the Lord had commanded againſt *Amalek*, ſaying, deſtroy all the Males of *Amalek*; in *Hebrew Sacar* [x]. *David* inſiſted that it ought to be read *Secher*, exterminate the Memory of *Amalek*. But *Joab* replied, that his Maſter had always taught him to read *Sacar*. This Narrative is a mere Fable, but it ſufficiently proves, that then the Reading of the *Hebrew* was unaſcertained.

They produce the Book called *Cozri*, which contains a Conference between King *Cozar* and ſome *Jews*, and in which the Uſe of the pointed Vowels is ſuppoſed as known. And 'tis ſaid there, that Words compoſed of Conſonants without Vowels are like Women undreſſed, who ought not to appear in publick. 'Tis pretended this Conference was held in 740, but the moſt able Criticks take both the Book and the Conference for a Fable, and maintain this Work called *Cozri* was compoſed at leaſt four hundred Years after the ſeventh Century. But no Body denies that then the Points were in Uſe.

The *Jews* have alſo Commentaries upon Scripture, which they call *Midraſchim*, which have been compoſed ſince the *Talmud*, and which contain a Multitude of grammatical Obſervations, and Niceties about Letters and Words, and the Manner of Reading and Writing. But in theſe Commentaries there is not a Word of the pointed Vowels, or of any of the Labours of the *Maſſorites*. The Book of the Scribes, or *Sopherim*, which is alſo ſince the *Talmud*, for the *Talmud* is there quoted as a Work of Antiquity, and univerſally approved; this Book, I ſay, contains a vaſt Number of Particulars about the Text and Writing of the ſacred Books. In this are ſhewn the Nature, the Qualities, the Meaſure of the Parchment, upon which theſe Books ought to be writ; what Space ſhould be left between each Line, how many Words every Line ſhould have, and how many Lines ſhould be in every Page; how many Raſures will make a Volume Prophane, which Letters ſhould be Capitals, and ſuch like. In a Word, in this Work are to be found even the moſt inconſiderable Niceties relating to the Text, and yet there is not a Word about the Points, or the other Obſervations of the *Maſſorites*.

Beſides, among the *Jews* are to be found two other Works, which are later than theſe now mentioned, and are the various Lections of the *Hebrew* Text, collected by the Eaſtern and Weſtern *Jews*. The Weſtern *Jews* were the firſt who began to collate the Text from Manuſcripts, to count the Letters, to take Notice of Words, either defective or redundant. This Work having been communicated to the oriental *Jews* that lived at *Babylon*, and beyond the *Euphrates*; they examined it, and in their Turn compared the Text with the Manuſcripts. They obſerved two Hundred and ſixteen Paſſages, in which their Manuſcripts were different from thoſe of *Jeruſalem*.

[r] Hieronym. in Iſai. xxvi. 14. in Jerem. c. xxi. in c. iii. Hab. [s] Elias Levita in Ex. xxvi. ubi laudat Abenezra, Kimchi, Judam Levitam. [t] Rab. Gedalias fol. 35. Abr. Levit. Tzemah David. [u] Abravanel. Praef. in Pirkeavoth Mos. Ægypt. Præfat. in Jad. Chazakah. [x] זכר Secher, Memoria. Sacher Maſ.

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This Difference produced two Parties among them, the *Jews of Jerusalem*, and those of *Babylon*, each maintaining the Fidelity of their Manuscripts and Text. These Disputes fell out about the End of the eighth Century, or at the beginning of the ninth. Neither Side appealed to the Authority of the *Massorites*, or their Remarks, which they would hardly have failed to have done, had they been then extant: So that there is great Probability they were not then known.

But a little while afterwards, in the Dispute which arose between the *Rabbins Aaron-Ben-Aser*, Chief of the Western School, and *Moses-Ben-Naphtali*, Chief of the Eastern School; much Mention is made of Points, Accents, and other Observations about the Manner of reading the Terms of Scripture: Which gives Room to conclude, that in this Interval of an hundred Years, between the Years 840, in which the various Readings of the Western *Jews* appeared, and 940, or perhaps 1030, in which flourished the *Rabbins Ben-Aser*, and *Ben Naphtali*, that the *Massorites* began their Work. But it was not presently finished: It required a considerable Time to bring it to Perfection. As *Aaron-Ben-Aser* presided at the School of *Tiberias*, this gave Occasion to say that the *Massora* took its Origin from this City. All these Reasons discussed at their full Length, may be seen in the Exercitations of P. *Morin*, in *Walton*'s *Prolegomena*, in *Capellus*'s Work intitled, *Arcanum punctuationis revelatum*, in *Buxtorf*, and in several other Authors who have treated on this Subject.

*Isaac Vossius*[7] affirms, that he has had in his Hands more than two Thousand *Hebrew* Manuscripts, and that he saw none of 'em pointed, that were more than six hundred Years old. He challenges all the Partisans of the pointed Vowels, to produce any Mannscripts older than this, with the Points of the *Massorites*. That if any of 'em are found pointed, it is easily discoverable, that the Pointing is more Modern, and has been since added to the Manuscript. Lastly, a convincing Proof of the Novelty of this Invention is, that the Copies of the Bible that are kept in Rolls in the Synagogues, are still to this Day without any Points. Therefore there is great Probability, that this Invention has been in Use, only since the *Jews* began to have Grammars of their Language, which was but in the ninth Age. Then to make the Reading of *Hebrew* easy to Beginners, they invented the pointed Vowels, in Order to ascertain the Reading.

MASSORITES, or *Massorethites*; they imagined that they performed a very considerable Service to their Nation, and to their Religion, by counting even the very Letters of their sacred Books. In the Book of *Genesis*, for Example, they found twelve great Sections, or *Paraschoth*; forty three *Sedarim*, or Orders; fifteen Hundred and thirty four Verses, and seventy eight Thousand one hundred Letters. They distinguished the Degrees of Certainty, which they attributed to their Corrections, by these three Words. *Keri*, *read*; *Cetib*, *write*; and *Sbbir*, *conjecture*. When there was a Reading in the Text that was manifestly vicious and corrupt, they substituted another instead of it. This was *Chetib*. If the Word was one of those, from the Pronunciation of which they used to forbear out of Respect, for Example, *Jehovah*, they made Use of another whose Pronunciation was allowable, as *Elohi*, or *Adonai*. In like Manner, if it was a Word which Modesty forbad to use, they put one instead of it which might be read. This is *Keri*, *read*. Lastly, if the Reading found in the Text was doubtful, they marked it *Sbbir*, or *Conjecture*.

Heretofore all these critical Remarks were put at the End of the Bibles; but now for the Ease of Readers they are placed in the Margin, or at the Bottom of the Page; and what cannot be thus disposed of is thrown to the End of the Book. 'Tis pretended that the Invention of the Vowel Points is as antient as *Moses*, or at least as *Esdras*. People have been conceited enough to affirm, that the original Bible, as reformed by *Esdras*, is yet to be seen at *Boulogne*, in the Convent of the *Dominicans*. And for Fear that the *Roman* Catholicks should make any Advantage by this Correction of the *Massorites*, in Favour of Traditions, which they make a Point of their Creed; the Protestants have thought it to be their Interest to maintain the Antiquity of the Vowel Points; in this going contrary to the Sentiments of *Calvin* and *Luther*, who were their chief Reformers. But we have endeavoured to shew the Novelty of these pointed Vowels under the Article MASSORA before; and under the Article POINTED VOWELS we endeavour to confute those, who have stood up for their Antiquity.

MASTICK-TREE; see LENTISK-TREE, or *Lentiscus*.

MATERNUS; several Authors, not very antient, and therefore of but little Credit, tell us that *Maternus* was the Name of the Son of the Widow of *Nain*, who was raised to Life by *Jesus Christ*, and who was sent (as they say) into *Gaul*, and thence into *Germany*. He died upon the Road, of which St. *Peter* being informed, he sent

[7] If. Voss. de LXX Interpret.

his Staff, which being applied to the dead Body, presently restored it to Life again. To him is ascribed the Foundation of the Churches of *Treves*, *Leige*, *Tongres*, *Cologn*, and *Strasbourg*. But the Monuments are wanting by which these Pretensions should be proved.

MATHAREA, a Village six Miles from *Cairo* in *Egypt*, where they shew a Garden planted with Balm, and a Fountain, wherein 'tis thought that the Virgin *Mary* washed the Linnen of the Child *Jesus*, all the Time that she and *Joseph* staid in *Egypt*, to avoid the Cruelty of *Herod* the Great.

Entering into *Matharea* there is to be seen a *Makad*, or a *Turkish* Oratory, built upon the Ruines of an antient Church belonging to the *Egyptian Christians*. In the *Makad* there is a little Reservoir made of Marble of several Colours, which is always full of Water that comes from a Well believed to be miraculous, which is on one Side of the *Makad*. It is vastly large and very deep; its Water is always clear, and excellent because of its Sweetness and Lightness. The *Bachas* prefer that of the *Nile*. From the *Makad* you go on to a great Garden full of beautiful Trees, Oranges, Citrons, and among others, an old Sycamore, which bears Fruit all the Year round. This Garden was heretofore quite full of the Shrub which bears the Balm, of which we have spoken elsewhere. Near the Garden there is an Obelisk standing upright, and some Remains of Building which shew, that this Place has formerly been considerable. 'Twas here that *Selim* encamped, when he took *Cairo*, in 1518.

The *Christians* of the Countrey believe, that the holy Virgin dwelt sometime at *Matharea* with her Son *Jesus*; that she made Use of the Reservoir that is in the *Makad*, and that she put the Infant *Jesus* to sleep in a Nich, which is there cut into the Wall. 'Tis for this Reason that religious Persons, who repair to this Place out of Devotion, sometimes say Mass there on a portable Altar. 'Tis further said, that the old Sycamore in the Garden mentioned before, miraculously opened it self to receive the holy Virgin, and the Child *Jesus* within it, and presently closed up again to conceal them from the Pursuit made by *Herod*'s Soldiers after them. 'Tis easily perceived, that this is one of those popular Traditions which deserve not any sober Enquiry or Belief. 'Tis certain that the Tree is very old, that heretofore it has been open, and that it is only since the Year 1656, that the Part separated from its Trunk was broken off. Several of the Antients have pretended, that at the Moment that *Jesus Christ* entred into *Egypt*, all the Idols of the Countrey were overthrown [a]. To this Entrance of his they apply that Passage of *Isaiah*, *Behold the Lord rideth upon a swift Cloud, and shall come into* Egypt, *and the Idols of* Egypt *shall be moved at his Presence.* Isai. xix. 1.

MATRED, Daughter of *Mezahab*, Mother of *Mehetabel*, Wife of *Hadar*, *Gen.* xxxvi. 39.

MATRI, or *Metri*, of the Tribe of *Benjamin*, and Chief of the Family of *Kish*, the Father of *Saul*, 1 *Sam.* x. 21.

I. MATTAN, or *Mathan*, Son of *Eleazar*, Father of *Jacob*, and Grandfather of *Joseph*, Husband to the Virgin *Mary*. St. *Luke*, Ch. iii. ℣ 23, makes *Heli*, Son of *Matthat*, to be Father to *Joseph*: But we are of Opinion that *Heli* is the same as *Joachim*, Father of *Mary*, and Father-in-law to *Joseph*: So that St. *Matthew* gives the direct Genealogy of *Joseph*, and St. *Luke* that of *Mary*. See our Dissertation before St. *Luke*, in which we endeavour to reconcile these two Evangelists, concerning the Genealogy of our Saviour. Matth. i. 15, 16.

II. MATTAN, Priest of *Baal*, who was killed before the Altar of this false God, by the Order of the High-priest *Jehoiada*, in the Year of the World 3126, before *Christ* 874, before the Vulgar *Æra* 878. 2 Kings xi. 18.

III. MATTAN, Father of *Shephatiah*. This last was one of those that were carried away Captive to *Babylon* by *Nebuchadnezzar*, in the Year of the World 3416, before *Christ* 584, before the Vulgar *Æra* 588. Jerem. xxxviii. 1.

MATTANAH, or *Mathana*, an Encampment of the *Israelites* in the Desert, *Numb.* xxi. 18, 19. *Eusebius* says, it was situated upon the *Arnon*, twelve Miles from *Medaba*, towards the East.

I. MATTANIAH, or *Mathania*, the Chief of the ninth Family of the *Levites*, 1 *Chron.* xxv. 16.

II. MATTANIAH, or *Mathanias*, otherwise *Zedekiah*, King of *Judah*. See ZEDEKIAH.

III. MATTANIAH, or *Mathaniau*, Son of *Heman* a *Levite*, 1 *Chron.* xxv. 4.

I. MATTATHA, or *Mathata*, Son of *Nathan*, and Father of *Menan*, one of the Ancestors of *Jesus Christ* according to the Flesh, *Luke* iii. 31.

II. MATTATHA, Son of *Hashum*, was one of those who at the Return from the *Babylonish* Captivity put away their Wives, that they had taken contrary to the Law, *Ezr.* x. 33.

I. MATTATHIAS, Son of *John*, of the Family of *Joarib*, and of the Race of

[a] See Athanas. de incarnat. Verbi. Sozom. Hist. Eccles. l. v. c. 21. Cyrill. Cathech. x. Operis imperf. in Matth.

the Priests made himself very famous during the Persecution of *Antiochus Epiphanes*. He was at *Jerusalem* when *Apollonius* arrived there, with the wicked Orders of *Antiochus*. *Mattathias* retired to *Modin*, his own Countrey, to let this Tempest blow over, or to expect there till God should give him some Occasion of signalizing his Zeal for his Religion and his Countrey [a]. *Mattathias* was not there long, before they that were sent by King *Antiochus* came thither, to compel the People of *Modin* to sacrifice, and renounce the Law of God. Several of the People complied, and joined themselves to the King's Officers; but *Mattathias* and his Sons continued stedfast, and when they came to him to urge him to sacrifice, because he was the chief Man of the City, he lifted up his Voice and declared, that though all the Nations of the World, and the whole People of *Judah* should obey *Antiochus*, he alone would never obey him in a Thing of this Nature. And when he had left off speaking, a certain *Jew* advancing to sacrifice to Idols before the whole Assembly, *Mattathias* was so exasperated with Grief and Indignation, and transported with Zeal, that he fell upon the Man and killed him, even upon the Altar on which he was going to offer Incense. At the same Time he slew the Officer sent by the King, to compel the People to sacrifice; and having overthrown the Altar, he cried out; Whoever is zealous for the Law, and will continue firm in the Covenant of the Lord, let him follow me.

1 Mac. ii. 1, 2, &c.

*Mattathias* had five Sons, *Joannan* called *Caddis*, or *Gaddis*, *Simon* surnamed *Thassi*, *Judas* called *Maccabeus*, *Eleazar* called *Avaran*, *Avaron*, or *Abaron*, and *Jonathan* surnamed *Apphus*. He retired into the Mountains with his five Sons, and was followed thither by several good *Israelites*, who withdrew themselves from the Persecution, chusing rather to leave all their Substance, than to forsake the Law of their God. The Officers and the King's Troops that were at *Jerusalem* having heard of the Opposition of *Mattathias*, and the other *Jews* of *Modin*, marched immediately against 'em, with a Design to attack them on the *Sabbath* Day. This Design they executed on the poor *Israelites*, who suffered themselves to be massacred without any Resistance, because they would not violate the Repose of the *Sabbath*. But *Mattathias* being informed of this, made a great Mourning for it, and calling his Sons and Friends together, they deliberated upon this Matter, how they ought to behave themselves if their Enemies should set upon them on the *Sabbath* Day. And they came to a Resolution of defending themselves, and fighting the Enemy, that they might not take any Advantage from their Religion, or from their Veneration for the *Sabbath*, which otherwise might prove to their utter Destruction.

Then were *Mattathias* and his Sons joined by the *Assideans*, who were the most religious as well as the most valiant Men of *Israel*, and most affectionate to the Law. They formed themselves into one Body, and fell upon the Apostates of *Israel*, who had deserted the Law of their Fathers. They killed a great Number of them, and obliged the rest to take Shelter among the Infidel Nations. After this *Mattathias* marched through all the Countrey, destroying all the Altars dedicated to false Gods, circumcised all the Children that had not yet received Circumcision, humbled the Children of Pride, and delivered the Law from its Subjection to Strangers, and from the Power of the King.

*Mattathias* apprehending that the Time of his Death drew near [b], he called his Sons together, and observed to 'em, that the Kingdom of Pride was strengthened, that this was a Time of Correction and Ruin, of Wrath and Indignation. "Therefore, my Children, continued he, be truly zealous for the Law, and sacrifice your Lives for the Covenant of your Fathers. Remember the Zeal of your Ancestors, and the great Actions that they done. Fear neither the Authority nor Words of wicked Men. Fortifie yourselves, and act bravely for the Defence of the Law. This will be the Means of obtaining a true and solid Glory. I know your Brother *Simon* to be a Man of Council and Prudence; hearken always to him, and he will be to you instead of a Father. *Judas Maccabæus* has shewn Proofs of his Valour and Bravery from his earliest Youth; let him be the General of your Troops, and lead you out to Battle. Keep a strict Union with all those that are faithful ro the Law, and revenge your People upon their Enemies." After this he blessed them, and was gathered to his Fathers. He was buried at *Modin* in the Sepulchre of his Ancestors, and all *Israel* bewailed him, and made a great Mourning for him. He had not been above one Year at the Head of the People. Some [c] have pretended, that *Mattathias* had been High-priest of the *Jews*, and found their Opinion upon the Decision he made, that in Case of Necessity they might fight upon the *Sabbath* Day, to defend

[a] Year of the World 3837, before *Christ* 163 Years, before the Vulgar *Æra* 167. [b] Year of the World 3838, before *Christ* 162, before the Vulgar *Æra* 166. [c] Abulens. Torniel, Salian. Serrar. Fuller. Genebr. Tirin. Abenezra, Joseph. Gorionid. Chronic. Hebr.

 them-

themselves. But this Decision is not sufficient to prove this; and it does not appear that he ever performed any Function belonging to the High-priesthood in the Temple, which was then profaned and abandoned to the Gentiles. Besides, *Menelaus* and *Alcimus* were then alive, and though they were Intruders and very wicked Men, yet they passed for High-priests.

II. MATTATHIAS, Son of *Simon* *Maccabæus*, and Grandson of *Mattathias* now mentioned. He was killed treacherously with his Father and one of his Brethren, by *Ptolemy* Son-in-law of *Simon*, in the Castle of *Docus* [d]. (1 Mac. xvi. 14, 15, 16)

MATTENAI, or *Mathanai*, Son of *Hashum*, *Ezra* x. 33.

MATTHAN. See MATTAN.

MATTHAT, or *Mathat*, Son of *Levi*, and Father of *Heli*. This *Heli* is probably the same as *Joachim*, Father of the Virgin *Mary*. (Luke iii. 24.)

MATTHEW. St. *Matthew* Apostle and Evangelist, was Son of *Alpheus*, a *Galilean* by Birth, a *Jew* by Religion, and a Publican by Profession. (Mark ii. 14. Luke v. 27.) What a Publican was I shall examine hereafter, under its proper Article. The other Evangelists call him only *Levi*, which was his *Hebrew* Name; but as to himself, he calls himself always *Matthew*, which probably was the Name by which he was known as a Publican, or Officer for gathering the Taxes. He does not dissemble his former Profession, that he might the more exalt the Grace of *Jesus Christ*, who had raised him to the Apostleship. His ordinary Abode was at *Capernaum*, and he had his Office out of the Town, at the Sea of *Tiberias*, which was near. There he was when he was called by *Jesus Christ* to follow him. *Matthew* having heard him, followed him immediately, without troubling himself to put his Affairs in Order, or without staying to settle his Accounts [e]. (Matt. ix. 9. Mark ii. 14. Luke v. 27.)

*Porphyry* and *Julian* the Emperor accuse St. *Matthew* of Inconsiderateness for having rashly followed a Man that he knew nothing of. But St. *Jerome* [f] answers to this, that it is very probable that before this St. *Matthew* had a Knowledge of the Miracles and of the Doctrine of *Jesus Christ*, whom he might have heard preach several Times. Lastly, the Brightness of the Divinity of our Saviour, which was concealed under his Humanity, was alone capable of drawing all those to him at the first Glimpse, who had but a Sight of it. St. *Austin* [g] says, that on this Occasion St. *Matthew* found himself lively touched by an inward Attraction, which determined him gently and agreeably, but powerfully and irresistibly, to follow *Jesus Christ*.

St. *Matthew* having thus quitted his Profession, with all his Goods and all his Pretensions, invited our Saviour to eat at his House. *Jesus* came with his Disciples, when several Publicans, with other Persons of St. *Matthew's* Acquaintance, sat down to eat along with him. (Matth. ix. 10, 11, &c.) The *Pharisees* observing this, said to our Saviour's Disciples, Why does your Master eat with Publicans and Sinners? *Jesus* hearing them, made Answer; 'Tis not the Sound, but the Sick that have Need of Physicians; therefore go and learn the Meaning of these Words, "I love Mercy rather than Sacrifice, for I am not come to call the Righteous, but Sinners to Repentance." This is all that the Gospel acquaints us with concerning St. *Matthew*. What the Scripture says, that he was Son of *Alpheus*, has given Occasion to some Ancients [h], and all the modern *Greeks*, to say, that he was Brother of *James* Son of *Alpheus*, or *James* the Less, otherwise named the Brother of our Lord; but there is nothing probable in this. See before under CLEOPHAS and ALPHEUS. He was an Apostle the same Year he was converted, and consequently he was called to the Apostleship in the first Year of the preaching of *Jesus Christ*. He is sometimes named the Seventh among the Apostles, and sometimes the Eighth.

*Clemens Alexandrinus* [i] says, he abstained from the eating of Flesh, and that his Diet was Fruits, Roots, ond Herbs. The most general Opinion of both Ancients and Moderns is [k], that he preached and suffered Martyrdom in *Persia*, or among the *Parthians*, or in *Carmania*, which then was subject to the *Parthians*. *Rufinus* [l], *Socrates* [m], the counterfeit *Obadiah*, and several others, affirm that he preached and died in *Ethiopia*. *Clemens Alexandrinus* [n] quotes *Heracleon*, a Disciple of *Valentine*, saying that St. *Matthew* departed out of this World, not by Martyrdom, but by a natural Death; and this the Menology of *Basil*, and some *Greek* Authors, seem to follow. But other *Greek* Authors say sometimes, that he ended his Life by Fire. *Nicephorus* [o] says, that having by his Prayers extinguished the Fire that was lighted

[d] Year of the World 3869, before *Christ* 131, before the Vulgar *Æra* 135. [e] Vide Hieronym. & Chrysost. in Matth. ix. [f] Porphyr. & Julian, apud Hieron. in Matth. ix. [g] Aug. de gratia Christi contra Pelag. & Cælest. c. 22. & lib. de gestis Pelagii, &c. [h] Chrysost. in Matth. Homil. 33. p. 381. Theodoret in Psal. lxvii. 28. p. 659. Vid. Bolland. 21 Maii, p. 19. c. [i] Clem. Alex. Pædag. l. ii. c. 1. [k] Paulin. carm. 26. Ambros. in Psal. xlvi, Martyrolog. S. Hieron. & alii. [l] Rufin. l. x. c. 9. Hist. Eccl. [m] Socrat. l. i. c. 19. [n] Clem. Alex. l. iv. Strom. p. 502. [o] Niceph. l. ii. c. 41.

round

round about him, he gave up the Ghost in Tranquillity. *Adon* and the other *Latin* Writers say, that he died by Martyrdom; and *Obadiah*, an Author of little Credit, describes it thus. He says that *Hyrtacus* King of *Ethiopia*, Brother and Successor of *Æglippus*, earnestly desired to marry *Iphigenia*, the Daughter of the King his Brother, who had already been consecrated to God; and the Apostle having represented to him, that he could not do it without being guilty of a great Crime, the Prince in Wrath sent one of his Officers, who presently cut off his Head. Afterwards he endeavoured to burn *Iphigenia* in her own House, but the Flames were driven by a violent Wind against *Hyrtacus*'s own House, and intirely consumed it.

The *Latin* Church at this Day celebrates the Feast of St. *Matthew* on the 21st of *September*, on which Day it is marked in *Bede*, and in the Sacramentary of St. *Gregory*. The Martyrologies of St. *Jerome*, which put it on the same Day, make it also the seventh of *October*, and the sixth of *May*, on which the *Roman* Martyrology now celebrates the Translation of his Body. We are assured [p] that it was transported from *Ethiopia* to *Bretany*, or to *Bithynia*, that from thence it was carried to *Salernum* in the Kingdom of *Naples*, in the Year 954, where it was found in 1080; Duke *Robert* there built a large Church bearing his Name, where his Body was put in the Time of *Gregory* VII.

Some of the Ancients, as *Clemens Alexandrinus* [q], and *Origen* [r], and some of the Moderns, as *Grotius* [s], distinguish St. *Matthew* from *Levi* Son of *Alpheus*, mentioned by St. *Mark* and St. *Luke*. These are the Reasons of this Conjecture, 1. St. *Matthew* is never named *Levi*, nor *Levi Matthew*, in the Books of the New Testament. 2. *Heracleon*, cited by *Clemens Alexandrinus*, speaks of St. *Matthew* and *Levi* as of two different Persons, and *Clemens* not refuting this Opinion, does as good as concur with it. 3. *Origen* writing against *Celsus*, says that *Levi* the Publican, who followed *Jesus Christ*, is not of the Number of the Apostles, *but only according to some Copies of the Gospel of* St. *Mark*. And indeed some Copies of St. *Mark*, and among others the antient *Cambridge* Manuscript, read in St. *Mark* ii. 14. *Jesus saw James Son of Alpheus*. Others read, *he saw* Matthew *the Publican*, instead of *Levi* the Publican, as it is read in the Vulgate, and in most of the *Greek* Manuscripts, and in all the printed Books. *Grotius* says, that *Levi* might be the Head of the Office, and *Matthew* one of the Clerks, or subordinate Officers; and that the Feast at which our Lord was present might be in *Levi*'s House, and not in St. *Matthew*'s.

Mark ii. 14. Luke v. 27.

But can these Reasons be sufficient to invalidate so antient an Opinion, so well grounded, and so universally received by the Church? The particular Opinion of *Heracleon*, the Doubt of *Origen*, the Silence of *Clemens*, the reading of a few Manuscripts, ought this to carry it against the Authority of all the other Copies, whether printed or Manuscript, against the Consent of all the other Fathers, and of all the Ecclesiastical Writers down from the Apostles to our Time? Add that *Origen* himself, in the Preface to his Commentary on the Epistle to the *Romans*, and in a Fragment of his quoted in the *Catena* upon St. *Matthew*, confirms the Opinion generally received. Add also, that M. *Cotelier* [t], and *Dodwell* [u] believe, that *Levi* distinguished from St. *Matthew* by *Heracleon*, is not *Levi* the Publican, but *Lebbeus*, who is the same as St. *Thaddeus* the Apostle.

St. *Matthew* wrote his Gospel before he departed from *Judæa*, to go to preach in the Province that had been assigned him; the Believers in *Palestine* having desired him to leave in Writing what he had taught them while present [x]: Some Fathers [y] tell us, that he was also desired to do this by the Apostles. He wrote it at *Jerusalem* in the *Hebrew* or *Syriack* Language, which was then common in *Judæa*. 'Tis thought he began this Work about the Year 41, according to the Vulgar *Æra*, and the eighth Year after our Saviour's Resurrection. Almost all the old *Greek* Manuscripts have it thus, at the End of his Gospel. The Author of the unfinished Commentary on St. *Matthew*, followed by *Baronius* and *Cornelius à lapide*, pretends that he wrote it on the Occasion of the first Dispersion of the Apostles, after the Death of St. *Stephen*, about the third or fourth Year after the Resurrection of *Jesus Christ*. *Irenæus* thinks, that he composed it while St. *Peter* and St. *Paul* were preaching at *Rome*, and were there laying the Foundation of the Church of *Christ*. And this comes to the Year 61 of the Vulgar *Æra*. But if it is true, as is commonly believed, that St. *Matthew* was the first that committed the Gospel to Writing, and that St. *Mark* made his Abridgment of it about the 43d Year of *Jesus Christ*, it follows plainly, that it

[p] Vide Baron. An. 954. § ii. & 1080. § 43. [q] Clem. Alex. l. iv. Strom. p. 502. [r] Orig. l. i. contra Cels. p. 48. [s] Grot. ad Matth. ix. Vide & Cleric. ad Hammond. in Luc. v. 27. [t] Coteler. Not. in Constitut. Apostolor. l. viii. c. 22. [u] Dodwell. Dissert. i. ad Iren. p. 44. [x] Euseb. l. iii. Hist. Eccl. c. 24. Chrysost. in Matt. Homil. i. Iren. l. iii. c. 1. Hieronym. de viris illust. [y] Iren. & Euseb.

must

muſt be placed before the Year 61 of our Vulgar *Æra*, and that it will be enough to place it towards the Year 41.

The *Hebrew* or rather *Syriack* Goſpel of St. *Matthew*, *Chaldaico Syroque ſermone, ſed Hebraicis literis ſcriptum*, as St. *Jerome* ſpeaks[z], was in Uſe for a long Time among the *Jews*, who had been converted to *Chriſtianity*. And when they retired to *Pella*, ſometime before the *Romans* laid Siege to *Jeruſalem*, they carried it thither along with 'em. From thence this Goſpel was diffuſed into *Decapolis*, and into all the Countries on the other Side *Jordan*, where the *Judaizing Chriſtians* ſtill made Uſe of it, in the Time of *Epiphanius*[a], and of *Euſebius* of *Cæſarea*[b]. But theſe *Chriſtians* did not preſerve this ſacred Truſt with the Fidelity they ought, but added to it ſeveral Particulars, which perhaps they might have heard from the Mouths of the Apoſtles, or from their firſt Diſciples; which at firſt made it ſuſpected by the other Believers. Afterwards the *Ebionites* corrupted it by Additions or Omiſſions that were favourable to their own Errors, ſo that it was given up by the other Churches, which perſevered in the Form of ſound Doctrine, and who adhered to the antient *Greek* Verſion, which had been made from the *Hebrew* or *Syriack*, a little after St. *Matthew*'s Time.

In *Origen*'s[c] Time the *Hebrew* Goſpel of the *Judaizing Chriſtians* no longer paſſed for Authentick; *Euſebius* puts it among the ſpurious Writings, and the Paſſages to be found of it among the antient Fathers, very different from the *Greek* that we now have, ſufficiently prove, that it was but too much corrupted. Here are ſome Examples. It was there mentioned, that the Man to whom *Chriſt* ſaid, *Go, ſell all that thou haſt, give it to the Poor, and follow me*; that this Man, I ſay, went his Ways ſcratching his Head[d]. *Clemens Alexandrinus*[e] quotes from the ſame Goſpel, *He that will admire, ſhall reign, and he that ſhall reign ſhall be at reſt.* And this[f], *My Secret belongs to me, and to thoſe of my Houſe.* *Origen*[g] makes *Jeſus Chriſt* ſay, according to this *Hebrew* Goſpel. *My Mother the Holy Ghoſt has taken me by one of my Hairs, and has ſet me upon the high Mountain of* Tabor. In the *Hebrew*, *Ruach*, which ſignifies *Ghoſt* or *Spirit*, is of the Feminine Gender; from whence he ſays, *My Mother the Holy Ghoſt*. Elſewhere it was read, that the Holy Ghoſt ſpeaking to *Jeſus Chriſt*, after he was come from the Baptiſm of *John*, ſaid thus to him; *My Son, I expected thy coming in all the Prophets; thou art my well-beloved Son, who reigneſt eternally.* And again, *The Mother of Jeſus and his Brethren ſaid to him, there is John who baptizes for the Remiſſion of Sins, let us go and be baptized by him. But he anſwered them, what Evil have I committed, that I have Occaſion to be baptized by him? If even this that I have now ſaid be not perhaps a Sin of Ignorance.*

The *Hebrew* Goſpel of St. *Matthew*, which had been corrupted by the *Ebionites*, who ſeparated from the *Chriſtians*, and fell into ſeveral Errors about the Divinity of *Jeſus Chriſt*, and about the Virginity of *Mary*; this Goſpel, I ſay, continued a long Time in its primitive Purity in the Hands of the *Nazarenes*, or the firſt Believers of *Paleſtine*. There were ſtill of theſe *Nazarenes* remaining to the Time of St. *Jerome*[h], and he does not reproach them with any Error like that of the *Ebionites*. They made no Defalcations from the Goſpel, and rejected with Contempt the Traditions of the Phariſees, though they were otherwiſe very zealous for the Obſervation of the Law. As to the true *Hebrew* Goſpel of St. *Matthew*, it is no longer in Being any where, as far as can be diſcovered; for thoſe printed by *Sebaſtian Munſter*, and *du Tillet*, are of no Authority, being only Modern, and tranſlated into *Hebrew* from the *Latin* or *Greek*[i]. Others have maintained, that the *Syriack* Goſpel of St. *Matthew*, which is printed by it ſelf; and in the Polyglottes, was the original Text of St. *Matthew*. But they that have carefully examined into this Matter obſerve, that this Tranſlation is made from the *Greek*. See *Mill*'s *Prolegomena*, and our general Preface to the New Teſtament.

Our *Greek* Verſion of St. *Matthew*'s Goſpel, and which at this Day paſſes for the Original, was made even in the Apoſtolical Times. The Author is unknown, and it is imputed at Random, to whoſoever ſeemed proper for this Work. Some aſcribe it to St. *Matthew* himſelf, others to St. *James* the Leſs, Biſhop of *Jeruſalem*[k]; others to St. *John* the Evangeliſt[l], or to St. *Paul*, or to St. *Luke*[m], or to St. *Barnabas*. *Papias* in *Euſebius*[n] ſays, that every one joined to tranſlate it into *Greek* as they could. As to the *Latin* Tranſlation 'tis agreed that it was made from the *Greek*, and that it is almoſt as antient as the *Greek* it-

[z] Hieron. l. iii. adv. Pel. c. 1. [a] Epiphan. hæreſ. 29. c. 7. [b] Euſeb. Hiſt. Eccl. l. iii. c. 25. [c] Orig. in Matt. Hom. iii. ed. Lat. [d] Vid. apud Orig. loc. citat. [e] Clem. Alex. l. i. Stromat. [f] Clem. Alex. l. v. Strom. [g] Orig. in Joan. T. ii. p. 58. [h] Hieronym. in Iſai. viii. 9. xxix. 20. xxxi. 6. [i] Vid. Grot. Initio comment. in Matth. Huet. de claris interp. § xii. Mill. Proleg. 1236. [k] Athanaſ. ſeu alius addit. ad Synop. [l] Theophyl. præf. in Matth. [m] Anaſtaſ. Suait. Serm. viii. in Gen. [n] Papias apud Euſeb. Hiſt. Eccleſ. l. iii. c. 39.

ſelf. But the Author of it is as much unknown, and it is impoſſible to trace out either the Time or Occaſion of this Tranſlation.

Some Moderns[o] have thought fit to call in Doubt what we have proved and advanced hitherto, according to the Teſtimony of all the Ancients, that St. *Matthew* wrote his Goſpel in *Hebrew* Characters, and in the *Hebrew* Language; that is, in the Language then commonly us'd by the *Jews* of *Paleſtine*, which was the *Syriack*, with a Mixture of *Hebrew* and *Chaldee*. They maintain, that St. *Matthew* wrote it in *Greek*, and that what is ſaid of the pretended Original *Hebrew* is all a Fiction, or ill underſtood. The Fathers, as *Origen*, *Epiphanius*, and *Jerome*, do not directly aſſert it; they quote it indeed, but as a Book of no Authority, which they would not have done had they been convinced, that this was the genuine Original of St. *Matthew*'s Goſpel. If the Church had ever entertained this Notion of it, would they have ſuffered it to have been loſt? If St. *Matthew* had wrote in *Hebrew*, ſhould we have ſeen in this Work the *Hebrew* Names interpreted into *Greek*? Would he have cited the Old Teſtament according to the Tranſlation of the Seventy, as he has always done? The *Greek* Language was then very common in *Paleſtine*, in all the Eaſt, through the whole *Roman* Empire, and even in *Rome* itſelf. St. *Paul* writes to the *Romans* in *Greek*; St. *Peter* and St. *James* write in the ſame Language to the *Jews* diſperſed through the Eaſtern Provinces, and St. *Paul* to the *Hebrews* of *Paleſtine*. Laſtly, ſince all the other Authors of the New Teſtament have wrote in *Greek*, why muſt St. *Matthew* alone write his Goſpel in *Hebrew*? Theſe Arguments are what are uſed to be brought, to ſupport this Opinion.

But it is not difficult to anſwer all theſe Reaſons. 1. The uniform Teſtimony of all the Antients, who tell us that St. *Matthew* wrote his Goſpel in *Hebrew*, is certainly of a very great Weight. They did not ſpeak at Random; they had ſeen and had conſulted this Goſpel, as it was written in this Language. 'Tis true, they have not always ſpoke of it in a ſimple and uniform Manner, but that was becauſe there were two of 'em; the one pure and uncorrupted, of which they have ſpoke with Eſteem; and the other depraved by the Hereticks, which they have contemned, and looked upon as Apocryphal.

2. However common the *Greek* Tongue might be in *Paleſtine*, and though it might be the vulgar Tongue of ſome Cities in this Countrey, that were chiefly inhabited by *Grecians*; yet ſtill it is certain, that the Generality of the *Jews* ſpoke commonly what they called *Hebrew*, but which was rather *Syriack* and *Chaldee*, mixed with ſome *Hebrew* Words. This may be ſeen even by the Goſpel it ſelf, which has preſerved to us ſome *Hebrew* Words pronounced by *Jeſus Chriſt*, and which is not taken Notice of as any Singularity, ſo that it can be concluded it was not familiar to him. On the contrary it appears, that it was his ordinary Language. And when St. *Paul* was ſeized in the Temple, and deſired to ſpeak to the *Jewiſh* Populace, he cauſed Silence to be made, and made a Speech to 'em in *Hebrew*, which gained him the Attention he deſired. Acts xxi. 40. xxii. 2.

3. The *Hebrew* Names interpreted in *Greek*, in this Goſpel of St. *Matthew*, prove the direct contrary to what they would infer from 'em. For this demonſtrates that the Tranſlation was *Greek*, and that the Original was in *Hebrew*.

4. It is not true, that St. *Matthew* quotes the Scripture according to the Tranſlation of the Seventy Interpreters. Of ten Paſſages of the Old Teſtament that he has cited, there are ſeven of 'em in which he ſpeaks in a Manner that approaches nearer to the *Hebrew* than to the Septuagint; and only three which he quotes agreeably to them: But in theſe Paſſages the Seventy and the *Hebrew* themſelves agree. St. *Jerome*[p] maintains in general, that this Evangeliſt follows the *Hebrew* in his Quotations. But it is plain that commonly he quotes by Memory, and relates not ſo much the Words as the Senſe of the Paſſages.

5. Laſtly, though St. *Paul*, St. *Peter*, and St. *James* have wrote in *Greek* to the *Jews* of *Paleſtine*, and to the *Jews* diſperſed in the Eaſt, it cannot follow but that St. *Matthew* may have wrote in *Hebrew*. We do not pretend that he was obliged to write in this Language, we only inquire into the Fact, whether he really did or no. But this Fact is atteſted by all the Ancients, many of which have ſeen his Original, and were very capable of making a Judgment of it; particularly *Origen*, *Euſebius*, and St. *Jerome*. To give an Account how this ancient Goſpel has been loſt, is what cannot be expected from us. But it is eaſy to conceive, that having been groſly corrupted by the *Ebionites*, it might firſt fall into Contempt, and then by Degrees into Neglect and Oblivion. The *Greek* Tranſlation was valued and preſerved, becauſe it retained

[o] Eraſm. in Matt. vi. 2. v. 22. viii. 22. xix. 5. Apol. ad Stunic. Cajet. ad Matt. i. 23. Calvin. ad Matt. ii. 6. Gemar. Diſſert. op. T. iii. p. 515. Lightfoot. Hor. Hebr. ad Matth. i. 23. Fraſſen. Whitaker. Smith. Beza ad Matt. i. Caſaub. ad Baron. Cleric. Diſſert. iii. in ſuam Concord. Evang. alii plures.

[p] Hieronym. Catalog. Vir. illuſtr. in Matthæo.

tained its primitive Integrity, and is now become as authentick as the Original it self.

St. *Matthew* in his Gospel had this chiefly in View, according to St. *Austin* [q], to shew us the royal Descent of *Jesus Christ*, and to represent to us the Life of his Humanity, in the Manner of his Conversation among Men. St. *Ambrose* [r] observes, that no one of the Evangelists enters so far into the Particulars of the Actions of *Jesus Christ*, as St. *Matthew* does, or has given us so many Rules for the Conduct of Life, so many Lessons of Morality suitable to our Necessities, and to the Design of *Christ*. *Petrus Damianus* [s] says, that St. *Matthew* holds the same Place among the Evangelists, as *Moses* does among the Authors of the Old Testament; having been the first Writer of the new Law, as *Moses* was of the old. When he began to write, the great Question among the *Jews* was, whether *Jesus Christ* was the *Messiah*, or no. St. *Matthew* undertakes to give Proofs of it. He shews by his Miracles that he was the *Christ*, that *Mary* his Mother was a Virgin, that *Jesus* was not come to destroy the Law but to accomplish it, that his Miracles were no magical Operations, nor the Effects of any human Power, but incontestable Proofs of the Power of God, and of the Mission of *Jesus Christ*.

If we compare St. *Matthew* with the three other Evangelists, we may observe a pretty remarkable Difference in the Order and Succession of the Actions of the Life of our *Saviour*, from Chapter iv. 22. to Chapter xiv. 13. This Diversity has perplexed the Chronologers and Interpreters. Some have pretended that St. *Matthew* has followed the Order of Time, and that in this Particular we ought to abide by his Narration. Others have submitted to the Authority of the three other Evangelists; and in Truth it is more natural to assent to the Testimony of three Witnesses, than to that of one; and especially since St. *Mark* forsakes him in this, who is used to follow him in every Thing else. Some have imputed to mere Chance this want of Order in St. *Matthew*, others ascribe it to Choice and Design. However this Matter be, it can be no Prejudice to the Truth of the Facts, which are the essential Part of the Gospel; and as to the Order of Time, the sacred Authors are not always solicitous to follow it exactly.

There are certain Apochryphal Works imputed to St. *Matthew*, as the Book of the Infancy of *Jesus Christ*, condemned by Pope *Gelasius* [t]. The *Ebionites* had also fathered some Writings on this Apostle [u]. We have seen before, that they had mangled his *Hebrew* Gospel. They ascribe to him also an *Ethiopick* Liturgy. The *Ebionites*, the *Cerinthians*, and other Hereticks, quoted the Gospel of St. *Matthew* under the Name of, The Gospel according to the *Hebrews* [x]. 'Tis also probable that it was the same Gospel that was known by the Name of *The Gospel of the Twelve Apostles, the Gospel of the* Nazarenes, *and the Gospel according to St.* Peter. *Eusebius* [y] relates, that *Pantenus* a *Christian* Philosopher, who lived at *Alexandria* about the Year of *Christ* 184, found in the *Indies* a Gospel of St. *Matthew*, which was said to have been carried thither by St. *Bartholomew*. St. *Jerome* [a] and *Rufinus* say, that he brought it to *Alexandria*. The same St. *Jerome* [b] says, that there was a Copy of the *Hebrew* Text of St. *Matthew* in the Library of *Cæsarea* in *Palestine*. In the Year 488 there was found in the Isle of *Cyprus*, under the Breast of the Body of St. *Barnabas* [c], a Copy of St. *Matthew*'s Gospel written by St. *Barnabas*'s own Hand, upon a sort of Wood very hard and precious. This Book was probably in *Greek*, seeing it was read every Year at *Constantinople* on Holy *Thursday*. In the third Age Count *Joseph* found at *Tiberias* an *Hebrew* Copy of St. *Matthew*, in a private Place, where the *Jews* kept also the Gospel of St. *John*, and the Acts of the Apostles, translated from *Greek* into *Hebrew* [d].

The *Mahometans* maintain, that St. *Matthew* wrote his Gospel at *Alexandria*; but the Oriental *Christians* say only, that St. *Bartholomew* carried the Gospel of St. *Matthew* into *Egypt*, and thence into *Ethiopia*. *Eutychius*, Patriarch of *Alexandria* says, that St. *John* the Evangelist, besides his own Gospel that he wrote, translated also that of St. *Matthew* out of *Hebrew* into *Greek*.

I. MATTHIAS. St. *Matthias* the Apostle was first in the Rank of our Saviour's Disciples, and he is one of those that continued with him from the Baptism of St. *John Baptist*, to his Ascension. 'Tis very probable he was of the Number of — Acts i. 21, 22.

[q] Aug. l. i. de Consens. Evang. Vide & Theophyl. proœm. in Matth. [r] Ambros. præf. in Luc. [s] Pet. Dam. Serm. de S. Matth. [t] There is a *Latin* Manuscript of this Book in the King of *France*'s Library, Cod. 1697. See the Notes of M. *Cotelier* upon l. vi. c. 17. of Apostolical Constitutions. [u] Epiphan hæref. 30. c. 23. [x] Origen. Tract. viii. in Matth. Euseb. l. iii. c. 15. Hist. Eccles. Hieronym. in Catalog. Epiphan. hæref. 30. [y] Euseb. Hist. Eccles. [a] Hieron. de Vir. Illus. c. 36. [b] Hieron. de Vir. Illus. c. 3. [c] Theodor. Lector. l. ii. p. 557, 558. Sigebert. Gemblac. ad An. 489. Sur. ad xi. Jun. [d] Epiphan. hæref. 30. n. 6. [e] Ὀυ [illegible] τὸ [illegible] Ματθαῖον [illegible], &c. Non Genealogiam, Hebraicam, ut vult Petavius, sed genuinum opus Matthæi nativ. linguâ, non è Græco versum, ut errant Evangel. Joan. & Act. Apost.

the Seventy Disciples, as *Clemens Alexandrinus,* and some other Ancients [e] inform us. We have no Particulars of his Youth or Education, for we may reckon as nothing what is read in *Abdias* (or *Obadiah*) concerning this Matter. After the Ascension of our Lord, the Apostles retiring to *Jerusalem* in Expectation of the Effusion of the Holy Ghost, as had been promised, *Peter* stood up in the Midst of the Brethren, being in Number about an Hundred and twenty, and spoke to this Effect. (Acts i. 15, 16, &c.) "What had been foretold by the Holy "Ghost in Scripture, by the Mouth of "the Prophet *David,* concerning this *Judas,* who was the Leader of those that "took *Jesus,* ought necessarily to have been "fulfilled. He was in the same Conditi-"on as we are, and had a Share in the "same Ministry. But having betrayed his "Lord and Master, he has obtained a Pos-"session with the Recompence of his Ini-"quity, that is, he has supplied the Priests "with the Money they had given him, as "the Reward of his Treachery, wherewith "to buy a Field. The Sence of his Crime "has driven him to Despair, he has been "his own Executioner, and has hanged "himself, his Belly is burst, and his Bow-"els have tumbled out.

"'Twas of him that the *Psalmist* spoke, "when he said, let his Habitation become a "Desart, let there be none to inhabit it, and "let another take his Place in the Episco-"pate [f], or in the Superintendance, the "Inspection, the Employment that had "been committed to him. Therefore of "the Number of those who have been in "our Company, during the whole Time "that the Lord *Jesus* has lived among us, "from the Beginning of *John*'s Baptism to "the Time of our Lord's being received "into Heaven, let one be chosen that may "be with us a Witness of the Resurrection." Then they presented two, *Joseph* called *Barsabas* and surnamed *Justus,* and *Matthias.* And betaking themselves to Prayers, they said: "Thou, O Lord, that "knowest the Hearts of all Men, shew us "which of these two thou hast chosen, "that he may enter into this Ministry, and "into the Apostleship from whence *Judas* "by his Wickedness has fallen." Then they drew Lots, and the Lot falling upon *Matthias,* he was from that Time associated to the eleven Apostles. We have discoursed on the Question concerning Elections by Lot, in a Dissertation printed before our Comment on the *Acts of the Apostles.*

The *Greeks* believe that St. *Matthias* preached and died at *Colchis* [g]. His Life was published by a Monk of St. *Matthias* of *Treves,* who says he had the original *Hebrew* from a *Jew,* who explained it to him in the vulgar Tongue, in the twelfth Century.

[h] This Life expresses, that St. *Matthias* was of *Bethlehem,* of the Tribe of *Judah,* of an illustrious Family; that in his Youth he was very well instructed by an excellent Man called *Simeon,* that after Pentecost he had *Palestine* for his District, where he preached with great Success, and did many Miracles. That thirty three Years after our Lord's Passion, *Ananus* the Younger having put to Death *James* the Lesser at *Jerusalem,* St. *Matthias* at the same Time was apprehended in *Galilee,* and brought before *Ananus,* who seeing him persist to confess *Christ,* he condemned him to be stoned. This was presently executed upon him, and afterwards his Head was cut off. But this History is not regarded as very authentick, and there are several of the Learned that look upon it as no better than a pious Fable. They think they have his Relicks at *Rome;* but the famous Abbey of St. *Matthias* near *Treves,* boasts of the same Advantage, and perhaps with something more Reason.' The *Greeks* place his Feast on *August* the 9th, and the *Latins* on *February* the 24th.

The ancient Hereticks have trumpt up a false Gospel of St. *Matthias,* and the Fathers [i] have mentioned it only to reject it, and to testify that the Church does not receive it. *Clemens Alexandrinus* [k] quotes something of the Traditions of St. *Matthias.* There is great Probability that the *Basilidæans,* the *Marcionites,* and the *Valentinians* were the Hereticks, that were the Contrivers of these Forgeries; they always boasting that they followed the Sentiments of St. *Matthias* [l]. Here is something that has been quoted from this Apostle. "If the "Neighbour of the Elect sins, the Elect "himself sins; for if he had behaved him-"self as Reason (or as the Word) prescribes, "his Neighbour would have had such Re-"spect for his Life, that he would not "have sinned." And elsewhere [m], "A "Man must so subdue his Flesh, and use "it in such a Manner, as to make no Con-"cessions to it for Sensuality or Pleasure; "but must improve his Soul by Faith and "Knowledge." And again [n], "Admire "present Things: This is a Step to arrive "at more exalted Knowledge." The same

[e] Clem. Alex. l. iv. Strom. p. 488. Beda Retract. in Act. T. 6. p. 3. Euseb. l. i. c. 2. Hist. Eccl. Epiphan. de Christo, c. 4. [f] Psalm cviii. 8. Καὶ τ̄ Ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος. [g] Vide Bolland. 24. Feb. p. 432, 433. [h] Vide apud Bolland. loco citato, p. 441, &c. [i] Origen. in Luc. Homil. i. p. 210. Euseb. l. iii. c. 25. Hist. Eccl. Innoc. i. Tom. i. Concil. Labb. p. 1256. [k] Clem. Strom. l. ii. p. 380. a. & l. vii. p. 748. c. [l] Clem. Alex. Strom. vii. p. 765. [m] Stromat. l. iii. [n] Stromat. l. iv.

*Clemens* tells us, that some confounded St. *Matthias* with *Zaccheus* the Publican [o]. But this Opinion can by no Means be supported, since *Zacheus* was converted but a few Days before our Saviour's Passion, and St. *Matthias*, as we have seen already, was one of the first Disciples of *Jesus Christ*.

* Luke xix. 2, 3.
Acts ii. 21, 22.

II. MATTHIAS, Son of *Theophilus* High-priest of the *Jews*, succeeded *Simon* Son of *Boëthus*, in the Year of the World 3999, one Year before the Birth of our Saviour *Jesus Christ*, and four Years before the Vulgar *Æra*. He was High-priest but one Year. He had for his Successor *Joazar*, Son of his Predecessor *Simon*. *Herod* the Great deposed *Matthias*, because he thought him engaged in the Confederacy with *Matthias*, Son of *Margaloth*, and *Judas* Son of *Saripheus*, who had pulled down from over the Gate of the Temple the golden Eagle that this Prince had set up [p]. *Josephus* relates [q], that during the Pontificate of *Matthias*, this High-priest happening to have a Pollution the Night before the Day of the solemn Expiation, and so finding himself incapacitated to perform the Functions of his Ministry, he commissioned *Joseph* the Son of *Ellem* his Kinsman in his Place, to exercise the Office of High-priest for that Day only.

III. MATTHIAS, Son of *Ananus*, High-priest of the *Jews*, succeeded *Simon Cantharus* in the Year of the World 4044, of *Jesus Christ* 44, of the Vulgar *Æra* 41. He had for Successor *Ælioneus*, Son of *Citheus*, in the Year of the World 4045, having held this Dignity but one Year. *Josephus* [r] relates, that King *Agrippa* having offered the High-priesthood to *Jonathan*, Son of *Ananus*, he excused himself, and said he thought himself unworthy of that Honour, and that it was sufficient for him to have possessed it once already; for he had been High-priest before. But at the same Time he recommended *Matthias* his Brother to the King, as a Person better qualified for this Employment; to which *Agrippa* gave his Consent.

IV. MATTHIAS, Son of *Theophilus*, High-priest of the *Jews*, succeeded *Jesus* Son of *Gamaliel*, in the Year of the World 4068, of *Jesus Christ* 68, of the Vulgar *Æra* 65. He was deposed three Years afterwards, to make Way for *Phannias* Son of *Samuel*, the last High-priest of this Nation, and under whom the Temple was taken and burnt by the *Romans*, in the Year of *Christ* 73, of the Vulgar *Æra* 70. 'Twas under *Matthias* that the War broke out, between the *Jews* and the *Romans* [s]. *Matthias* persuaded the People to let *Simon Gioras* come into *Jerusalem*, to set him up against *John*, and by that Means to balance his too great Authority [t]. But *Simon* seeing himself Master of the City, soon forgot the Obligations he had to *Matthias*, and put him to Death with three of his Sons, without so much as giving them a Hearing [u]: For they were accused of being in the Interest of the *Romans*.

V. MATTHIAS, or *Mattathias*, a *Jew*, of the Party of the *Macedonians*, or of the *Syrians*. He was sent by *Nicanor* to *Judas Maccabæus*, to offer to him Proposals of Peace [x]. The Name *Matthias* is an Abridgement of *Matthanias*, or *Matthathias*, which signifies *the Gift of God*.

I. MATTHITHIAH, or *Mathatias*, Son of *Shellum*, of the Race of *Korah*, Head of the fourteenth Family of the *Levites*, 1 *Chron.* xxv. 21.

II. MATTHITHIAH, or *Matthathias*, Son of *Nebo*; he separated himself from his Wife because she was not a *Jewess*, *Ezra* x. 43.

MAUSOLEUM. This Word is used for those magnificent Tombs that are erected for Kings, and other great Men. See 2 *Chron.* xxxv. 24. *Vulgat.* where it is said that *Josiah* was buried in the *Mausoleum* [or Sepulchre] of his Fathers. *Mausolus* King of *Caria*, who died in the second Year of the hundredth Olympiad, for whom his Wife erected a most magnificent Tomb, gave Occasion for all such Monuments to be called *Mausolea*.

His Queen *Artemisia* was so much concerned at his Death, that having gathered up his Ashes, and beating his Bones to Powder, she put some of it every Day into a Mess of Broth, till she had eat it all up; making, as it were, her own Body the Sepulchre of her Husband. Her Affliction did not allow her to live above two Years after him. But before she died she took Care to eternize the Memory of her Husband by that famous Monument she made for him at *Halicarnassus*, the Beauty of which caused it to be reckoned as one of the seven Wonders of the World, and has given the Name of *Mausoleum* to all Structures of this Kind, that are very grand and magnificent.

*Scopas*, *Bryaxis*, *Timotheus*, and *Leochares*, were the Architects that built it [y]. Towards the South and the North its Extent was sixty three Feet, but the other two Sides were narrower. The whole Circumference of the Edifice was four Hundred and eleven Feet. Its Height was

[o] Strom. l. ii. c. 6. p. 676.
[p] Antiq. l. xvii. c. 8.
[q] Antiq. l. xvii. c. 8.
[r] Antiq. l. xix.
[s] Year of *Christ* 69, Vulgar *Æra* 66.
[t] Josephus de Bello, l. v. c. 33. p. 938. d.
[u] Josephus de Bello, l. v. c. 33. p. 938. d. e. f. Vulgar *Æra* 70, *J. C.* 73.
[x] 2 Macc. xiv. 19. In the Year of the World 3843, before *Christ* 157, before the Vulgar *Æra* 161.
[y] Plin. l. xxxvi. c. 5.

twenty five Cubits, and it was surrounded by thirty six Columns. *Scopas* made the Eastern Side, *Bryaxis* that to the North, *Timotheus* that towards the South, and *Leochares* the Western End. *Artemisia* died before the Work was compleated, but the Artists made it a Point of Honour not to quit the Work; they went on with it, and brought it to Perfection. 'Tis still disputed to this Day, says *Pliny*, which of the four succeeded best. A fifth Artist put his helping Hand to it, and made upon the Pinacle a Pyramid of the same Height as the Building below. It had four and twenty Steps, and diminished gradually to a Point. At the Top of the Pyramid was a *Quadriga*, or a Chariot drawn by four Horses, made by *Sythis*. All together made a Pile, the Height of which was an Hundred and forty Foot. This is what *Pliny* tells us of the famous *Mausoleum*, of which there remains now no Footsteps, either at *Halycarnassus*, or upon Medals, or any other antient Monuments.

Dan. xi. 38, 39. MAUZZIM, or *Maozim*. *Daniel* says, that the Tyrant *Antiochus Epiphanes*, who is the Type and Forerunner of *Antichrist*, *shall honour the God of Forces*, [or *Mauzzim*] *and a God whom his Fathers knew not shall he honour with Gold and Silver*, &c. Interpreters are much divided about this God *Mauzzim*. Some take it to be *Jupiter Olympius*, to whom *Antiochus* offered Incense in a Place unknown to his Fathers, that is, in the Temple of *Jerusalem*. Others understand the God *Mars*, whom *Daniel* insinuates by the Term *Mauzzim*, or the God of the Strong. But can *Mars* be said to be a strange God in Respect of *Antiochus Epiphanes*? *Porphyrius* quoted by St. *Jerome*[*] says, that *Mauzzim* was the God adored in the little City of *Modin*, the Countrey of the *Maccabees*. Others think that the *Hebrew* of *Daniel* ought to be thus translated, ℣ 37. *He shall magnifie himself above all Things*, ℣ 38. *and against the God* Mauzzim. (the most strong God, the God of Fortresses, the God of Hosts) *He shall honour in his Stead a strange God unknown to his Fathers*. *Antiochus Epiphanes* exalted himself against the Lord, the most strong God, the God of *Israel*, and caused to be set up in his Place, in the Temple of *Jerusalem*, the false God *Jupiter Olympius*, unknown to his Fathers the ancient Kings of *Syria*, who reigned in this Countrey before *Alexander* the Great. *Daniel* in more Places
Dan. viii. 10, 11. xi. 31. than one points out the God of *Israel*, by the Name *Mauz*, strong, or God of Hosts.

MAXIMIANOPOLIS, a City of *Palestine*; the same as *Hadad-Rimmon*, in the Valley of *Jezreel*, and in the Countrey of *Megiddo*[a]. An ancient Traveller places it at seventeen Miles from *Cæsarea*, and at ten Miles from *Jezreel*.

MEARAH, or *Maara, of the Sidonians*[b]. Some understand it of a City, others of a Cave, or a Meadow, in the Countrey of the *Sidonians*. But it is better to understand it, with *Junius*, of the River *Magoras*, which falls into the *Mediterranean* Sea, between *Sidon* and *Berythus*[c]. The *Hebrew* Word *Mearah*, or *Maara*, may very easily be pronounced *Magora*.

MEASURE. We shall give by it self a general Table of the Weights and Measures, and also of the Money, of the antient *Hebrews*. Besides which we have shewn the Value of their Money, and the Contents of their Measures of Length and Capacity, under the particular Names of each. For Example, the Value of the *Shekel* and *Talent* under their Names, the Capacity of the *Bath* or *Ephah* under their Names; and so of the rest.

*Men of Measure*, of extraordinary Stature, *proceræ staturæ*, as St. *Jerome* translates it[d]; *Thou feedest them with the Bread of Tears, and givest them Tears to drink in great Measure*[e]. The *Hebrew* says *in three Measures*. *Thou shalt drink also Water by Measure*[f]. You shall not drink so much as Mic. vi. 10.
you would desire to drink. And *Micah*, *The scant Measure is abominable*. The *Hebrew* says, *An Ephah*. 'Tis known that the *Ephah* was a Measure of Capacity among the *Hebrews*.

Our Saviour says in St. *John*, that *God* John iii. 34.
*giveth not the Spirit by Measure*. He gives it without Measure to his Son, but to others he gives it by Measure, as St. *Paul* tells us. *According as God hath dealt to* Rom. xii. 3.
*every Man the Measure of Faith*. And elsewhere, *But unto every one of us is given* Ephes. iv. 7.
*Grace, according to the Measure of the Gift of Christ*. And again, speaking to the *Corinthians*, *But we will not boast of Things* 2 Cor. x. 13.
*without our Measure, but according to the Measure of the Rule, which God hath distributed us, a Measure to reach even unto you*. And to the *Ephesians*, *Till we all come — unto the Measure of the Stature of the Full-* Ephes. iv 13.
*ness of Christ*. Till we all arrive at the Measure of the Age of the Fullness of *Jesus Christ*. Many have thought that the Age of the Fullness of *Jesus Christ* was the Age at which he died, and that we all shall arise at that Age. St. *Jerome* says[g], that this is

[*] Porphyr. apud Hieronym. in Dan. xi. & in Isai. xxx.

[a] Hieronym. ad Zach. xii. & ad Hosea i. [b] Josh. xiii. 4. מערה אשר לצדנים [c] Plin. l. v. c. 18. [d] Numb. xiii. 33. אנשי מדות [e] Psal. lxxx. 5. בדמעות שליש [f] Ezek. iv. 11. Vide Judith. vii. 11.
[g] Vide Aug. l. ii. c. 15. de Civit. Hieronym. Epitaph. Paulæ. Anselm. & D. Thom. &c.



the

the Tradition of the Churches. Others understand it of that Perfection, at which we ought to endeavour, to form in our selves *Jesus Christ* in a perfect Age.

Isai. xxviii. 17. *Isaiah* says, *Judgment also will I lay to the Line, and Righteousness to the Plummet. Ponam in pondere judicium, & justitiam in mensurâ.* He will proportion his Corrections according to the Greatness of the Sins of the Wicked; and when their Crimes are excessive, he will break them to Pieces with the Weight of his Judgments, and will overwhelm them with the Measure of his Justice. And elsewhere; *In Measure when it shooteth forth thou wilt debate with it.* God has rejected the Enemies of his People, and has judged and punished them with a full and superabundant Measure. Isai. xxvii. 8.

MEATS. The *Hebrews* had several Kinds of Animals which they refused to eat. We have mentioned these under the Article ANIMALS. Among domestick Animals they only eat such as were produced from the Cow, the Sheep, or the Goat. They used also the Hen and the Pigeon, which are domestick Birds, and several other Kinds of wild Animals. It was forbidden them to eat the Flesh with the Blood, and much more to eat the Blood without the Flesh. We may form a Judgment of their Taste for Meat and good Eating, by what the Scripture informs us of *Solomon*'s Table. Thirty Measures of the finest Wheat-Flower were provided for it every Day, and twice as much of the ordinary Sort; twenty Stall-fed Oxen, twenty Pasture-Oxen, an hundred Sheep, besides the Venison of Deer, Roebucks, Does, and Wild-Fowl. The Lamb and Kid were esteemed as delicious Food. *Rebekah* prepared some for *Isaac*, to incline him to give his Blessing to *Jacob*. *Moses* appointed it for the Feast of the Passover. *Manoah* offered a boiled Kid to the Angel, who gave him Notice of the Birth of *Samson*. *Samson* carried one to his Wife to make a Reconciliation between them. 1 Kings iv. 22, 23.

The Fat of the Animals that was offered in Sacrifice was reserved to the Lord: It was burnt upon the Fire of the Altar. They offered to him the Fat which covers the Kidneys and Bowels; and the Rump of the Sheep, which in those Countries were very large and fat. God complains sometimes by his Prophets, that his People only offered him Victims of lean Animals. Levit. iii. 16, &c. Levit. iii 10. Mal. i. 13. 14.

It does not appear that the ancient *Hebrews* were very nice about the Seasoning and Dressing of their Food. We find among them Roast-Meat, Boiled-Meat, and Ragouts. They roasted the Paschal Lamb; Meats that were offered were boiled in a Pot; for the Sons of *Eli* the High-priest took Flesh out of the Pots of those that offered Sacrifices, saying they would have it raw, that they might dress it to their own Palates. *Rebekkah* made a Ragout, or stewed Meat, for *Isaac*, and served it up to him in the Manner that she knew he loved it. Salt was the only Seasoning that I can find made Use of, in the Meat that was prepared in the Temple. The greatest Part of our Spices we now use, were unknown to the ancient *Hebrews*. They say that at this Day in *Palestine* they use Honey in the greatest Part of their Ragouts: Oil, and perhaps some aromatick Herbs were also an Ingredient. The Paschal Lamb was eaten with bitter Herbs, or perhaps with Mustard. 1 Sam. ii. 15. Gen. xxvii. 4. 14.

*Moses* forbids to seeth the Kid in its Mother's Milk, which may be understood that it was not to be sacrificed as long as it sucked, or else literally, that it should not be boiled in the Milk of its Dam. The *Hebrews* explain it in this latter Sense. They never mingle Milk in any Ragout or hashed Meat, and eat not at the same Time first Meat, then Milk, or Butter, or Cheese[h], for Fear that any Remains of the Meat should stick in their Teeth, and so mix with the Cheese. But they may eat Cheese some Time before, and then Meat afterwards. And they are so cautious of dressing Meat with any Thing made of Milk, either raw or otherwise, that they do not make Use of the same Implements for Meat, and for Butter, Milk, or Cheese. They have different Knives, Spoons, and Plates for each of these Things; and if it happens by Mistake, that one or the other of these Foods have been prepared or dressed by the Utensils belonging to the other; they not only refuse to eat of it, but if the Vessel be an earthen one, they make no farther Use of it. Exod. xxiii. 19. xxxiv. 26.

They eat no Cheese of which they have not seen the making of the Curd, for Fear that the Milk of any unclean or forbidden Animal may have been mixed with it; or that some Part of the Skin may be mixed with the Curd, which may be taken for Flesh or Cheese; or that it may have been warmed in a Kettle, wherein any forbidden Meat has been boiled. They put a Mark upon that Cheese, of which they have seen the Curd made. In the Mountains of *Vosge* I have seen *Jews*, who came themselves to make their own Cheeses in the Houses of *Christians*, where Cows were kept.

They might not kill a Cow and its Calf in the same Day, nor a Sheep or Goat and their Young at the same Time. They might not cut off a Part of a living Animal to eat it, either raw or dressed. If any

[h] *Leo of Modena*, Part i. c. 6.

Beast or Bird, of the Number of those that might be eaten, should happen to die of themselves, or should be strangled, and the Blood not run away, they were not allowed to taste of it. Also if in the Birds were found any Thorn, Pin, or Needle, that had gored them, or any Impostume in four-footed Beasts, or that their Entrails were affected, or that they were bit by any Beast, they were not to eat of them by the express Exod xxii. 31. Levit. xxii. 8. Command of the Law. *Carnem quæ à bestiis prægustata fuerit, non comedetis, sed projicietis canibus.* See also *Levit.* v. 2. vii. 24. xvii. 15. He that by Inadvertence should eat of an Animal that died of itself, or that was killed by any Beast, was to be unclean till the Evening, and was not purified till he had washed his Cloaths.

If an Animal, though alive, yet should have a Bone broken in one of the Limbs mentioned by the *Rabbins*, or was wounded and in Danger of dying; it was not to be eaten, for Fear of eating at unawares the Flesh of some impure Animal. They eat of nothing dressed by any other than a *Jew*, nor dressed their Victuals with the Kitchen Implements of any other but one of their own Nation; nor did they make Use of another Man's Knife.

The *Rabbins* had appointed, that at the same Meal they were not to eat of Fish and Flesh, under Pretence of its not being wholesome; but now this is not observed. And as to Fish, they eat indifferently all that are allowed to be eaten according to the Law, without any Scruple as to the Blood, or the Fat, or to reject such as are dead or imperfect; because the Law is silent in these Matters.

The Prohibition of eating Blood, or Animals that are strangled, has been always rigidly observed by the *Jews*. They do not so much as eat an Egg, if there appears the least Streak of Blood in it. When an Animal is to be killed, it must be performed by a Person skilled in it, because of the Circumstances that are to be observed. For a Time must be pitched on proper for the Action, the Knife must be very sharp, and without Notches, that the Blood may run away glibly and without Interruption. They let it run out upon the Ground, or upon Ashes, and take it up again afterwards. And the better to perform this, they put the Meat into Salt for an Hour, before they put it into the Pot, that the Blood may quite run out; otherwise they must not eat the Meat, except they roast it. And as the Liver abounds with Blood, they must broil it upon the Coals before they boil it.

They take great Care to cut away the Sinew of the Thigh of such Animals as they intend to eat, according to what is said, *Gen.* xxxii. 32. *Therefore the Children of Israel eat not of the Sinew which shrank, which is upon the hollow of the Thigh, unto this Day: Because he touched the Hollow of Jacob's Thigh, in the Sinew that shrank.* And in several Places of *Germany* and *Italy*, the *Jews* will not so much as eat any of the hinder Quarter, because great Niceness is required in taking away this Sinew as it should be, and very few know how to do it as it ought to be.

As to the Fat, they forbear eating any Fat of Oxen, Sheep, Goats, and Animals of this Kind, according to the express Text of *Moses*, *Levit*, vii. 23. *Ye shall eat no Manner of Fat, of Ox, or of Sheep, or of Goat.* But as for any other kind of Fat, they think it is allowed them, even that of Animals that die of themselves. *Adipem cadaveris morticini habebitis in varios usus, &c.* But it was not allowed them to eat it; that is to say the Fat, or rather the Animal that thus died of it self. See the *Hebrew* of this whole Passage. *Omnem adipem bovis & agni & capræ non comedetis, & adeps cadaveris & adeps rapti à bestia fiet in omnem usum, sed comedendo non comedetis illum.* They thought therefore that it was not permitted them to eat the Fat of the Animals now mentioned[i]; but that it was allowed them to eat the Fat of all other clean Animals. As to the Fat of Animals that died of themselves, they might not eat of it, but they might apply it to any other Uses.

Yet there are very good Commentators that maintain, that the Fat of clean Animals was not forbidden the *Jews*, only when they were offered in Sacrifice; and that the Fat that is intermixed with the Flesh was not forbidden in any Case, but only in that where the Flesh it self is forbidden. See the Commentators upon *Levit.* vii. 23, 24. iii. 26, 27.

In the *Christian* Church, the Custom of refraining from Things strangled, and from Blood continued a long Time. In the Council of the Apostles held at *Jerusalem* some Years after the Ascension of our Saviour[k], it was declared, that the new Converts from Paganism should not be subject to any of the legal Ceremonies, but that it would be sufficient to require from them, that they should refrain from Idolatry, from Fornication, from the eating of Blood, and from such Animals as were strangled, and therefore the Blood not let out of their Bodies; which Decree was observed for many Ages by the Church. *Tertullian*[l], *Athe-*

[i] Joseph. Antiq. l. iii. c. 10. p. 94. C. Rabb. Leo Mettinens. Part. ii. c. 6. [k] Acts xv. 20, 29. xxi. 25. In the Year of *Christ* 54, of the Vulgar *Æra* 51. [l] Tertull. Apolog. c. 9.

*nagoras*, *Minutius Fœlix*[m], *Justin Martyr*[n], in their Apologies for the *Christian* Religion, the holy Martyr *Biblis*, who suffered about the Year seventy nine, in Answer to the Pagans, who accused the *Christians* of killing Children and drinking their Blood in their Assemblies, made this Defence, that the *Christian* Religion would not so much as allow them to drink the Blood of any Animal whatever.

The Council of *Gangre* held in the Year 324[o], the Council of *Trullo* in the Year 692[p], the second Council of *Arles* in the Year 533[q], that of *Wormes* in the Year 868[r], the fifty eighth Constitution of the Emperor *Leo*; Pope *Zachary*[s], writing to *Boniface* in 751, unanimously relate, that the Prohibition of eating Blood and Things strangled, was still observed in their Time. St. *Jerome* takes Notice, that in his Time also they religiously observed the Custom of abstaining from Things strangled and Blood in all the Oriental and *Roman* Churches. Under Pope *Leo* the ninth in the eleventh Century, Cardinal *Humbert* Legate from the holy See to *Constantinople*[t], making his Reply to the *Grecians*, declares, that in the Church they refrained from Creatures that were strangled by the Negligence of Men, dead of themselves, or drowned; and that they imposed a severe Pennance on such, who without any pressing Necessity went counter to any of these Rules.

But at the same Time he acknowledges, that they made no Scruple of eating Birds taken in Hunting, and wild Fowls catched with Dogs. That in all this they only followed the Precepts of the Apostles, who appointed that Men should eat indifferently of all Things sold in the Shambles, and of every Thing fit to eat, without asking any
1 Cor. x. 27. Questions for Conscience Sake. St. *Austin*[u], who was much more ancient than Cardinal *Humbert*, affirms, that in the Church they observed the Distinction of certain Foods, so long as the Wall of Separation was kept up between the *Jews* and the converted Gentiles, and that the *Christian* Church made up of these two Sorts of People, was not yet intirely formed. But after that there were no longer any *Israelites* according to the Flesh, there were no longer any Persons that made any Scruple of eating Animals that were killed without letting the Blood run out; and those that have still any Superstition in this Matter, are exposed to the Raillery of others.

This shews what were the Sentiments of this Father, and what was the Practice of the Church of *Africa* in his Time. In many other Places they did not leave off to observe the Canon of the Apostles, even down to the tenth and eleventh Century. The *Greeks* even to this Day will not eat the Blood after it is parted from the Flesh[x]; and more learned Men than one in the last Age have contended, that this Prohibition ought still to subsist and be in Force. Of this Opinion were *Salmasius*, *Blondell*, *de Courcelles*, *Gerard Vossius*, and *Grotius*.

Many of the Ancients[y], speaking of the Prohibition made by the Apostles at the Council of *Jerusalem*, take Notice only of what is forbid as to the eating of Blood, without mentioning any Thing of suffocated Animals. St. *Austin*[z], and *Gaudentius* of *Bress*[a], look upon the Words *à suffocato* as a Gloss that has been added to the Text, for the explaining what was meant by forbidding the eating of Blood. But the *Greek* and *Latin* Copies, both printed and Manuscript, almost all of 'em, as well as the Fathers, take them to be two different Prohibitions, that of eating Things that have been strangled, and that of the eating of Blood. Some Ancients, by the Words *à Sanguine*, would have Murder to be forbidden, or the Effusion of Blood; but such a Prohibition by the Council of *Jerusalem* must have been needless. There are several *Greek* Manuscripts, and some in *Latin*, which after these Words, *à suffocato & Sanguine*, add, *do not to another what you would not have done to your self*: Which is a Gloss added without any Manner of Necessity.

*Meats offered to Idols*, called in *Greek*, *Idolothyta*[b]: At the first setling of the Church there were great Disputes concerning the Use of such Meats as had been offered to Idols. Some newly converted *Christians*, being convinced that an Idol was nothing, and that the Distinction of clean and unclean Creatures was quite abolished, after our Saviour had procured for us the Liberty of being the Children of God; they eat indifferently of whatever was served up to 'em, even among Pagans, without troubling themselves to enquire whether these Meats had been offered to Idols or no. They took the same Liberty in buying Meat sold in the Markets, not regarding whether they were pure or impure, according to the Notion of the *Jews*, or whether they had been offered to Idols.

[m] Minut. Fœlix in Octavio. [n] Justin. Martyr. Apolog. 1. [o] Concil. Gangren. c. 11. [p] Can. lxix. [q] Can. xx. [r] Can. lxiv. [s] Zachar. Pp. Ep. xiii. [t] Humbert. Cardinal. dialog. contra calumn. Græcorum. T. iv. Bibl. Pp. [u] Aug. cont. Faust. l. xxiii. c. 13. [x] Zonar. ad Gangrens. Can. Balsamon. Vide Boch. de anim. sacr. par. i. l. i. c. 2. [y] Iren. l. iii. c. 12. Tertull. de Monogam. c. 5. & de pudicitia. c. 12. Cyprian. ad Quirin. l. iii. Aug. contra Faust. l. xxxii. c. 13. & Ep. lxxxii. nov. edit. Jerom. in cap. 5. ad Galat. Ambrosiast. in Galat. ii. [z] Aug. contr. Faust. l. xxxii. c. 13. [a] Gaudent. Serm. 15. [b] 1 Cor. viii. 7, 10. Εἰδωλόθυτα ἐσθίειν.

For among the Heathen, as well as among the *Jews*, there were several Sacrifices, in which only a Part of the Victim was offered upon the Altar, all the rest belonging to him that offered it, which he disposed of at his Pleasure, or eat it with his Friends.

But other *Christians* being more weak, or not so well instructed, were offended at this Liberty, and thought that to eat of Meat that had been offered to Idols, was a kind of partaking of that wicked and sacrilegious Sacrifice. This Diversity in Opinions and Practice produced some Scandal, and some Diminution of *Christian* Charity, to which St. *Paul* thought it behoved him to provide some Remedy. (Rom. iv. 20. Tit. i. 15.) He determined therefore, that all Things were clean to such as were clean, and that an Idol was nothing at all. (1 Cor. viii. 4.) That a Man might safely eat of whatever was sold in the Shambles, and need not scrupulously enquire from whence it came. (1 Cor. x. 25, 26, 27, &c.) That if an Unbeliever should invite a Believer to eat with him, the Believer might eat of all that was set before him, without any Scruple of Conscience to know from whence it came.

But at the same Time he enjoins, that the Law of Charity and Prudence should be observed; that Men should be cautious in scandalizing or offending weak Minds; and that though all Things may be lawful, yet all Things are not always expedient. That no one ought to seek his own Accommodation or Satisfaction, but that of his Neighbour. (1 Cor. x. 23, 24.) That if any one should say to us, This has been offered to Idols, we may not then eat of it, for the Sake of him that gives the Information, not so much for Fear of wounding our own Consciences, but his: In a Word, that he that is weak, and thinks he may not indifferently make Use of all Sorts of Food, should forbear, and eat Herbs. (Rom. xvi. 1, 2.)

And yet it is certain, that generally *Christians* abstained from eating Meat that had been offered to Idols. See *Revelations* ii. 20. where the Holy Ghost reproves the Bishop of *Thyatira* for suffering a *Jezebel* in his Church, who called her self a Prophetess, seduced the Servants of God, prevailed with them to commit Impurity, and to eat of Meat that had been consecrated to Idols. *Tertullian* says[c], that St. *Paul* has put the Key of the Flesh-Market into our own Hands, by allowing us the Use of all Sorts of Meat, except that which has been offered to Idols. *Ad constituendam Idolothytorum exceptionem.* We know that in the Persecutions of rhe *Roman* Emperors[d], they often polluted the Flesh sold in the Shambles, by consecrating it to Idols, that they might prevent the *Christians* from buying of it.

As to the *Jews*, it is needless to mention with what Resolution they refrained from Meat consecrated to Idols. We know with what Constancy old *Eleazar* rather suffered Martyrdom than even to pretend to touch Meat that had been offered in Sacrifice to false Gods. *Rogabant afferri carnes quibus vesci ei licebat, ut simularetur manducasse de sacrificii carnibus.* (2 Macc. vi. 23.)

When the *Israelites* offered Peace-Offerings in the Temple, which were Sacrifices of Thanksgiving to God for Benefits, or to obtain others from him; they might eat a Part of their Flesh, after they had given to the Priests what was due to them, and after they had burned upon the Altar what was appointed by the Law. They might eat of the Flesh of these Victims the first or second Day after; but if any Thing remained to the third Day, they were obliged to burn it in the Fire. And if any unclean Person eat of it, his Fault was punished very severely. (Levit. vii. 18, 19, 20.)

But in Holocausts, there was no Part that belonged to him that offered the Sacrifice; it was intirely consumed in the Fire of the Altar. As to the Sacrifices for the Expiation of Sin, the Flesh of the Victim belonged to the officiating Priest; none but the Males of the House of *Aaron* had a Right to eat of them, nor could they eat them but within the Precincts of the Temple. (Levit. vii. 1, 7, 8, 10.)

MEBUNNAI, or *Mobanai*, the *Hushathite*, one of the valiant Men of *David*'s Army, 2 *Sam.* xxiii. 27. The same as *Sibbecai of Hushah*, or the *Hushathite*, mentioned 1 *Chron* xi. 29.

MECHERATH, the Place of the Nativity of *Hepher*; one of the valiant Men of *David*'s Army, 1 *Chron* xi. 36.

MEDAD and *Eldad*: These two Men were of the Number of those, whom God had inspired with his holy Spirit, to assist *Moses* in the Government of his People. They happening to continue in the Camp, and not to go to the Tabernacle with the rest, in Order to receive the Spirit of God; did however receive it in the Camp, where they prophesied. (Numb. xi. 29, 30.) Presently a young Man ran to *Moses*, whom the *Jews* believe to be his Son *Gershon*, and informed him that *Eldad* and *Medad* prophesied in the Camp. Upon which *Joshua* immediately addressed himself to *Moses*, desiring him to restrain them. But *Moses* answered him, *Enviest thou for my Sake? Would God that all the Lord's People were Prophets, and that the Lord would put his Spirit upon them.* The *Jews* pretend, that *Eldad* and *Medad* were Brothers by the Mother's Side to *Moses*, and

[c] Tertull. de jejunio. [d] Theodoret. Hist. Eccles. l. iii. c. 11. & 13.

Sons

Sons of *Jochebed* and *Elizaphan*. Others will have it[e], that *Amram* the Father of *Moses*, having divorced his Wife *Jochebed*, married another Wife, by whom he had *Eldad* and *Medad*. St. *Jerome*[f] says they continued in the Camp out of a Spirit of Humility, as thinking themselves not worthy of the Honour that was intended them. Some ancient Impostor had composed a Book under the Name of *Eldad* and *Medad*, of which a Fragment is preserved in *Hermas*[g]. *The Lord is near to those who are converted, as it is written in* Heldam *and* Modal, *who prophesied to the People in the Wilderness.* The *Rabbins* are divided about the Subject of their Prophesies. Some say they prophesied concerning *Gog* and *Magog*; others about the Quails that the *Israelites* were quickly to receive; others that they foretold the Death of *Moses*, and that *Joshua* would become the Head of all *Israel*.

Josh. xv. 51. MEDALAH, a City of the Tribe of *Zebulun*.

I. MEDAN. Some write[h] that *Medan* is the same as *Magedan*, mentioned in St. *Matthew*, xv. 39. and that this Word signifies *the Waters of Dan*, or the Fountain that that gives its Rise to the River *Jordan*. *Josephus*[i] says, this River takes its Original from a kind of Pool which is at the Foot of the Mountain of *Panium*, at six Score Furlongs from *Cesarea Philippi*, and that the Waters of this Lake pass by subterranean Channels near the City of *Cesarea*, where they form the River *Jordan*. King *Agrippa* desirous to know how this Lake discharged it self, called by the *Greeks* *Phiala*, that is a Plate or Dish, caused great Quantities of Straw to be thrown into it, which was found five Leagues off in the Canal of the *Jordan*.

Others[k] think that *Medan* in *Arabick* signifies a Fair, and that this Name is given to the Lake *Phiala*, and the Countrey round about, because during the Summer Season there is a Conflux of the neighbouring People, who keep there a perpetual Fair; remaining here because of the Agreeableness of the Place, and its Commodiousness for Merchandize.

II. MEDAN, or *Madan*, the third Son of *Abraham* and *Keturah*, *Gen.* xxv. 2. There is a good deal of Probability, that *Medan* and *Midian* his Brother, peopled the Countrey of *Midian* or *Madian*, which is to the East of the *Dead Sea*[l]; very different from another Countrey of *Midian* to the East of the *Red-Sea*, which will be spoken of afterwards.

MEDEBA, or *Medaba*, *Madaba*, *Medava*, a City beyond *Jordan*, and in the Southern Parts of the Tribe of *Reuben*, *Josh.* xiii. 16. The *Moabites* took Possession of it, *Isai.* xvi. 2. *Eusebius* says, that *Medeba* was not far from *Heshbon* or *Cheshbon*. *Isaiah* attributes it to *Moab*, because Isai. xvi. 2. the *Moabites* took it from the *Israelites*. *Josephus*[m] and some others ascribe it to the *Arabians*, because the *Arabians* had indeed made themselves Masters of it towards the Conclusion of the *Jewish* Monarchy. The The Inhabitants of *Medaba* having killed *John Gaddis*, Brother of *Judas Maccabæus*, as he was passing to the Countrey of the *Nabatheans*[n]: Quickly afterwards *Simon* and *Jonathan* his Brethren revenged his Death upon the Children of *Jambri*, as they were conducting a new married Bride to the House of a Man of Quality that had married her.

After the Affront that *Hanan* King of the *Ammonites* had offered to *David*'s Ambassadors, he easily perceived, that this 2 Sam. x. 4. Prince would not long sit down under it, 1 Chron. xix. 4. but would soon endeavour to revenge such an Insult, and that therefore he ought to prepare for the War that was coming upon him. He therefore sent a Thousand Talents to raise Troops among his Neighbours, and procured twenty Thousand Men from *Rehob* and *Zoba*, a Thousand from *Maachah*, and twelve Thousand from *Ish-tob*. He likewise obtained from *Mesopotamia* a great Number of Chariots of War. The *Chronicles* mention thirty two Thousand, 1 Chron. xix. 7. but this is such a prodigious Number, that it is plain there must be some Mistake.

When *David* had Intelligence of these Preparations, he sent *Joab* against them at the Head of all his best Troops. The *Ammonites* did not think fit to suffer themselves to be besieged, nor yet to venture themselves in the open Countrey; they set their Army in Battle-array under the Walls of the City *Medeba*, and their auxiliary Troops were encamped by themselves in the Plain. *Joab* divided his Army into two Bodies, one of which under the Command of his Brother *Abishai* was to make Head against the *Ammonites*, and the other commanded by himself was to attack the Camp of the *Syrians*, and the rest of the Foreigners. He says to his Brother, *If the* Syrians *be too strong for me, then thou shalt help me; but if the Children of* Ammon *be too strong for*

[e] Vid. Tradit. Hebr. in 1 Paralip. iv. 17, [f] Hieron. Ep. cxxvii. Mansione 13. Ita & Hebræi tract. Sanhedr. c. 1. [g] Hermæ l. i. Vision. ii. c. 3. [h] Sanut. secret. Fidel. c. 6. p. 251. Brocard. descript. terræ sanctæ, c. 3. [i] Joseph. de bello, l. iii. c. 18. p. 860, 861, in Græc. κεφ. λ. [k] Vide Reland. Palæst. l. i. c. 41. Sanutus secret. fidel. crucis, p. 246, 251. Hegas p. 107. [l] Euseb. & Hieronym. locis Hebr. [m] Joseph. Antiq. l. xiv. c. 2. [n] Joseph. Antiq. l. xiii. c. 1. 1 Macc. ix. 36, &c.

*thee, then will I come and help thee.* *Joab* began the Attack, and fell upon the *Syrians* with so much Fury, that he routed them and put them to Flight. The *Ammonites* seeing the *Syrians* defeated, betook themselves to Flight also, and retired with Precipitation into *Medeba.*

*Observations upon the Battle of* Medeba. 2 Sam. x. 6, &c. 1 Chron. xix. 6, &c. ☞ The sacred History, ever fruitful in extraordinary Events, especially under the Reign of King *David*, here gives us an Account of an Action very singular and surprizing. An Army here advances of its own Accord, and interposes between two other Armies of Enemies, much stronger and more numerous than themselves; and not only makes Head against them both at the same Time, but also obtains a compleat Victory over them. This is what we cannot find an Instance of any where else, either in ancient or modern History; and I think we never have heard of any Action more rare or wonderful than this was. And the sacred Authors themselves judged it so worthy of being transmitted to Posterity, that it is inserted not only in the second Book of *Samuel*, but also in the first of the *Chronicles*, on Occasion of the War of the *Israelites* against the *Ammonites*, and the Kings their Allies.

It appears that the Armies of these Confederates were very considerable, though the Scripture only mentions thirty three Thousand Men of auxiliary Troops, and a great Number of Chariots of War. It says, 1 Chron. xix. 7. *They hired thirty and two Thousand Chariots, and the King of Maachah and his People, who came and pitched before Medeba. And the Children of Ammon gathered themselves together from their Cities, and came to Battle.*

When *David* had Notice of all these Preparations, he gave Orders to *Joab* to march against them, with the Choice of all his Troops.

*The Children of Ammon came out, and put the Battle in Array at the entering in of the Gate,* [of *Medeba*] *And the Syrians of Zoba and of Rehob, and Ish-tob and Maachah were by themselves in the Field.* 2 Sam. x. 8.

1 Chron. xix. 9. *Joab* was a very gallant Man, and very well knew how to extricate himself out of any Difficulties of this Nature; and therefore resolved to attack both these formidable Armies at the same Time. He easily foresaw that he should be hemmed in on all Sides; but his own Valour, and the Bravery of his Troops, seemed to him sufficiently to answer for the Success of this bold Enterprize.

The Scripture is not particular in the Order and Distribution of these three Armies: But as we are now upon the *Hebrew* Tacticks, it will be impossible to be mistaken in it, if we have but a little Experience in the Art of War. We need but read with Attention the Description of the Actions, and we may be assured of the Conclusions to be drawn from them. To which may be added, that in many Places the sacred Authors explain to us the Manner of ranging their Armies, which was the same as that of the other People of *Asia*, and which they have always preserved, except in the Depth of their Files, which makes no considerable Alteration. So that we cannot be much mistaken in the Order that we conceive they observed.

The *Jews* ranged their Infantry in great Bodies, in the same right Line, with small Spaces between the Battalions, to leave Room for the Retreat of such as were wounded, or for those that were to carry Orders. That is, they generally fought in a perfect Phalanx, having a great Extent of Front. *Xenophon* says [a], in his History of *Cyrus*, that the Infantry of *Crœsus* had the Depth of thirty Men. I am persuaded that the *Jews* ranged themselves according to the same Principles that obtained among their Neighbours, when they found themselves to be strong enough; but when their Weakness would not allow them to range themselves in this Manner, they fought in several great and separate Bodies, after the Manner of Columns, in Order to penetrate into the Enemies Lines in different Places, in which they almost always succeeded.

*Joab* easily perceiving that he could not fight the *Ammonites*, without having the *Syrians* at the same Time at his Back, who were then posted at the Foot of a Mountain, and who would infallibly turn their Army, as really they did, to hemm him in; formed himself into two Lines, or Phalanxes; the Foot in the Center, and the Horse at the two Wings. In *Samuel* there is no Mention of Horse, but the *Chronicles* supply this Defect. *Currus & Equites.* And though they had not been mentioned, yet I should have been the more strongly persuaded of it, that there was Cavalry in the three Armies, because there appears to have been a very great Number in the last Battle, which decided the Fate of the *Ammonites*, and of the Kings their Allies, a Campaign or two after, where *David* at the Head of his Army *slew the Men of seven Hundred Chariots of the Syrians, and forty Thousand Horsemen, and smote Shobach the Captain of their Host, who died there.* 2 Sam. x. 18. The Vulgate says, *Occidit* David *de Syris septingentos currus, & quadringenta millia equitum.* I think 'tis better to translate it, that *David* made himself Ma-

[a] Xenoph. Cyro-paid. l. vi.

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ſter of all theſe Chariots, and that he cut in Pieces the Men that drove them. For otherwiſe Readers might imagine, that *David* broke the Chariots to Pieces, whereas they were always preſerved as Trophies of Victory, as alſo that they might afterwards be uſed for the ſame Purpoſe.

But now let us return to the firſt Battle. The *Chronicles* aſſign to the *Ammonites* thirty two Thouſand Chariots of War. Father *Calmet* thinks this Number to be very exceſſive, and believes there is ſome Error in the Number. I am of his Opinion, and even doubt, literally ſpeaking, that there could be ſeven Thouſand in the ſecond Battle, which put an End to this War. Much more does the Number of thirty two Thouſand ſeem to be incredible. For though each Chariot ſhould have had no more than two Men in it, and were drawn by two Horſes, this would make ſixty four Thouſand Men, and as many Horſes. But what Extent of Countrey muſt theſe Chariots have taken up, when ranged in a Line? The Calculation of this would not be difficult; it would be much more ſo to believe, that the Front of one or two Armies ſhould poſſeſs ſuch a Quantity of Ground. For it would require more than a Million of Men, with ſix in File. Chariots of War have been long in Uſe among the People of *Aſia*; but do we ever find that the Kings of *Aſſyria*, the *Medes*, or the *Perſians* have ever took the Field with ſo large a Number? *Xenophon* aſſures us [p], that *Cyrus* had three hundred Chariots of War in the Battle which he fought againſt *Crœſus* King of *Lydia*. It does not appear that this Prince had a greater Number, tho' he was more potent by half than his Enemy. We find much fewer in the Battle of *Cyrus* the younger againſt his Brother *Artaxerxes* [q], and even in the Army of *Darius*, and in that of *Alexander* the Great [r]. We may conclude from hence, that it was not poſſible the *Ammonites* ſhould have ſo many Chariots of War, there muſt be ſome Miſtake in the Number, or that the *Hebrew* Word which we tranſlate by *Chariots* muſt ſignifie ſomething elſe.

Laſtly *Joab* committed to his Brother *Abiſhai* the Command of half the Army, to lead them againſt the *Ammonites*, and himſelf marched at the Head of the other half, to attack the *Syrians*; after he had confirmed his Courrge, and required of him, that if either of them ſhould happen to be worſted, that the other ſhould come to his Aſſiſtance. All theſe Things being thus concerted between them, *Joab*, who was brave as well as prudent, began this great Action by the Attack of the *Syrians*; being well aſſured, that if he ſhould happen to beat them, before *Abiſhai* ſhould fall in with the *Ammonites*, that theſe would ſoon betake themſelves to Flight, for Fear of having the two Brothers at once to pour upon them. It happened juſt as he had foreſeen. The *Syrians* were routed and began to fly. The *Ammonites* diſheartened at ſuch a ſudden Rout, gave Ground, and retired into the Town in great Diſorder.

MEDES, Inhabitants of the Countrey of *Media*. 'Tis commonly thought, that *Media* was peopled by the Deſcendants of *Madai*, Son of *Japheth*. *Eſther* and *Daniel* Geneſ. x. 2. מדי Madai.
commonly put *Madai* for the *Medes*, and ſo generally all the Interpreters underſtand Eſther i. 3, 14, 18, 19, x. 2. Dan. v. 28. vi. 8, 12, 15. viii. 20. Strabo, l. i. & l. xi.
it. The *Greeks* maintain, that this Countrey takes its Name from *Medus* the Son of *Medea*; and truly if what has been ſaid before under the Article of MADAI is to be relied on, or if this Son of *Japheth* peopled *Macedonia*, we muſt then ſeek another Original for the People of *Media*. And indeed it is pretty difficult to comprehend, that *Japheth*, who, as the Scripture ſays, is the Father of thoſe People who have Gen. x. 5.
peopled the Iſlands of the Nations, ſhould ſend *Madai* very far into *Aſia*, beyond the *Euphrates*, to a Countrey ſo diſtant from thoſe that were peopled by his other Sons. But if *Madai* and his immediate Deſcendants have not peopled *Media*, yet at leaſt we cannot but allow, that ſome of his Poſterity may have carried his Name thither, ſince we find it ſo often given to *Media*, from the Time of the Prophets *Iſaiah* and *Jeremiah*, and from the Tranſportation of the ten Tribes, and the Deſtruction of *Samaria*, which happened under *Salmanaſſer*, in the Year of the World 3283, before *Chriſt* 717, before the Vulgar *Æra* 721. The Expedition of the *Argonauts*, in which was the Rape of *Medea*, happened in the Year of the World 2760, about 40 Years before the taking of *Troy*; ſo that there is nothing impoſſible in this Conjecture of the *Greeks*, that *Media* has taken its Name from *Medus* the Son of *Jaſon* and *Medea*; nor nothing contrary to Scripture, which ſpeaks of the *Medes* from the Time of *Salmanaſſer*, in 3283, and often ſince that Time, in the Times of *Iſaiah*, *Jeremiah*, *Daniel*, *Judith*, *Eſther* and *Tobit*. From the Expedition of the *Argonauts*, to the taking of *Samaria*, are five Hundred and twenty three Years.

The Borders of *Media* have not always been the ſame, but it has taken in ſometimes a larger, and ſometimes a narrower, Extent. *Ptolemy* makes the Limits to the North to be a Part of the *Caſpian* Sea, and the Mountains of the ſame Name, and

[p] Xenophon. Cyro-paid. l. vi. [q] *Xenophon's* Retreat of the ten Thouſand, l. i. [r] *Arrian* of the Wars of *Alexander*.

the *Cadusians*; to the West the greater *Armenia*; to the East the Countries of the *Parthians* and *Hyrcania*; and to the South *Persia*, *Susiana*, and a Part of *Assyria*. The capital City of *Media* was *Ecbatane*, of which Mention is made in the Book of
Judith i. 1. *Judith*. The Author of this Book makes King *Arphaxad*, whom we take to be the same as *Phraortes*, to have at least improved and adorned this City, if not to have been the first Founder of it. Yet *Herodotus*[a] says expresly, that it was *Dejoces* that first undertook this Work. But as the Undertaking was very great, it is probable he left enough to his Successor *Phraortes* to compleat, so as to make him be called the Builder of it, and so to verify what is said in Scripture. See ECBATANE before. *Ra-*
Tob. i. 14. iii. 7, &c. *ges* was also in *Media*; and *Salmanasser* made the ten Tribes of *Israel*, which he carried beyond *Euphrates*, to inhabit the Cities of *Media*.
2 Kings xvii. 6. xviii. 11.

Isai. xiii. 17, 18. *Isaiah* describes the *Medes* to us, as the Instruments and Executioners of God's Decrees against *Babylon*. *Behold I will stir up the Medes against them, which shall not regard Silver, and as for Gold they shall not delight in it. Their Bows also shall dash the young Men to Pieces, and they shall have no Pity on the Fruit of the Womb; their Eye shall not spare Children. And Babylon the Glory of Kingdoms, the Beauty of the Chaldees Excellency, shall be as when God overthrew Sodom and Gomorrah.* See also Chap.
Jerem. xxv. 25. xxi. 2, 3, &c. of the same Prophet. *Jeremiah* speaks of the Misfortunes which were also to happen to the *Medes*. He foretels to them, that they also in their Turn were to drink of the Cup of the Wrath of God; and 'tis likely it was *Cyrus*, who made them suffer the Evils they were here threatned with. But *Darius* the *Mede* succeeded to the Kingdom of *Belshazzar* King of *Chal-*
Dan. v. 31. Dan. xiii. 65. *dæa*, and *Cyrus* succeeded *Darius*. But *Daniel*, who informs us of this Succession, tells us no Particulars of it; though the other Prophets, who speak of the Affairs of the *Medes* and of *Babylon*, sufficiently shew that these Revolutions were not effected without War. However this be, since *Darius* the Successor of *Belshazzar*, all the Kings of *Babylon* assume the Title of Kings of the *Persians* and *Medes*, or Kings of the *Medes* and *Persians*.

*A Chronological List of the Kings of the Medes.*

Year of the World.

3294. *Dejoces* is chosen King of the *Medes* in the Year of the World 3294, before *Jesus Christ* 706, before the Vulgar *Æra* 710, before the Beginning of *Cyrus* 150; according to *Herodotus*, thirty seven Years after *Arbaces* had set the *Medes* at Liberty, in the Year of the World 3257, before *Christ* 743, before the Vulgar *Æra* 747. *Dejoces* reigned fifty three Years,
3347. and had for Successor *Phraortes* his Son, in the Year of the World 3347, before *Jesus Christ* 653, before the Vulgar *Æra* 657. He reigned twenty two Years, and died at the Siege of *Ninive*.

3369. *Cyaxares* Son of *Phraortes*, reigned from the Year of the World 3369, to 3409, during forty Years. While he was at the Siege of *Ninive*, the *Scythians* made an Irruption into his Dominions, in the Year of the World 3370, before *Christ* 630, before the Vulgar *Æra* 634, and they continued Masters of 'em for twenty eight Years, to the Year of the World 3398, before *Christ* 602, before the Vulgar *Æra* 606. Then *Cyaxares* drove them out of *Media*. He died in the Year of the World 3409, before *Christ* 591, before the Vulgar *Æra* 595.

3409. *Astyages* his Son, named *Ahasuerus*, *Daniel* ix. 1, succeeded him in 3409, and reigned thirty five Years. He died in the Year of the World 3444, before *Christ* 556, before the Vulgar *Æra* 560.

3444. *Darius* the *Mede* succeeded him in the Kingdom of the *Medes*, in 3444. He is called *Cyaxares* in *Xenophon*, and *Astyages* in the *Greek* Text of *Daniel*. He succeeded *Belshazzar* his Nephew in the Kingdom of *Babylon*, or of the *Chaldees* in 1448, and died in 1466, before *Christ* 556,
3466. before the Vulgar *Æra* 560. He left the Kingdom to *Cyrus* his Nephew, who reunited the two Monarchies of the *Persians* and *Medes*, in the Year of the World 3466, before *Christ* 534, before the Vulgar *Æra* 538.

MEDIA, *Medene*, *Medena Provincia*, *Ezr*. vi. 2. The Countrey of the *Medes*, in *Hebrew Madai*. In *Media*, in the Castle or Palace of *Ecbatana*, was found the original Grant or Instrument of *Cyrus* the Great

[a] Herodot. l. i.

to the People of the *Jews*, allowing them to return and settle in their own Countrey.

MEDIATOR. In the Covenants between Man and Man, wherein the holy Name of God is made Use of, God is the Witness and Mediator of the reciprocal Promises and Engagements that Men make to one another. Thus *Laban* and *Jacob* made a Covenant upon Mount *Gilead* or
Gen. xxxi. 49—54. *Galead*; and when the Elders of *Gilead* made a Covenant with *Jephthah*, and engaged themselves to acknowledge him for their Head, they called upon the Name of the Lord, and mutually bound themselves
Judg. xi. 10. by Oath to keep their Promises.

When God thought fit to give his Law to the *Hebrews*, and to make a Covenant with them at *Sinai*, there was Need of a Mediator, who should relate the Words of God to the *Hebrews*, and their Answer to God; to the End that the Articles of the Covenant being agreed on by each Party, they might be ratified and confirmed by the Blood of Beasts, and by Oath. *Moses* therefore upon this Occasion was the Mediator between God and Man, as St. *Paul* says, *Galat.* iii. 19. *The Law was added because of Transgressions* ——, *and ordained by Angels in the Hand of a Mediator.* Lastly, in the new Covenant that God has been pleased to make with the *Christian* Church, *Jesus Christ* was the Mediator of Redemption between God and Man. He was the Surety, the Sacrifice, the Priest, and the Intercessor of this Covenant[t]. He has sealed it with his Blood, has proposed the Terms and Conditions of it in his Gospel, has instituted the Form of it in Baptism, and the continual Ratification of it in the Sacrament of his Body and Blood. St. *Paul* in the Epistle to the *Hebrews* very much magnifies this Quality or Office of Mediator of the New Testament, which was
Heb. viii. 6. ix. 25. xii. 24. assumed by *Jesus Christ*.

Lastly, we acknowledge as Mediators of Intercession between God and us, the Priests and Ministers of the Lord, who offer up the publick Sacrifices of Prayer in the Name of the whole Church of *Jesus Christ*. We ascribe the same Quality to holy Persons yet alive, to whose Prayers we recom-
1 Thes. v. 25. 2 Thes. iii. 1. Hebr. xiii. 18. Rev. viii. 3, 4. 2 Macc. x. 11, 14. mend our selves; to the Angels, who offer up our Prayers before the Throne of the Glory of the Almighty; and to the Saints in Glory, who intercede Day and Night for us before the Lord.

MEDICINE or Physick, *Jesus* the Son of *Sirach* ascribes the Invention of Physick
Ecclus. xxxviii. 1, 2, 3, &c. to God himself. *Honour a Physician with the Honour due unto him, for the Uses which you may have of him; for the Lord hath created him. For of the most High cometh Healing, and he shall receive Honour of the King. The Skill of the Physician shall lift up his Head, and in the Sight of great Men he shall be in Admiration. The Lord hath created Medicines out of the Earth, and he that is wise will not abhor them.* The Scripture makes no Mention of Physicians before the Time of the Patriarch *Joseph*. It says that he had commanded his Servants the Physicians of *Egypt*, to embalm the Body of his Father *Jacob*. Genes. l. 2. The Business of these Physicians was to embalm the Bodies of the Dead, and to cure the Living. The Art of Medicine was very ancient in *Egypt*. They ascribed the Invention of it to *Thaut*, or to *Hermes*, or to *Osiris* or *Isis*; and some of the Learned have thought[u], that *Moses* having been instructed in all the Learning of the *Egyptians*, he must also have known all the chief Secrets of Medicine. Act. vii. 22. They pretend also to prove it, by what he ordered in the Law concerning the Leprosy, concerning the ordinary Infirmities of Women, concerning Animals clean and unclean, concerning the sweetning of the Waters of *Mara*, &c. It does not appear that Physicians were very common among the *Hebrews*, especially for internal Maladies. But for Wounds, Fractures, Bruises, and all external Injuries, they had Physicians who understood the dressing and binding up of Wounds, and the Application of certain Medicaments, as Rosin, Balm, Fat, Oils, &c. *For the Hurt of the Daughter of my People*, says the Prophet *Jeremiah*, *am I hurt, I am black, Astonishment hath taken hold on me. Is there no Balm in Gilead? Is there no Physician there? Why then is not the Health of the Daughter of my People recovered?* Jerem. viii. 22. And elsewhere, *Go up into Gilead and take Balm, O Virgin, the Daughter of Egypt; in vain shalt thou use many Medicines, for thou shalt not be cured.* Jerem. xlvi. 11. And *Ezekiel, Son of Man, I have broken the Arm of Pharaoh King of Egypt, and lo, it shall not be bound up to be healed, to put a Roller to bind it, to make it strong to hold the Sword.* Ezek. xxx. 21.

But in Distempers that did not appear outwardly, as Fevers, the Gout, Pains of the Bowels or of the Head, the Plague, &c. we hear neither of Remedies or Physicians. *Asa* being diseased in his Feet, and having applied himself to the Physicians, he was upbraided with it, as an Action contrary to that Confidence which he ought to have had in the Lord. 1 Kings xv. 23. 2 Chron. xvi. 12. *Hezekiah* having a Boyl, of which he was ready to die, was cured by *Isaiah*, only by the Application of a Cataplasm of Figs. 2 Kings xx. 7. Isai. xxxviii. 21. There was no Remedy known for the Leprosy, or for those Distempers which are the Conse-

[t] 1 Tim. ii. 5. Mediator Dei & hominum homo Christus Jesus. [u] Clem. Alex. l. i. Stromat. Ἔτι τε ἰατρικὴν, ἀλλὰ καὶ μουσικὴν, &c.

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quences of Incontinence, and which we meet with often in Scripture. When *Job* was struck with a very terrible Distemper, we hear no Mention of any Recourse that he had to Physick or Physicians; his Malady was looked on as an immediate Stroke from the Hand of God, his Friends reason about it according to their Prejudices, and undertake to prove, that it was sent him as a just Punishment for his past Sins.

The little Use that was made of the Art of Medicine, and the Persuasion they had imbibed, that Distempers were the Effects of God's Anger, and caused by evil Spirits, the Executioners of his Vengeance, was the Reason that in extraordinary Maladies they applied themselves to Diviners, Magicians, Enchanters, or to the false Gods of the Pagans, who had the Reputation of giving Oracles, and foretelling future Events. Or sometimes they applied to the Prophets of the Lord, to receive a Cure from them, or at least to know whether they should recover or no. When *Ahaziah* King of *Israel*, by a Fall from the Roof of his House, had got a great Hurt, he sent to consult the false God *Baal-zebub* at *Ekron*, a City of the *Philistines*. *Jeremiah* speaks of Enchantments, that were used against the biting of Serpents, and other venomous Animals. *Hazael* King of *Syria* sent to consult *Elisha* the Prophet about his Distemper. *Naaman* the *Syrian* came into the Land of *Israel*, to obtain from *Elisha* a Cure for his Leprosy. At the same Time that our Saviour appeared in *Palestine*, no doubt but there were Physicians in the Countrey; but it appears that the People made little Use of 'em, and placed but little Confidence in them. They brought to our Saviour and his Apostles a great Multitude of diseased People from all Parts.

2 Kings i. 2, &c. Jerem. viii. 17. 2 Kings viii. 7. 2 Kings v. 5, 6.

The *Jewish* Authors speak of Physicians in a Manner that is not at all favourable to 'em[x]. "The best of the Physicians, say "they, deserve Hell, and the justest of "Butchers is the Companion of *Amalek*. "The Physician kills many Persons by his "Ignorance, whom he might cure by his "Art; he lets many of the Poor perish, "whom he might comfort by his Medicines. He indulges many in a Diet too "high for 'em, which is the Cause of their "Death. He alienates others from that "Confidence which they ought to place in "God alone, and makes them place it in "his Art." They speak thus by Way of Imprecation, "He that sins against his "Creator, let him fall into the Hands of "the Physician." Lastly, they say, "Oh "that the ablest of the Physicians may go "to Hell, for he lives splendidly, he fears "no Distemper, he bruises not his Heart "before God, and kills the Poor by refusing him his Assistance.

Though the Scripture does not make express Mention of Physicians or of Medicine before the Time of the Patriarch *Joseph*, who ordered his Physicians to embalm the Body of his Father *Jacob*, we are not to conclude from thence that the Art of Medicine was a Novelty in the World. *Adam* had received a perfect and extensive Knowledge of natural Things, of the Power of Simples, of the Virtues of Juices, Liquors, and Minerals; and therefore without doubt could not fail to cultivate and improve this Knowledge, since he found himself condemned to Diseases and Death it self, by an irrevocable Decree. The Occasion he found himself under, of recruiting his Strength, and of preserving his Health, put him under a Necessity of having Recourse to natural Remedies, and consequently of studying the Nature of them, their Effects and Properties.

A Science so useful as this could not afterwards fall into Oblivion; it may be supposed that *Adam* taught it his Children, that they cultivated it farther, and transmitted it to their Posterity. The Ancients speak with great Advantage of the Knowledge that the *Egyptians* had acquired in Physick. *Homer* tells us, that the *Egyptians* were the most skilful Physicians in the World, and that every one of 'em understood Physick[y]. But this without doubt must be an Hyperbole. Indeed *Herodotus* owns[z], that that Countrey abounded with Physicians, because each Part of the human Body, and every Distemper, had its particular Physician. Some confined themselves to the Eyes, others to the Teeth, and others to Diseases of the Head. *Diodorus Siculus* observes[a], that these People had certain sacred Books, which contained the Principles of Medicine used in their Countrey. In the Management of their Patients, it was not allowed them to depart from the Rules prescribed by these Books; if they succeeded in the Cure, well and good; if not, the Physician could lie under no Reproach, because he had only followed the Rules of his Art. But if he did not conform himself to them, even though he should cure his Patient, he was to suffer Death for Male-practice.

*Moses* had studied all the Sciences of *Egypt*. *Eruditus est in omni sapientia Egyptiorum*: And without all doubt he had learned their Physick as well as the rest of their Learning. What he says of the Leprosie, of the Way of knowing it, of distinguishing its several Stages, of curing it,

Acts vii. 22.

[x] Vide Buxtorf. Lexicon. in רפא Rapha, mederi.
[y] Homer. Odyss. Δ. Ἰητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων ἀνθρώπων.
[z] Herodot. l. ii. c. 84.
[a] Diodor. l. i. Biblioth.

and

and of determining whether it was recent, inveterate, and incurable, or whether there might be Hopes of curing it; all this shews a great Degree of Skill in this Distemper. 'Tis thought that the Wood which he threw into the Waters of *Marah*, to sweet-
Ecclus. xxxviii. 4, 5. en a Spring or a Well of bitter Water, and the brazen Serpent that he set up in the Wilderness to cure those that had been bit
Numb. xxi. 8, 9 by Serpents, were the Arcana of a secret and mysterious kind of Physick. The Distinction he makes between clean and unclean Animals, and of the Defects of the Priests which disqualified them for the sacred Ministry, and many other Remarks upon the Infirmities both of Men and Women, which are to be found in his Books, prove sufficiently that he was not ignorant of the Secrets of Physick. St. *Clement* of *Alexandria* says expresly, that *Moses* had learned the Art of Medicine under some of the most skilful Masters of *Egypt* [b].

But I would not however be understood to affirm that the ancient Physicians of *Egypt* applied themselves to the Cure of internal Diseases, such as the Fever, and many other Distempers, which are owing to an ill State of the Blood, or of the other Fluids of the Body. 'Tis plain that the most famous Physicians of *Greece*, as *Chiron*, *Machaon*, *Podalirius*, *Pæan*, and *Esculapius* himself, were no other than good Chirurgeons. Their Art did not go beyond the curing of a green Wound, as *Pliny* himself observes. *Celsus* takes Notice, that *Podalirius* and *Machaon*, the Sons of *Esculapius*, who accompanied King *Agamemnon* to the Wars of *Troy*, were never made Use of to cure the Plague, nor internal Maladies, but only Wounds and external Injuries.

The Physick of the *Hebrews* was hardly in any greater Degree of Perfection. *Solomon* who knew so well the Secrets of Nature, and the Virtues of Simples; who had wrote Treatises upon Beasts, Birds, Fishes, and had composed natural Histories of Trees and Plants, from the Cedar of *Liba-*
1 Kings iv. 33. *nus* to the Hyssop on the Wall: This Prince, I say, so illuminated as he was, might have given us great Light into these Matters, if God had been so pleased as to have permitted his Works to have come down to our Hands. *Josephus* says, that *Solomon* had obtained a Power of driving away Devils, and of curing those Evils that they cause to Mankind [c]: That he had composed Charms against Distempers, and Forms of Exorcisms to drive out evil Spirits from the Bodies of possessed People, and to prevent their returning again. He adds, that the *Jews* in his Time made great Use of these Remedies. A *Jew* called *Eleazar* cured several possessed Persons in the Presence of *Vespasian*, of his two Sons, and of many Officers and Soldiers.

He put a Ring under the Nostrils of the possessed, in which a Root was concealed, as prescribed by *Solomon*. At the same Time he pronounced the Name of this Prince, and the Words directed by him. The Demoniack presently fell upon the Ground, and the Devil returned no more into his Body. And as a Proof of the Power and Efficacy of his Art, the same *Jew* ordered a Basin of Water to be set at some Distance from the possessed, and commanding the Devil to come out, he bid him also to overturn the Basin as he passed; the Basin was accordingly overturned, and the possessed was found to be perfectly cured.

The same *Josephus* [d] speaks of a wonderful Root called *Baaras*, which produced the Effect here mentioned, and perhaps was the same as that included in *Eleazar*'s Ring. These are not the only Instances of Cures by superstitious Methods, which we find to have been in Use among the ancient *Hebrews*. The Scripture often speaks of Charms used in the Bitings of Serpents, and Enchantments made Use of to lay asleep or enchant these Animals, and to prevent their being noxious. See *Jeremiah* viii. 17. *Job* xl. 25. *Psalm* lvii. 5. *Ecclesiasticus* xii. 13. See also our Dissertation upon the Enchantment of Serpents, before the *Psalms*.

The ancient *Greeks* had the same Customs. *Pindar* tells us [e], that *Esculapius* cured all Sorts of Fevers, Ulcers, Wounds, and Pains, by soothing Enchantments, sweetning Potions, topical and external Remedies, or lastly, by Incision. *Homer* relates [f], that by Enchantments the Blood was stopped that issued out of *Ulysses*'s Wound. *Cato* [g] has preserved certain Verses, which were used in the reducing a dislocated Member. *Plato* tells us [h], that the Midwives of *Athens* had a Secret by Means of certain Drugs and certain Charms, to cause Women in Travail easily to bring forth Children.

The *Hebrews* were neither less curious, nor less superstitious than other People. Among them Charms, Enchantments, curious Arts, Talismans, Phylacteries, the Sound of Instruments, and such like, were

[b] Clem. Alex. l. i. Strom. Ἐπὶ δὲ ἰατρικὴν παρὰ τοῖς διαπρέψασι αἰγυπτίων ἐδιδάχθη. [c] Joseph. Antiq. l. viii. c. 2. [d] Joseph. de bello. l. vii. c. 25. [e] Pindar. Pyth. Od. iii. [f] Homer. Odyss. τ. [g] Cato de re rust. art. 160. [h] Plato Theoctetr. p. 149.

used to cure or relieve sick Persons, or to secure them against the Bitings of Serpents, and Fascinations. *Saul's* Servants provided a Musician to relieve their Master, when under the Influence of an evil Spirit. The *Jews* ascribed to *Beelzebub* those Miracles they saw performed by *Jesus Christ*. We have given just now the Story of *Eleazar* the *Jew*, who recovered a Man that was possessed by the Scent of a Root, and certain Words. The Angel *Raphael* drove away the Devil by the Fume of the broiled Liver of a Fish. God forbid I should confound this last Example * with those before going, relating to the vain Curiosity or Superstition of the *Jews*. I acknowledge this to be miraculous, or at least that the Manner by which it operated upon the Devil, is to us unknown. The Reader for his further Satisfaction may consult our Dissertation upon the Physick of the *Hebrews*, prefixed to our Commentary upon *Ecclesiasticus*, and the Article DISEASES.

MEDITATION; the chief Employment of the just Man is to meditate upon the
Psal. i. 2. Law of God Day and Night. This is the principal and most usual Acceptation of the Verb *to meditate*; to think closely and seriously upon any Thing. We also say, to meditate, when we speak indeed, but low and indistinctly, as when a Man learns any Thing by Heart, or rehearses in a low Voice any Thing in which his Thoughts
Job. xxvii. 4. are deeply engaged. *Job* says, *My Lips shall not speak Wickedness, nor my Tongue utter* (or meditate) *Deceit*. The *Psalmist*
Psal. xxxv. 28. says, *My Tongue shall speak* (or meditate) *of thy Righteousness*. And elsewhere, *The*
Psal. xxxvi. 30. *Mouth of the Righteous speaketh* (or medita-
Prov. viii. 7. teth) *Wisdom*. And *Solomon* says, *My Mouth shall speak* (or meditate) *Truth*.

Isai. xxxviii. 14. *Isaiah* compares the Groanings of an afflicted Man to those of a Dove; and he makes Use of the Word *to meditate*, to express them both. *Sicut pullus hirundinis sic clamabo, meditabor ut columba*. And
Isai. lix. 11. elsewhere, *Sicut columba meditantes gememus*. 'Tis pretty near in the same Sense
Virg. Eclog. I. that *Virgil* says,

*Silvestrem tenui Musam meditaris avena.*

MEGASTHENES. This Author ought to be admitted into this Dictionary, because he is often quoted by *Josephus* the Historian, by *Eusebius*, and also by *Strabo*, *Athenæus*, *Pliny*, and some other Ancients, as having wrote upon the Antiquities of the *Indies*, and relating many Things therein, which concern the Empire of *Babylon*, and the Power of *Nebuchadnezzar*, which have a great Relation to what we learn from Scripture. Now *Megasthenes* was a *Grecian* [k], and had the Honour of having the Confidence of *Seleucus* King of *Syria*, who made Use of him in the Negotiations he had with *Sandrorotenus* King of the *Indies*. He had Opportunity, while he was at the Court of this Prince, to study the History and Manners of the Countrey, and to see several Provinces of it, which enabled him afterwards to write the History of it. This Work is entirely lost, and there only now remain some Fragments, as they are quoted by *Joseph. Antiq.* l. x. c. 11. And against *Appion*, l. i. In *Eusebius's præparat. Evang.* l. ix. In *Strabo*, l. xv. p. 687, &c. *Annius Viterbensis*, a famous Impostor born in 1437, published several Authors that he had forged, and *Megasthenes* among others, whom he calls *Metasthenes*, because he had so found it in the *Latin* Version of *Josephus*, made by *Rufinus*. But the Books he then published, with Commentaries after his Manner, are every where fallen into so great Contempt, that no one is now rash enough to make Use of their Testimony.

MEGIDDO, or *Magedo*, a City of the Tribe of *Manasseh*, famous for the Defeat Josh. xvii. 11. Judg. i. 27.
of King *Josiah*, who was overcome and wounded to Death by *Pharaoh-nechoh* King of *Egypt*. We have elsewhere observed, 2 Kings xxiii. 29, 30.
that *Herodotus* [l] speaking of this Victory, says that *Nechoh* obtained it at *Magdolos*. Mention is made of the Waters of *Megiddo* in the Book of *Judges*, Ch. v. ℣ 19.

MEGILLOTH, or *Megillat* [m]. This *Hebrew* Word signifies a Roll or a Volume. The *Hebrews* give the Name of *Megilloth* to these five Books: *Ecclesiastes, the Song of Songs, the Lamentations, Ruth*, and *Esther*. These they call the five *Megilloth*.

MEHETABEEL, or *Metabeel*, Son of *Delaiah*, *Nehem.* vi. 10.

MEHIR, or *Mahir*, Son of *Caleb*, of the Tribe of *Judah*, 1 *Chron.* iv. 11.

MEHUJAEL, or *Maviael*, Son of *Irad*, and Father of *Methusael*, *Gen.* iv. 18. They were of the Race of *Cain*.

MEHUMAN, or *Mauman*, the Chief of the Eunuchs or Officers, of King *Ahasuerus*, *Esth.* i. 10.

ME-JARKON, or *Mejarcon*, the Waters of *Jarkon*, a City belonging to the Tribe of *Dan*, *Josh.* xix. 46.

* *The Author here speaks according to the Persuasion of those of the Church of* Rome, *who receive the Book of* Tobit *as Canonical and Inspired Scripture. The Protestant Reader may perhaps join this to the other Examples of Superstitious Practices in Physick produced by our Author.*

[k] Vid. Voss. de Historicis Græcis, l. i. c. 15. [l] Herodot. l. ii. c. 159. [m] מגלת Megillat, Volumen.

MELCHISEDEC IN HIS ROYAL ROBES
According to Cosmas y^e Egyptian

MEKONAH, or *Mochona*, a City of the Tribe of *Judah*; *Nehem.* xi. 28. probably the same as *Mechanum*, which St. *Jerome* places between *Eleutheropolis* and *Jerusalem*, at eight Miles from the first of these Cities [n].

I. MELCHI, Son of *Janna*, and Father of *Levi*, in the Genealogy of our Saviour, *Luke* iii. 24.

II. MELCHI, Son of *Addi*, and Father of *Neri*, one of the Ancestors of *Jesus Christ*, according to the Flesh, *Luke* iii. 28.

MELCHIAH, or *Melchias*, Head of the fifth Family of the twenty four sacerdotal Families, 1 *Chron.* xxiv. 9. See *Malchiah*.

MELCHISEDEC, King of *Salem*, and Priest of the most High. The Scripture tells us nothing, either of his Father, or of his Mother, or of his Genealogy, or of his Birth, or of his Death. (Heb. vii. 1, 2, 3.) And in this Sense he was a Figure of *Jesus Christ*, as St. *Paul* affirms, who is a Priest for ever, according to the Order of *Melchisedec*, and not according to the Order of *Aaron*, whose Original, Life, and Death are known. When *Abraham* returned from pursuing the four confederate Kings, who had defeated the Kings of *Sodom* and *Gomorrah*, and had taken away *Lot*, *Abraham*'s Nephew, along with them; *Melchisedec* comes to meet *Abraham* as far as the Valley of *Shaveh*, which was afterwards named the King's Valley, (Genes. xiv. 17, 18, 19, &c.) and presents him with the Refreshments of Bread and Wine, or he offered [o] Bread and Wine in Sacrifice to the Lord, for he was a Priest of the most High God. And he blessed *Abraham*, saying, "Blessed "be *Abraham* of the most High God, possessor of Heaven and Earth; and blessed "be the most High God, who hath delivered thine Enemies into thy Hand." *Abraham* being desirous to acknowledge in him the Quality of Priest of the Lord, offered him the Tythes of all he had taken from the Enemy. After this Time there is no more Mention made of the Person of *Melchisedec*; only the *Psalmist* speaking of the *Messiah*, says, "Thou art a Priest "for ever after the Order of *Melchisedec*. (Psalm cx. 4.)

St. *Paul* in his Epistle to the *Hebrews* unfolds the Mystery, which is concealed in what is said of *Melchisedec* in the Old Testament. (Heb. v. 6, 10.) First he exalts the Priesthood of *Christ*, who is a Priest for ever after the Order of *Melchisedec*, and who in this Quality, *in the Days of his Flesh offered up Prayers and Supplications, with strong Crying and Tears, unto him that was able to save him from Death, and was heard in that he feared, Heb.* v. 7. He also says, that our Saviour as a Forerunner is entered for us within the Veil, or into Heaven, being (Heb. vi. 20.) made an High-priest for ever after the Order of *Melchisedec*. "For, as he adds, this "*Melchisedec* King of *Salem*, and Priest of "the most High God, who came to meet "*Abraham* when he returned from his "Victory over the Kings, and who blessed "him, and to whom *Abraham* gave the "Tythe of all he had taken, who is called "according to the Interpretation of his "Name, first King of Justice, and secondly King of *Salem*, or King of Peace; "who is without Father, without Mother, "without Genealogy, who has neither Beginning nor End of his Life; this *Melchisedec*, I say, became thus the Image "of the Son of God, who remains a Priest "for ever. Consider therefore how great "he is, since *Abraham* himself gives him "the Tythe of the best that he had. But "without doubt he that receives the Blessing is inferior to him that gives it. And "indeed under the Law, those that receive Tythe are mortal Men, whereas "he that receives it here is represented as "living always. And moreover *Levi*, who "receives Tythes from others, has paid it "himself, as one may say, in the Person of "*Abraham*, since he was still in the Person "of *Abraham* his Ancestor, when *Melchisedec* met this Patriarch. (Hebr. vii. 1, 2, 3, &c.)

An infinite Number of Difficulties and Scruples have been started upon the Subject of *Melchisedec*. St. *Jerome* [p] thought that *Salem*, of which *Melchisedec* was King, was not *Jerusalem*, but the City of *Salem* near *Scythopolis*, where they still pretended to shew the Ruines of the Palace of this Prince. The Greatness and Extent of these Ruines are a sufficient Proof of the Magnificence of this ancient Building. He thinks it was at this City of *Salem* or *Shalem* that *Jacob* arrived after his Passage over *Jordan*, at his Return from *Mesopotamia*, *Genesis* xxxiii. 18; where the Vulgate mentions, that *Jacob* came safe and found to *Sichem*; the *Hebrew* reads, he came to *Salem* near *Sechem*, or *Shechem*. Some believe that *Salem*, where *Melchisedec* reigned, is the same as *Salim*, spoke of in the Gospel of St. *John*, Chap. iii. 23. *Vid. Reland. Palæst.*

From the Time of *Epiphanius* [q] there were Names invented for the Father and Mother of *Melchisedec*. To his Father was given the Name of *Heraclas*, or *Heracles*,

[n] Hier. in locis and Bethmaca. [o] Clem. Alex. l. iv. Strom. Cyprian. l. ii. Ep. iii. ad Cæcil. Euseb. Cæsar. Dem. l. v. c. 3. Ambros. l. v. Sacram. c. i. & alii plerique Patres & Interp. Consule si placet Bellarm. l. i. de missa, c. 6. [p] Hieronym. Ep. ad Evang. [q] Epiphan. hæres. 55. c. 2.

and

and to his Mother that of *Astaroth*, or *Astaria*.

The *Arabic Catena* upon the ninth Chapter of *Genesis* makes him to be descended from *Shem* by his Father, and from *Japheth* by his Mother. *Heraclas* or *Heraclim*, the Father of *Melchisedec* was, as they say, Son or Grandson of *Phaleg*, and Son of *Heber*; and his Mother named *Salathiel*, was Daughter of *Gomer* Son of *Japheth*. *Joseph* Son of *Gorion*, an *Hebrew* Historian[r], who wrote about the eleventh Century, pretends that *Melchisedec* was otherwise called *Joram*; that the Star that ruled at his Nativity had the Name of *Sedec*, or the Planet *Jupiter*; that the City in which he reigned was first named *Jebus*, then *Sedec*, and lastly *Salem* or *Jerusalem*.

*Michael Glycas*[s], *Georgius Cedrenus*[t], and *Simon Logothetes*[u], derive *Melchisedec* from an *Egyptian* Race. They say his Father was called *Sidon* or *Sida*, and was the Founder of the City of *Sidon*, the Capital of *Phœnicia*. As for *Melchisedec*, he founded *Salem* upon Mount *Sion*, ruled there thirty Years, and died without Children. *Suidas*[x] says he reigned there an hundred and thirty Years, and died unmarried; that he was of the cursed Race of *Canaan*, whence it comes to pass, that the Scripture does not mention his Genealogy. Another *Greek* Author[y], who has borrowed the Name of *Athanasius*, says that *Melchisedec* was the Son of an idolatrous King, called *Melchi*, and of a Queen named *Salem*. *Melchi* having resolved to offer a Sacrifice to his Gods, sent his Son *Melchisedec* to fetch him seven Calves, that he might sacrifice them. As the young Prince was going, he was enlightened of God, and immediately returned to his Father, to remonstrate to him the Vanity of his Idols. *Melchi* in Wrath sent him back to fetch the Victims. While he was absent, the King offered up to his Gods his own Son, being the elder Brother of *Melchisedec*, with a great Number of other Children. *Melchisedec* returning, and conceiving a great Horror at this Butchery, retired to Mount *Tabor*, where he lived for seven Years, without Cloths, and without any other Food but wild Fruits, and having no other Drink but the Dew, that he sucked up from the Plants.

At the End of seven Years God appeared to *Abraham*, and bid him go upon Mount *Tabor*, where he should find *Melchisedec*. He bid him cloath him, and ask him his Blessing; to which *Abraham* complied. He found *Melchisedec*, and having asked his Blessing, *Melchisedec* anointed him with Oil, blessed him, and changed his Name from *Abram* into that of *Abraham*. They came down together from the Mountain, and *Abraham* returned to his own Habitation. Sometime afterwards, as he returned from pursuing *Chedorlaomer*, and his Allies, *Melchisedec* met him, and presented a Cup of Wine to him, having first privately put a Piece of Bread into it, to signify that holy Oblation that is made upon our Altars. But we bring this Relation only as a Romance, and very injudiciously put together; which therefore we need not be at the Trouble to confute.

The Author of the Questions upon the Old and New Testament, printed among the Works of St. *Austin*[z], had written, that *Melchisedec* was not a Man, but the Holy Ghost, who appeared to *Abraham* in a human Form. *Evangelus* (or *Evangelius*) sent this Writing to St. *Jerome*[a], desiring him to tell him his Thoughts of it. St. *Jerome* having examined the ancient Doctors of the Church, found that *Origen* and *Didymus* took *Melchisedec* for an Angel; but that *Hippolitus*, *Irenæus*, *Eusebius* of *Cæsarea*, *Eusebius* of *Emesus*, *Apollinarius*, and *Eustathius* of *Antioch*, all agreed to declare, though in different Terms, and by different Ways of Reasoning, that this Prince was a *Canaanite* by Birth, and King of *Salem*, otherwise called *Jebus*, or *Jerusalem*. This holy Doctor shews, that *Melchisedec* was an express Figure of *Jesus Christ*, as King of *Salem*, or King of Peace, being Priest and King both together, a Priest for ever according to the Order of *Melchisedec*. And when it is said by St. *Paul*, that he was without Father, without Mother, and without Descent; this is not intended to acquaint us that he descended from Heaven, or that he was formed immediately by the Hands of God, but merely that he is introduced into the History of *Abraham*, without informing us who he was, or from whence he came, or at what Time he was born, or when he died.

At the Beginning of the third Century, a Heresy was formed by *Theodorus* the Banker, a Disciple of *Theodorus* the Currier, called the Heresy of the *Melchisedecians*[b]. These Hereticks affirmed, that *Melchisedec* was not a Man, but a heavenly Power even superior to *Jesus Christ*, since *Melchisedec* was the Intercessor and Mediator of the

[r] Gorionid. l. vi. c. 31. [s] Glycas. Annal. p. 135. [t] Cedren. l. i. p. 27. [u] Sim. Logoth. apud Cang. ad Chron. Pasch. p. 500. [x] Suidas in Melchisedec. [y] Apud Athanas. T. ii. p. 279. novæ Editionis. [z] Append. T. iii. Opt. S. Aug. p. 106. e, f. 107, 108. [a] Vide in nov. Edit. Hieronym. p. 570. Tom. ii. [b] Vide Epiphan. hæres. 55. & Theodoret. hæret. Fab. l. ii. c. 6.

Angels,

Angels, and *Jesus Christ* was so only for Men. That *Jesus Christ* was but the Copy of *Melchisedec*, and his Priesthood was formed only on the Model of that of *Melchisedec*, according to that of the *Psalmist*; *Thou art a Priest for ever according to the Order of Melchisedec*. They answered literally what St. *Paul* says, that *Melchisedec* had neither Father, Mother, or Descent. These Hereticks to vindicate their Errors, made Use of certain Books composed by themselves, and which they imputed to Persons not mentioned in the Scripture. This Heresy was revived in *Egypt* by one *Hierax*, who maintained, that *Melchisedec* was the Holy Ghost. *Cedrenus* and *Zonaras* [c] speak of another Sort of *Melchisedecians*, otherwise called *Autingani*, as not daring to touch others, for Fear of being defiled. They lived chiefly in *Phrygia*, and neither received Circumcision, nor observed the *Sabbath*. They gave nothing to any one with their Hands, nor received any Thing from any one, but they set it upon the Ground when they offered any Thing, and took it from thence when they received it. They had a profound Veneration for *Melchisedec*, but it is not known upon what this Veneration was founded.

The *Jews*, according to the Report of St. *Jerome* [d], and the *Samaritans* according to *Epiphanius*, maintained that *Melchisedec* was the same with the Patriarch *Shem*, the Son of *Noah*, which Opinion has been followed by a great Number of modern Writers [e]. M. *Jurieu* [f] has undertook to prove, that *Melchisedec* was the same as *Cham*, or *Ham*. A *French* Author mentioned by F. *Salien* [g] will have *Melchisedec* to be *Enoch*. Another confuted by F. *Petau* [h], said that the *Magi* who came to *Bethlehem* to adore *Jesus Christ*, were *Enoch*, *Melchisedec*, and *Elias*. Some *Jewish* Authors [h] have inferred, that *Melchisedec* was a Bastard, because the Scripture says nothing of his Parents or Descent. *Damian* the Heretick [i], of the Number of the *Melchisedecians*, affirmed that *Melchisedec* who appeared to *Abraham*, was the Son of God, and that the Patriarch worshipped him, and acknowledged him for the *Messiah*. *Peter Cunæus* [k] has revived this Opinion, and supported it with much Earnestness. *Peter du Moulin* has also asserted it, and besides in the Year 1686 [l], one called *James Gaillard* undertook the Defence of it. The Reader may see our Dissertation, which we have expresly composed on the Subject of *Melchisedec*, which is printed in the second Tome of the Epistles of St. *Paul* before the Epistle to the *Hebrews*: And the Dissertation of *Christopher Schlegel*, printed at the End of the Commentary of *Lewis Tena*, upon the Epistle to the *Hebrews*.

MELEA, Son of *Menan*, and Father of *Eliakim*, one of the Ancestors of our Saviour according to the Flesh, *Luke* iii. 31.

MELECH, second Son of *Micah*, and Grandson of *Jonathan* the Son of *Saul*, 1 *Chron*. viii. 35.

MELOTA, or *Melotes*, a *Greek* Word signifying the Skin of a Sheep with the Wool on, which the Prophets wore, as also the ancient Monks, and poor People in several Countries of the East.

St. *Paul* in his Epistle to the *Hebrews* [n] makes Use of the Word *Melota* in the Sense now mentioned. *They wandered about in Sheep-skins and Goat-skins*. The Word *Melota* is derived from *Melon*, a Sheep. It is also sometimes taken for all Sorts of Clothing of Skins with the Hair on, and particularly for clothing of Goat-skins, such as the Monks of *Egypt* used to wear, according to the Relation of *Cassian* [o].

MELOTHI, a City of *Cilicia*, that was taken by *Holofernes*, *Judith* xi. 13. *Vulg*. Perhaps it's the same as *Mallos* in *Cilicia*, upon the River *Pyramus*. The Inhabitants of *Mallos*, or the *Mallotæ*, revolted against *Antiochus Epiphanes*, because this Prince had bestowed their City upon one of his Concubines. Besides the *Greek* Copy of *Judith* makes no Mention of *Melothi*.

MELZAR, or *Malazar*, the Governor of *Daniel* and his Companions, when they were Captives at *Babylon*, *Dan*. xi. 16. The Word *Melzar* [p] signifies rather an Officer belonging to the Kitchen, a Caterer, or Steward, than seems to be a proper Name [q].

MEMMIUS. *Quintus Memmius*, and *Titus Manlius*, *Roman* Legats, being sent to *Antiochus Eupator* King of *Syria*, writ to the *Jews*, signifying, that they confirmed all that *Lysias*, Regent of the Kingdom of *Syria* had granted them, and that they would send speedily Deputies to *Antioch*, who should there take Care of the Interest of their Nation. 2 Macc. xi. 34, 35, 36.

[c] Vide, si placet, Scaliger. Not. ad Euseb. p. 241. & Authores ab eo citatos. [d] Hieron. Tradit. Hebr. in Genes. & Ep. ad Evang. [e] Vide Lyran. Abul. Cajet. Eugub. in Gen. xiv. Rupert. in Matt. i. Galatic. de Ananis. l. x. c. 6. Genebr. Chronic. Torniel. Annal. Moller in Psal. cx. Montacut. p. 216. Hugo Broughton & Joan. Valles. Suarez, alii apud Tenam, & Schlegel. [f] Jurieu. Hist. critique des Dogmes, &c. l. i. [g] Salian. praef. in T. v. Annal. [h] Petav. T. iii. Theol. Dogm. tract. de opificio 6 dierum, l. i. c. 4. art. 3. [i] Vide apud Selden curis secundis ad Sect. i. de decimis. [k] Epiphan. hæres. 55. [l] Petr. Cunæus, l. iii. c. de Rep. Hebr. [m] Vide Acta erudit. Lips. an. 1636. p. 150. [n] Hebr. xi. 37. Περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασι. [o] Cassian. de habitu Monach. c. 11. [p] Dan. i. 11. יאמר אל המלצר [q] Ita Kimchi, Jun. Tremel. Palan.

MEMNON. *Josephus*[r] assures us, that the Tomb of *Memnon* was in the Neighbourhood of the River *Beleus*, so famous for its Sand, of which they make Glass. See BELEUS. We know not of what *Memnon* this can be the Tomb, which *Josephus* mentions. For the famous Statue of *Memnon*, which they say gave so agreeable a Sound at the Sun-rising, was at *Thebes* in the higher *Egypt*, and not in *Palestine*. And the other *Memnon*, Son of *Tithon* and *Aurora*, was killed at the Siege of *Troy* by *Achilles*. As there have been many famous Men by the Name of *Memnon*, it may easily be, that one of them was buried near the River *Beleus*.

MEMORY. See REMEMBRANCE.

MEMPHIS, in *Hebrew*, *Noph*, or *Moph*, a very famous City of *Egypt*, situate at about fifteen Thousand Paces above the parting of the *Nile*, or where the *Delta* begins[s]. Above *Memphis*, towards the South, were the famous Pyramids, two of which were esteemed the Wonders of the World. *Memphis* for a long Time was the Place of Residence of the ancient Kings of *Egypt*, till the Times of the *Ptolemies*, who commonly resided at *Alexandria*. The City of *Memphis* is now entirely destroyed. The Prophets often speak of *Memphis*. They foretel the Miseries it was to suffer from the Kings of *Chaldæa* and *Persia*, and they threaten the *Israelites* that should retire into *Egypt*, or should have Recourse to the *Egyptians*, that they should perish in this Countrey. *Ezekiel* says, that the Lord will destroy the Idols of *Memphis*. 'Twas in this City that they fed the Ox *Apis*, that King *Cambyses* put to Death. [See Isai. xix. 13. Jerem. xliv. 1. xlvi. 14. 19. Hosea ix. 6. Ezek. xxx. 13, 16.]

This City is called *Mesr*, or *Misr*, by the Orientals, as being the Capital of *Egypt*, otherwise *Mezer* or *Mizraim*. They also call it *Monf*, a Name nearly approaching to the *Hebrew* Word *Noph*, or *Moph*, from whence the *Greeks* have formed their *Memphis*. The ancient Kings of *Eyypt* took much Pleasure in adorning it. It continued in its Beauty till the *Arabians* made a Conquest of *Egypt*, under the Calif *Omar*, in the eighteenth or nineteenth Year of the *Hegira*, or 640 of *Jesus Christ*. *Amron Ben-as*, who took it, built another City just by it, which was called *Fusthat*[t], because of the Tent of this General, which was for a long Time set up in this Place. The Califs *Fatimites*, who became Masters of *Egypt*, added another to it which they called *Caherab*, that is, the Victorious, which is still known to us at this Day by the Name of *Grand Cairo*.

The *Mammeluck* Sultans, of the Dynasty of the *Circassians*, having afterward built a very high and fortified Castle; on the Eastern Shore of the Nile, brought it about by little and little, that the City of *Cairo* changed its Place; so that what the *Fatimites* had built is still to this Day called the old *Cairo*. But it must be observed, that the ancient *Mesr*, or *Memphis*, stood on the Western Shore of the *Nile*, and that whatever the *Arabians* have built there from Time to Time, is on the Eastern Shore of this River.

So that at length, after a Succession of Ages, is fulfilled what the Prophets had predicted against *Memphis*. "These wise Counsellors of *Pharaoh* have given him foolish Advice: How do you say to *Pharaoh*, I am the Son of the wise, the Son of ancient Kings? Let these wise Men now tell you, what the Lord has resolved upon concerning *Egypt*. They are Fools, these wise Men of *Egypt*; they are without Wisdom, these Princes of *Memphis*; they have deceived *Egypt* and all its People. The Lord has scattered amongst them a Spirit of Infatuation. They have made *Egypt* to wander, as a Man drunk with Wine. *Egypt* shall be then uncertain what she shall do. Great and Small, those that command, and those that obey, shall all be in Trouble and Confusion. They shall be astonished, they shall tremble like Women. In that Time the Land of *Judah* shall become the Terror of *Egypt*, &c." [Isai. xix. 11, 12, 13, &c.] We imagine all this relates to the Time of the War of *Sennacherib* against *Egypt*, and the Divisions that followed the Death of *Sethon* King of *Egypt*. See the Commentary upon the xix Chapter of *Isaiah*.

*Jeremiah* describes the Calamities that *Nebuchadnezzar* was to bring upon the same Countrey in a plainer Manner than this. [Jerem. xliii, xliv, xlv, xlvi.] "I shall send *Nebuchadnezzar* King of *Babylon*, my Servant, who shall set up his Throne in the City of *Taphantes* it self. He shall come and destroy the whole Countrey of *Egypt*. He shall put to Death him that is appointed for Death, and shall carry into Captivity him that is designed for Captivity, and shall put to the Sword him that is to die by the Sword. He shall set on Fire the Temples of *Egypt*, and shall carry away the Gods of *Egypt* into Captivity. He shall break down the Statues, the Pillars, or Obelisques, which are in the Temple of the Sun; probably at *Memphis*." All this came to pass under the Reign of *Pharaoh-hophra* King of *Egypt*, whom *Nebuchadnezzar* overcame and put to Death. *Oh thou Daughter dwelling in Egypt, furnish thy self to go into Captivity; for Noph shall be waste and de-*

[r] Joseph. de bello, l. ii. c. 9. seu [illegible] p. 790, 791.
[s] Plin. l. v. c. 9. Vide & Strab. l. xvii. p. 555.
[t] Herbelot. Bibl. Orient. p. 580. c. 1.

*solate*

lvi. *solate without an Inhabitant.*

*Ezekiel* also relates at large the Misfortunes which *Nebuchadnezzar* brought upon *Egypt*. He says that the Lord had delivered this Countrey into *Nebuchadnezzar's* Hands, as a Recompence of those Services he had performed for him at the Siege of *Tyre* [u]. He speaks in Particular of the City of *Memphis*. *Thus says the Lord God, I will also destroy the Idols, and will cause their Images to cease out of Noph, and there shall be no more a Prince of the Land of Egypt, and I will put a Fear in the Land of Egypt. And I will make Pathros desolate, and will execute Judgments in No.*

A long while after [x] *Cambyses* King of *Persia*, and Son of *Cyrus*, made himself Master of *Egypt*, having first taken *Pelusium*, which is as it were the Key of *Egypt* [y], when *Psammenites* King of *Egypt* marched out to meet him, at the Head of a powerful Army. *Cambyses* defeated him, and those that could escape took Refuge in *Memphis*; whither *Cambyses* pursued them, and sent to the City by Means of the *Nile*, a Ship of *Mitylene*, with a Summons to 'em to surrender. But the *Egyptians* in a great Rage fell upon the Herald, and upon the rest of those in the Ship, cutting them all to Pieces. When *Cambyses* in a short Time had made himself Master of the Place, he ordered as many *Egyptians* to be publickly executed, as there were Persons in the Ship of *Mitylene*, and those of the Chief of the Nobility. The eldest Son of King *Psammenites* was one of this Number. As for the King himself, *Cambyses* saved his Life, and even appointed him a sufficient Maintenance, but he did not enjoy it long. For it was found that he endeavoured to raise Commotions in the Kingdom, so they made him drink Bulls Blood, which killed him upon the Spot.

*Egypt* continued under the Government of the *Persians* till the Reign of *Artaxerxes* [y]. Then they shook off the Yoke, and chose *Inarus* Prince of the *Libyans* for their King. They called in the *Athenians* to their Assistance; *Charitimis* was intrusted with the Conduct of this Enterprize; and *Artaxerxes* sent *Achemenides*, one of his Brothers, against the Rebels, at the Head of an Army of 300000 Men. The *Persians* were beaten, and lost in one Battle 100000 Men. Those that escaped retired to *Memphis*, whither the Conquerors pursued them, and immediately made themselves Masters of two Parts of the City. But the *Persians* having fortified themselves in the third Part, called the white Wall, which was the largest and strongest of the three; they held out a Siege there of near three Years, till they were relieved by others sent to their Assistance.

*Alexander* the Great having conquered *Egypt* from the *Persians*, and having there built *Alexandria*, the Kings of *Egypt* his Successors thought of nothing else so much as of enlarging and beautifying *Alexandria*, till it became the capital City of *Egypt*. *Memphis* was then of small Consideration, and after several Revolutions in its Fortune it was finally destroyed by the *Arabians*, as we have said before.

MEMRA. This Word is often found in the *Chaldee* Paraphrases of the Books of *Moses*. It signifies *the Word*, and it is pretended, that under this Term the Authors of those Paraphrases would intimate the Son of God, the second Person of the Trinity. Now their Testimony is so much the more considerable, as having lived before *Jesus Christ*, or at the Time of *Jesus Christ*, they are irrefragable Witnesses of the Sentiments of their Nation concerning this Article, since their *Targum* or Explication has always been, and still is, in universal Esteem among the *Jews*. In the greatest Part of the Passages where the sacred Name of *Jehovah* is to be found, the Paraphrasts have there substituted the Word *Memra* [z], which signifies the Word, and which differs from *Pitgama*, which in *Chaldee* signifies *Discourse*. And as they ascribe to *Memra* all the Attributes of the Deity, 'tis concluded from thence, that they believed the Divinity of the Word.

In Effect, 'twas *Memra* that created the World. 'Twas the same that appeared to *Abraham* in the Plain of *Mamre*, and to *Jacob* on the Top of *Bethel*. 'Twas the same whom *Jacob* appealed to as a Witness of the Covenant made between him and *Laban*. *Let the Word see between thee and me.* 'Twas the same Word that appeared to *Moses* at the Foot of *Sinai*, and that gave the Law to the *Israelites*, that spoke Face to Face with this Lawgiver, that marched at the Head of this People, and made them conquer Nations, and was a revenging and consuming Fire for all those that violated the Law of the Lord. All these Characters, where the Paraphrast makes Use of the Word *Memra*, clearly mark out the Almighty God. This Word therefore was God, and the *Hebrews* were of this Opinion, at the Time that the *Targum* was composed.

This *Memra* answers to the *Cachema*, or to the Wisdom mentioned by *Solomon*, in the Book of *Proverbs*, and by *Jesus* the Son of *Sirach* in his Book called *Ecclesiasticus*. And to the Almighty Word, *omnipotens ser-*

Prov. iii. 19, 20. viii. 11, 12, &c. Ecclus. i, ii, iii, &c.

[u] Ezek. xxix. 18, 19, &c. xxx. 13, 14. In the Year of the World 3416. [x] In the Year of the World 3478, before *Christ* 522. [y] Herodot. l. iii. [y] Thucydid. l. i. Ctesias. Diodor. Sicul. l. ii. About the Year of the World 3530. [z] מימרא ריי Verbum Dei.

Wisd. xviii. 15. *mo tuus*, of the Book of Wisdom; and again, Wisd. xvi. 26. *That thy Children, O Lord, whom thou lovest might know, that it is not the growing of Fruits that nourisheth Man, but that it is* thy Word *which preserveth them that put their Trust in thee.* And the *Logos*, the Word of which *Philo* speaks in so many Places[b], and the same *Logos*, the Mystery of which St. *John* the Evangelist has so divinely discovered in the Beginning of his Gospel.

All this has perplexed those who deny the Divinity of the Word. In Order to elude the Authority of the *Targum*, *Grotius* has pretended, that according to the *Jews* God created a subaltern Being, or secondary Deity, whose Ministry he made Use of in the Creation of the World. But this Being that creates, whoever he be, must of Necessity be God, since nothing can have this Power but God alone, and this the *Targum* ascribes to the *Memra*.

M. *le Clerc* says almost the same Thing, writing upon the first Chapter of St. *John*. He maintains, that in all that *Philo* says of the *Logos*, he does not look upon the Word as a distinct Person, but that he makes an Angel of it, and a Principle inferior to the Deity. But tho' *Philo* might have come short of due Accuracy, in some Passage wherein he discourses of the Word, treating of a Matter so sublime and abstruse as this was to him, we are not much to wonder at it; this Inaccuracy ought not to be imputed to the Word it self. But we should enquire whether St. *John* has not more fully explained it in his Gospel, who was much better informed than *Philo* in the Nature of the *Memra*. We may securely rely upon the Authority of this divine Writer, who had his Instructions from the Mouth of *Jesus Christ* himself, and by the Inspiration of his Spirit.

See the Article WORD in this Dictionary.

MEMUCAN, or *Mamucan*, one of the seven principal Councellors of the King of *Persia*, who advised *Ahasuerus* to put away his Queen *Vashti*, *Esth.* i. 14, 16.

MENAHEM, or *Manahem*. See MANAHEM.

MENAN, or *Menna*, Son of *Mattatha*, and Father of *Melea*, one of the Ancestors of our Saviour *Jesus Christ*, according to the Flesh, *Luke* iii. 31.

MENE, or *Mane*; this *Chaldæan* Word signifies, he has numbered or counted. At a sacrilegious Feast which *Belshazzar* gave to his Courtiers and Concubines, he caused to be brought the sacred Vessels of the Temple of *Jerusalem*, which *Nebuchadnezzar* had carried to *Babylon*[c]. Then there appeared on the Wall like a Hand Writing these Words, *Mene mene, tekel, upharsin*. That is to say, *God has numbered, has weighed, and divided.* Nobody being able to explain the Meaning of these Words, *Daniel* was sent for, and told the King that God had numbered his Days, and that his Hour was come: That he had weighed his Actions, and found them too light; and lastly, that he had divided his Kingdom between the *Medes* and *Persians*. That Night *Belshazzar* was put to Death. See his Article[d].

MENELAUS, otherwise called *Onias* IV. He succeeded *Jason* in the sovereign Priesthood of the *Jews*, and had *Alcimus* for his Successor. He was created in 3832, and put to Death ten Years after in 3842, before *Christ* 158, before the Vulgar *Æra* 162. We shall speak of him more at large under the Article ONIAS IV.

MENESTHEUS, or *Mnestheus*, Father of *Apollonius*, of whom Mention is made, 2 *Macc.* iv. 21. See APOLLONIUS.

MENI. The Goddess *Meni* is the Moon. *Jeremiah* speaks of her by the Title of *Queen of Heaven*, and *Isaiah* by the Name of *Meni*. Each of 'em shew, that her Worship was very frequent in *Palestine*, and that the *Hebrews* were much addicted to it. (Jerem. vii. 18. xliv. 17, 18. Isai. lxv. 11. Heb.) *Meni* is probably the same as *Astarta*, and *Venus Cœlestis*, in Honour among the *Phœnicians* and *Carthaginians*. 'Twas from the *Phœnicians* or *Canaanites*, that the *Israelites* had learned the Worship of this false Deity. *Isaiah* reproaches them with setting up a Table to *Gad*, which is the Sun, and with making Libations to *Meni*. *Qui ponitis Fortunæ* (Heb. *Gad.*) *Mensam, & libatis super eam:* (Heb. *& libatis Meni*) Vulg. *Jeremiah* says, that in Honour of the Queen of Heaven, the Fathers light the Fire, the Mothers kneed the Cakes, and the Children gather the Wood to bake them. *Filii colligunt ligna, & patres succendunt ignem, & mulieres conspergunt adipem, ut faciant placentas Reginæ Cœli.* Elsewhere the *Israelites* declare to the same *Jeremiah*, that notwithstanding his Remonstrances, they would continue to honour the Queen of Heaven, by offering Oblations to her, as their Fathers had done before them; and that ever since they had left off to sacrifice to the Queen of Heaven, they have been consumed by the Sword and by Famine. We may see by *Strabo*[e], that *Men*, the Month or Moon, had several Temples dedicated to her Wor-

[b] Philo de opificio, Ep. iii. Allegor. ii. p. 76. Lib. quod Deus sit. p. 248. & lib. quis rerum divin. hæres. p. 293. [c] Dan. v. 25. & seq. מנה Mene, divisit. [d] In the Year of the World 3448, before *Christ* 552, before the Vulgar *Æra* 556. [e] Strab. l. xii. p. 383.

ship

ship in *Asia Minor*, and in *Persia*, and that they often swore by the *Men* of the King, that is, by his Fortune. See our Commentary upon Isaiah, Chap. lxv. ℣ 11.

MENOIS, probably the same as *Minois*, of which Mention is made in the Subscriptions to some of the Councils [f]. *Menois* was not far from *Gaza*, as *Eusebius* [g] informs us. 'Tis without Doubt the same as *Menoenum castrum*, to be found in the Codex of *Theodosius* [h]. It was the Capital of the *Maonians* or *Mæonians*, of which Mention is made in Scripture. See 1 *Chron.* iv. 40, 41. and 2 *Chron.* xx. 1. in the *Hebrew*, and the Article *Maon* before, which is the same as *Menois*.

MEONOTHAI, or *Maonathi*, Son of *Othniel*, and Father of *Ophrah*, of the
1 Chron. iv. 13, 14. Tribe of *Judah*.

MEPHAATH, a City of the Tribe of
Josh. xiii. 18. Josh. xxi. 37. *Reuben*, which was yielded to the *Levites* of the Family of *Merari*. *Eusebius* says, that in his Time the *Romans* kept a Garrison here, for the Security of the Countrey.

I. MEPHIBOSHETH, or *Miphibosheth*; Son of *Saul* and of his Concubine *Rizpah*. *David* delivered up *Mephibosheth* to the *Gibeonites*, to be by them hanged up before the Lord, by Way of Expiation for the Cruelties exercised by *Saul* against the *Gibeonites*, 2 *Sam.* xxi. 8, 9.

II. MEPHIBOSHETH, Son of *Jonathan*, otherwise named *Meribbaal*, as may be seen under that Article. *Mephibosheth* was very young, when his Father *Jonathan* was killed in the Battle of *Gilboa* [i]. His Nurse was in such Consternation at this News, that she let the Child fall, who from this Accident continued lame all his Life after. When *David* found himself in peaceable Possession of the Kingdom [k], he sent to make a Search for all that remained of the House of *Saul*, that he might be kind to 'em in Consideration of the Friendship between him and *Jonathan*. 'Twas told him there was a Son of *Jonathan*'s, called *Mephibosheth*, in the House of *Ziba*, a Servant of *Saul*'s. The King sent for him, and told him, that for the Sake of *Jonathan* his Father he would shew Kindness to him, that he should have his Grandfathers Estate, and eat always at his Table. At the same Time he told *Ziba*, that he had given *Mephibosheth* all that belonged to *Saul*, bidding him make the best of the Lands for the Maintenance of *Mephibosheth*'s Son *Micha*; for as to himself, he should always be maintained at the King's Table. So he dwelt at *Jerusalem*, and eat every Day with King *David*.

Some Years after this [l], when *Absalom* rebelled against his Father, and forced him to leave *Jerusalem*, *Mephibosheth* ordered his Servant *Ziba* to saddle him an Ass, that he might go along with *David*; for being lame, he could not go on Foot. But *Ziba* not only refused him this, but went after *David* himself with two Asses loaden with Provisions, and told him that *Mephibosheth*, instead of coming to wait on the King, staid at *Jerusalem*, in Hopes that the People of *Israel* would restore him to the Throne of his Ancestors. Then says *David* to *Ziba*, I give to you every Thing that belonged to *Mephibosheth*. But after that *Absalom*'s Party was defeated, and *David* returned to *Jerusalem* in Peace, *Mephibosheth* came forth to meet the King. He appeared before him as one in deep Mourning, having neither washed his Feet, nor shaved his Beard, since the King went. When *David* saw him he asked him, Why did you go along with me, *Mephibosheth*? He answered, My Lord and my King, my Servant *Ziba* betrayed me in not obeying my Commands. For being lame as I am, I ordered him to prepare me an Ass that I might attend the King; instead of doing this, he went himself, to accuse me falsly to my Lord the King. But you, my Lord, are as an Angel of God, do with me as you please. For all the House of my Father have deserved nothing but Death at your Hands, instead of which you have been graciously pleased to give me a Place at your Table. What Occasion then have I to complain, and why should I be troublesome any longer? The King said to him, 'Tis enough, what I have once ordered shall stand good; therefore do you and *Ziba* divide the Lands between you. To this *Mephibosheth* replied, I am very willing that he should have all, since I have seen my Lord the King return safely to his own House. *Mephibosheth* left a Son named *Micha*. The Time of his Death is not 1 Chron. viii. 34.
known.

MERAB, or *Merob*, the eldest Daughter of King *Saul*. She was promised to *David* in Marriage, as a Reward for that Victory which he obtained over the Giant *Goliah*; but *Saul* went from his Word, and gave her to *Adriel* the Son of *Barzillai* the *Meholathite*. *Merab* had six Sons by him, who 1 Sam. xiv. 49. xviii. 17, 19.
were delivered over to the *Gibeonites*, and crucified upon the Mountain before the Lord, as a Reparation for that Injustice that

[f] Concil. Calced. An. 451. Episcop. Minoidis subscripsit.
[g] Euseb. Onom. in Meneben.
[h] L. xxx. Cod. Theod. de Erog. milit. annon.
[i] 2 Sam. iv. 4. Year of the World 2949, before *Christ* 1051, before the Vulgar *Æra* 1055.
[k] Year of the World 2965, before *Christ* 1035, before the Vulgar *Æra* 1039. 2 Sam. ix. 1. &c.
[l] Year of the World 2980, before *Christ* 1020, before the Vulgar *Æra* 1024. 2 Sam. xvi. 1, 2, 3, &c.

*Saul* had done the *Gibeonites* [m]. The Text of Scripture insinuates, that the six Men that were delivered to 'em, were the Sons of *Michal* the Daughter of *Saul*, and Wife of *Adriel*. But there is great Room for Suspicion, that the Name of *Michal* is slipt into the Text instead of *Merob* [n]. For 1. *Michal* did not marry *Adriel*, but *Phaltiel*; and 2. We no where read that *Michal* had six Sons. Others [o] think that these six Children were Sons of *Merob* by Birth, but *Michal's* by Adoption.

MERAIAH, or *Maraia*, Son of *Saraiah*, of the Race of the Priests. He returned to *Jerusalem* from the Captivity of *Babylon*, *Nehem.* xii. 12.

I. MERAIOTH, or *Maraioth*, Son of *Ahitub* the High-priest of the *Jews*, 1 *Chron.* ix. 11.

II. MERAIOTH, Son of *Zerahiah*. This is probably the same as before mentioned, *Ezra* vii. 3. See the Commentary upon this Place.

III. MERAIOTH, or *Merajoth*, a Priest of the Race of *Aaron*. He was Son of *Zerahiah*, and Father of *Amariah*. He is put among the High-priests in 1 *Chron.* Ch. vi. ℣ 6.

MERAN, or *Merrha*; *Baruch* iii. 23. speaks of the Merchants of *Meran*, whom he joins with the *Hagarenes*, and with the Inhabitants of *Theman*, who valued themselves for their superior Understanding. All these People, without Doubt, were *Arabians*, but we cannot say exactly where *Meran* was. We know *Marana* upon the *Red-Sea*, *Mariaba* in *Arabia Fœlix*, and *Marace*, a Place of Trade in the same Countrey.

I. MERARI, the third Son of *Levi*, and Father of *Mahali* and *Mushi*, *Exod.* vi. 19.

II. MERARI, Son of *Ox*, and Father of *Judith*, of the Tribe of *Simeon*, *Judith* viii. 1.

MERCURY, Son of *Jupiter* and *Maia*, one of the fabulous Gods of the ancient Pagans, and the Messenger of the other Gods. He was worshipped as the Deity that presided over Learning, Eloquence, and Traffick. The *Greeks* gave him the Name of *Hermes*, which signifies an Interpreter, because they looked upon him as the Interpreter of the Will of the Gods. 'Twas probably for this Reason that the
Acts xiv. 11. People of *Lystra* having heard St. *Paul* preach, and having seen him heal a sick Man, would have offered Sacrifices to him, as if he had been *Mercury*, and to St. *Barnabas* as if he had been *Jupiter*, probably because of his venerable Aspect. *They called* Barnabas Jupiter, *and* Paul, Mercurius, *because he was the chief Speaker*. The Pagans seem to have confounded some Characters of the Life of *Mercury*, with that of *Aaron* the High-priest, the Brother of *Moses*. *Mercury* was the Messenger and Interpreter of the Gods, as *Aaron* was the Prophet and Interpreter of the Lord, and the Tongue of *Moses*. *Mercury* is represented with a miraculous Wand or Rod; *Aaron* also had a miraculous Rod, that budded, and was laid up near the Ark. *Mercury* was the God of Thieves; *Aaron* and the other *Jews* rifled the *Egyptians* of their Treasures. *Mercury* was the Inventer of the Harp; the *Children* of *Aaron* and the *Levites* were employed in playing upon Instruments of Musick in the Lord's Temple. *Mercury* is the God of Travellers, *Aaron*, together with *Moses*, conducted the Children of *Israel* in their Journey through the Desert, *&c.*

The wise Author of the Book of *Proverbs* [p] says, *He that raises a Fool to Honour, is like him that throws a Stone to the Heap of Mercury*. 'Tis as absurd or superfluous to exalt a Fool to Honour and Dignity, as it is to cast a Stone at the Foot of a Statue of *Mercury*, set up in a Cross-way: For this is, as we may say, to add one useless Thing to another. This Piece of Superstition, of laying a Heap of Stones at a Term or Limit, or at a half Statue of *Mercury* set up in a High-way, was in Practice among the Ancients [q]. But it may well be doubted, whether in this Place *Solomon* had any Intention to speak of *Mercury*, or of the Heap of Stones that was used to be cast at the Feet of his Statue. The *Hebrew* Text [r] makes no Mention of *Mercury*. Some translate it thus, *To give Honours to a Fool, is to bind a Stone in a Sling*. The Stone thus bound will continue immovable, and cannot be discharged from the Sling. So a Fool can make no Use of the Honour that shall be conferred upon him. Otherwise thus. *As a Stone cast upon a Heap of other common Stones is useless, so is the Honour that is conferred upon a Fool*. 'Tis only adding another Stone to a Heap of Stones. *Ragam*, which is the Root of *Margemah*, signifies to stone, or to overwhelm with Stones [s]. The *Rabbins* commonly understand it of a Heap of Stones amassed together in Honour of *Mer-*

[m] 2 Sam. xxi. 8. In the Year of the World 2986, before *Christ* 1014, before the Vulgar *Æra* 1018.
[n] Ita Saliam. Cajet. Capel. Osiand. Canus, &c. [o] Ita Chald. Rabb. Author. Qu. Hebr. in 2 Reg. alii. [p] Prov. xxvi. 8. Sicut qui mittit lapidem in acervum Mercurii; ita qui tribuit insipienti honorem. Vulg. [Our *English* Translation reads it, *As he that bindeth a Stone in a Sling, so is he that giveth Honour to a Fool.*] [q] Nicander. Ἑρμαῖον. Scholiast. Λίθοις σεσωρευμένοις εἰς τιμὴν τοῦ Ἑρμοῦ. Ita & Anyta in Epigr. [illegible] [r] Prov. xxvi. 8. כצרור אבן במרגמה כנתן לכסיל כבוד [s] Vide Levit. xx. 2, 27. xxiv. 14, 16, 23, &c. Deut. xxi. 21.

cury,

*cury*, as the Author of the Vulgate has rendered it in his Translation. But the Seventy translate it by a *Sling*[t]. I could easily come into the *Chaldee* Explication. *Like as a Plate*, or Lingot of Gold or Silver, *put in a Sling*, is a Thing very ill placed, *so is the Honour that is given to a Fool.* The *Hebrew* Word[u] *Zeror-eben*, an Heap of Stones, may signify a Bundle of Bars of Gold or Silver, tried by the Touch-Stone, or weighed with a Stone-Weight. The *Jews* made Use of Stones instead of Weights. *Prov.* xx. 10, 23, according to the *Hebrew*, is *Stone and Stone*, instead of *Weight and Weight*. See also *Deut.* xxv. 13.

MERCY, *Misericordia*. This is a Virtue that inspires us with Compassion for our Brethren, and which inclines us to give 'em Assistance in their Necessities: That the Works of Mercy may be acceptable to God, and may purchase eternal Life for us, as *Christ* has promised us, it is not enough that they proceed from a natural Principle of Humanity, but they must be performed for the Sake of God, and upon supernatural Motives. In Scripture Mercy and Truth are commonly joined together[x], to shew the Goodness that precedes, and the Faithfulness that accompanies the Promises; or else a Goodness, a Clemency, a Mercy that is constant and faithful, that does not deceive, and which is followed by Works. Mercy is also taken for those Favours and Benefits that we receive either from God or Man. It is taken for Probity, Justice, Goodness. Merciful Men, in *Hebrew*, *Charidim*, are Men of Piety and Goodness[y]. Finally, Mercy is often taken for giving of Alms. (Mat. v. 7.) (Prov. xiv. 34. xvi. 6. Zach. vii. 9.)

MERCY-SEAT, *Propitiatorium*, otherwise *Oraculum*; in *Hebrew*, *Capporeth*, in *Greek*, *Hilasterion*[z]. We shall speak of it afterwards, under the Word ORACLE. The *Mercy-Seat* was the Covering of the Ark of the Covenant, or of the holy Chest in which the Tables of the Law were deposited. This Cover was of Gold, and at its two Ends were fixed the two Cherubims of the same Metal, which by their Wings extended forwards, seemed to form a Throne for the Majesty of God, who in Scripture is represented to us, as sitting between the Cherubims; and the Ark it self was as it were his Footstool. 'Twas from hence that God gave his Oracles to *Moses*, or to the High-priest that consulted him; and 'tis probable for this Reason, that St. *Jerome* in some Places has translated *Capporeth* by *Oracle*. In the Ecclesiastical Style of the *Christian* Church, they have given the Name of *Propitiatorium* to the Crown-work, or kind of Canopy, which was over the Altar, and which was otherwise called *Ciborium*, or *Confessio*. (Exod. xxv. 22. Num. vii. 89.)

I. MEREMOTH, or *Marematb*, Son of *Urijah*; he was one of those that put away their Wives, whom they had married against the Rules of the Law. (Ezra x. 36.)

II. MEREMOTH, a Priest of the Number of those who returned from the Captivity of *Babylon*, and who set up the Vessels of Gold and Silver, which had been restored to the Temple by King *Artaxerxes*, when *Ezra* returned from the Captivity of *Babylon* to *Judæa*, in 3537, before *Christ* 463, before the Vulgar *Æra* 467. (Nehem. iii. 44. Ezr. viii. 33.)

MERES, or *Mares*, one of the chief Princes of the Court of *Ahasuerus*, *Esth.* i. 14.

MERIB-BAAL, or *Meribaal*, Son of *Jonathan*, and Father of *Micah*, 1 *Chron.* viii. 34. ix. 40. *Merib-baal*, is the same as *Mephibosheth*, 2 *Sam.* iv. 4. and ix. 12. The *Hebrews* made a Scruple of pronouncing the Name of *Baal*; so that instead of *Mephi-baal* or *Meri-baal*, they chose to say *Mephibosheth*, or *Meribosheth*. *Bosheth* in *Hebrew* signifies *Shame*, *Confusion*, *Filth*; and *Baal*, *the Master*, *the Husband*, *the God Baal*.

MERODACH, was an ancient King of *Babylon*, who was placed among the Gods, and worshipped by the *Babylonians*. *Jeremiah*, speaking of the Ruine of *Babylon* says, *Babylon is taken*, *Bel*, *is confounded*, *Merodach is broken in Pieces*, *her Idols are confounded*, *her Images are broken in Pieces*. We find certain Kings of *Babylon*, in whose Names that of *Merodach* is contained. For Example, *Evilmerodach*, and *Merodach-baladan*. *Evilmerodach* was the Son of *Nebuchadnezzar* the Great, and had for his Successor the wicked *Belshazzar*. *Merodach-Baladan*, Son of *Baladan* King of *Babylon*, having heard that *Hezekiah* had been cured miraculously, and that the Sun had gone backwards to give him an Assurance of his Recovery, sent him Presents, and made him Compliments upon the Recovery of his Health. *Ptolemy* calls him *Mardocempadus*, and says that he began to reign at *Babylon* twenty six Years after the Beginning of the *Æra* of *Nabonassar*, that is, in the Year of the World 3283, before *Christ* 717, and before the Vulgar *Æra* 721. (Jerem. l. 2.) (Isai. xxxix. 1.)

[t] Prov. xxvi. 8. Ὡς ἀποδεσμεύει λίθον ἐν σφενδόνῃ, οὕτως ὁ διδοὺς ἄφρονι δόξαν.
[u] הין רשמא בקטא בקלעא חיכנא מן דעבד יקרא לםכלא
[x] Gen. xxiv. 27, 49. xlvii. 29. Exod. xxxiv. 6. & passim. חסד ואמת
[y] 2 Chron. vi. 41. Psal. iv. 4. xvi. 10. lxxxix. 20. xcvii. 10. cxxxii. 9, 16, &c.
[z] Ἱλαστήριον Propitiatorium. כפרת Capporeth. Exod. xxv. 17----22. The *Hebrew* Word כפר *Cappar*, from whence comes *Capporeth*, signifies *to cover*, *to float up*, *to expiate*, *to pay*.

MERODACH-BALADAN, or *Merodach*, Son of *Baladan*, is the same as *Mardocempadus*, Son of *Belesis*, or of *Nabonassar*. See the foregoing Article, and USHER upon the Year of the World 3283.

MEROE, an Island, or rather a *Peninsula*, in the higher *Egypt*. It lies between two Arms of the *Nile*. Its ancient Name was *Saba*, and 'tis believed [a] that from hence was the Queen of *Sheba*, who came so far to prove the Wisdom of *Solomon*. (1 Kings x. 1.) *Josephus* [b] says, that *Cambyses* changed its ancient Name *Saba* into that of *Meroe*, having there built the City of *Meroe* in Honour of his Sister. This Countrey was usually governed by Queens [c]: But these Reasons have not prevailed with others, who were of Opinion that the Queen of *Sheba* came from *Arabia Fœlix*.

MEROM, or *Marom*; the Waters of *Merom* mentioned in *Joshua* xi. 5. are the Waters of *Semechon*, as 'tis believed; since *Hazor*, where *Jabin* reigned, was upon this Lake, as is affirmed by *Josephus* [d]; and *Joshua* says, that *Jabin*, and the other confederate Kings, met together to fight *Joshua* upon *the Waters of Merom*. (Josh. xi. 5.) It should seem then that *Merom* and *Semechon* are the same; but this Consequence does not necessarily follow. We agree with *Josephus*, that the City of *Hazor* was upon the Lake *Semechon*; but where is it said that it was upon the Waters of *Merom*? Where is it said that the Kings in Alliance encamped at the Waters of *Semechon*, and near *Hazor*, to fight with *Joshua*? It is much more probable that they advanced as far as the Brook *Kishon*, and to the Pass that led into their Countrey, to hinder *Joshua* from entering into it, or even to attack him in a Countrey that he was already in Possession of; than to imagine that they waited for him in the midst of their own Countrey, leaving all *Galilee* at his Mercy, and the whole Countrey from the Brook *Kishon*, to the Lake *Semechon*.

But here are the Proofs which make us think that *Merom* and *Merome*, and the Waters of *Merom*, were near *Kishon*, *Carmel*, *Taanach*, and *Megiddo*. 1. *Eusebius* places the City of *Merom* or *Merus*, at twelve Miles from *Sebasta*, towards *Dothaim*. 2. The Tribes of *Zebulun* and *Naphthali* exposed themselves to great Danger, in the Battle against *Sisera*, in the Plains of *Merome*, *Judges* v. 18. 3. This Battle was certainly fought upon the *Kishon*, at *Tanaach* and *Megiddo*, *Judges* v. 19. Wherefore we must place the Waters of *Merom* near these Places. But *Tanach*, *Merom* and *Megiddo* are situate on this Side *Kishon*, and at the Foot of *Carmel*. 'Twas there therefore, that not only the Battle between *Joshua* and *Jabin* was fought, but also that between *Barak* and *Sisera*. This Pass was of great Importance, and it was very difficult to march an Army any other Way, either to go from *Judæa* into *Phœnicia* or *Galilee*, or on the contrary from *Phœnicia* into *Judæa*.

MEROME. Mention is made of the *Countrey*, or, according to the *Hebrew*, of the *Fields of Merome*, in the Book of *Judges*. 'Tis there said that *Zebulun* and *Naphtali* exposed their Lives to great Danger in the Fields of *Merome*. (Jud. v. 13. Heb. & Vulg.) [*in the high Places of the Field*, in our *English* Translation.] 'Tis thought that *Merome* is the same as *Merom* mentioned by *Joshua*, when he says that *Jabin*, and the Kings of the *Canaanites* in Confederacy with him, were overcome at *the Waters of Merom*. The greatest Part of the Commentators believe, that these Waters of *Merom* are no other than the Lake of *Semechon* in the higher *Galilee*. *Josephus* has given Occasion to this Opinion, when he says that the City of *Hazor*, where *Jabin* reigned, was upon the Lake *Semechon*. But he says not that the *Canaanites* were overcome near *Hazor*, or near the Lake *Semechon*; for he says on the contrary, that this Battle was fought at the Foot of Mount *Tabor*, agreeably to the Text of Scripture. But *Tabor* is very far from the Lake *Semechon*. So we rather chuse to believe that the Waters of *Merom* were at the Foot of Mount *Carmel*, near to *Taanach*, *Legio*, and *Megiddo*. See the Commentary upon *Judges* v. 18, and the foregoing of MEROM.

MEROTH. *Josephus* [e] says, that the Village of *Meroth* is at the utmost Limits of *Galilee*, towards the West. In the Book called *Sanhedrim* it is said, that in the Age of the *Messiah*, the Waters of *Meroth* shall be turned into Blood.

MEROZ, *Judg*. v. 23. It was a Place in the Neighbourhood of the Brook *Kishon*, whose Inhabitants refusing to come to the Assistance of their Brethren when they fought with *Sisera*, were put under an *Anathema*. *Curse ye* Meroz, *says the Angel of the Lord*; *curse ye bitterly the Inhabitants thereof: Because they came not to the Help of the Lord, to the Help of the Lord against the Mighty*. Some have thought that *Meroz* is the same as *Merrus* or *Merom*, which we have just now mentioned; and this perhaps is the most probable Opinion concerning this Matter.

[a] Joseph. Antiq. l. viii. c. 2. Origen. Homil. ii. in Cant. Grot. in 3. Reg. x.
[b] Joseph. Antiq. l. ii. c. 5.
[c] Strabo, l. xvi. and xvii. Plin. l. vi. c. 26.
[d] Joseph. Antiq. l. v. c. 6.
[e] Joseph. Antiq. l. iii. c. 2.

Others

Others[f] will have it, that *Meroz* was a mighty Man, who dwelt near the *Kishon*, who not caring to come to the Assistance of *Barak* and *Deborah*, was excommunicated by the Angel of the Lord, by the Sound of four hundred Trumpets. The *Angel of the Lord*, according to some, was *Barak*, the General of the Lord's Army: But according to others he was the High-priest for the Time being, or a Prophet, or the Angel *Michael*, or some other Angel. Some believe that *Meroz* was the Angel of the *Canaanites*, who was cursed by *Michael*, the Guardian Angel of the *Israelites*.

Gen. x. 27, 28, 29, 30. I. MESHA, or *Messa*; *Moses* says, that the Children of *Joktan* inhabited the Countrey from *Mesha*, as thou goest into *Sephar*, a Mountain of the East. We have said before, that *Mash*, the Son of *Aram*, had probably given his Name to Mount *Masius*, which we understand here under the Name *Mesha*; and the Sons of *Joktan* possessed the whole Countrey between Mount *Masius*, and the Mountains of *Sephar*, or *Sepharvaim*.

2 Kings iii. 4. II. MESHA, or *Mesa*, King of the *Moabites*. He fed a great Number of Flocks, and paid the King of *Israel* an hundred Thousand Lambs, and as many Rams, with their Fleeces. After the Death of *Ahab*, he revolted against *Jehoram* King of *Israel*[g], who therefore declared War against him. He called to his Assistance *Jehoshaphat* King of *Judah*, who brought with him also the King of *Idumea*, then in Subjection to him. These three Kings marched against *Mesha*, beat him, and forced him to retire to his Capital, which was *Areopolis*. Here they besieged him, and shut him up so close, that not being able to escape through the Camp of the *Idumæans*, which he thought the weakest, he took his own Son, the presumptive Heir to his Crown, brought him upon the Wall of the City, and was going to sacrifice him. But the Kings of *Judah*, *Israel* and *Edom*, seeing this, retired without taking the Town, and contented themselves with making a great Spoil in the Land of *Moab*. See JEHORAM and JEHOSHAPHAT.

III. MESHA, or *Messa*, or *Messach*; the High-priest *Jehoiada* desiring to set the young King *Joash* upon the Throne of *Judah*, placed armed Men in different Parts of the Temple, and particularly at the House of *Mesha*[h]. *Custodietis excubias domûs Messa*, 4 *Reg*. xi. 6. *Vulgat*. We believe it to be the same as *Musach*, of which we shall speak more at length hereafter. See also 2 *Kings* xvi. 18.

IV. MESHA, or *Mesa*, the eldest Son of *Caleb*, Son of *Hesron*, different from *Caleb*, Son of *Jephunneh*; he was Father of *Ziph*, or of the *Ziphians*, in the Tribe of *Judah*, 1 *Chron*. ii. 42.

V. MESHA, or *Mosa*, Son of *Bela* and *Hodesh*, 1 *Chron*. viii. 9.

MESHACH, or *Misac*; the *Chaldean* Name given to *Mishael*, one of the Companions of *Daniel*[i]. See *Daniel* i. 7.

MESHECH, or *Mosoc*, the sixth Son of *Japhet*. He is thought to be the Father of Gen. x. 2. the *Mosques*, a People that inhabit between *Iberia* and *Armenia*. Others believe that the *Muscovites* are descended from *Meshech*, which Opinion to us seems to be most likely. See the Commentators upon *Gen*. x. 2. *Ezek*. xxvii. 13. xxxii. 26. xxxviii. 2, 3. xxxix. 1.

I. MESHELEMIAH, or *Mosellamia*, Father of *Zechariah*, a *Levite* and Porter of the Temple, 1 *Chron*. ix. 21.

II. MESHELEMIAH, or *Meselemia*, Son of *Kore*, and Father of *Zachariah*, *Jediael*, *Zebadiah*, *Jathniel*, *Elam*, *Jehohanan*, *Elioenai*, who had the Office of Guards or Porters in the Temple, 1 *Chron*. xxvi. 2, 9.

MESHILLEMITH, or *Mosollamith*, Father of *Meshullam*, and Son of *Immer*, 1 *Chron*. ix. 12.

I. MESHILLEMOTH, or *Mosollamoth*, Father of *Berachiah*, 2 *Chron*. xxviii. 12.

II. MESHILLEMOTH, Father of *Ahasai*, *Nehem*. xi. 13.

I. MESHULLAM, or *Mosollam*, Son of *Hodaviah*, of the Tribe of *Benjamin*, 1 *Chron*. ix. 7.

II. MESHULLAM, Son of *Shephatiah*, 1 *Chron*. ix. 8.

III. MESHULLAM, Son of *Abihail*, 1 *Chron*. v. 13.

IV. MESHULLAM, Son of *Meshillemith*, 1 *Chron*. ix. 12.

V. MESHULLAM, one of the Descendants of *Cohath*, 2 *Chron*. xxxiv. 12. He lived under King *Josiah*.

VI. MESHULLAM, Son of *Besodeiah*, *Nehem*. iii. 6.

VII. MESHULLAM, Son of *Berechiah*, *Nehem*. iii. 4.

MESHULLEMETH, or *Mesalemeth*, Wife of *Manasseh* King of *Judah*, Daughter of *Haruz*, of the City of *Jotbah*, 2 *Kings* xxi. 19.

MESOBAH, or *Masebia*, the Name of a Place mentioned 1 *Chron*. xi. 47.

MESOPOTAMIA, a famous Province, situate between the Rivers *Tigris* and *Euphrates*.

[f] Ita Rabbini Gemar. Babyl. ad Tit. Moed. Caton. l. 3. Jarchi, &c.
[g] In the Year of the World 3109, before *Christ* 891, before the Vulgar *Æra* 895.
[h] בית משה or מסה
[i] In the Year of the World 3398, before *Christ* 602, before the Vulgar *Æra* 606.

phrates. The *Hebrews* call it *Aram Naharaim* [k], or *Aram* of the two Rivers, because it was first peopled by *Aram*, Father of the *Syrians*, and is situate between two great Rivers, as we said before: This Countrey is much celebrated in Scripture, as being the first Dwelling of Men, both before and after the Deluge; and because it gave Birth to *Phaleg*, *Heber*, *Terah*, *Abraham*, *Nahor*, *Sarah*, *Rebekah*, *Rachel*, *Leah*, and to the Sons of *Jacob*. *Babylon* was in the ancient *Mesopotamia*, till by vast Labour and Industry the two Rivers of *Tigris* and *Euphrates* were reunited in one Channel. The Plains of *Shinar* were in the same Countrey. Often they gave it the Name of *Mesopotamia Syriæ* [l], because it was inhabited by the *Arameans* or *Syrians*; sometimes that of *Padan-aram*, the Plains of *Aram*, or *Sede-aram*, the Fields of *Aram*; to distinguish them from the barren and uncultivated Mountains of the same Countrey. *Balaam* Son of *Beor*, was of *Mesopotamia*. *Deut.* xxiii. 4. *Chushan-rishathaim*, King of *Mesopotamia*, kept the *Hebrews* in Subjection some Time after the Death of *Joshua*, *Judg.* iii. 8.

Gen. xxviii. 7. xxxi. 18. xxxiii. 18. xxxv. 9. Hosea xii. 12.

Besides the Countrey commonly called *Mesopotamia* in *Greek*, and *Aram Naharaim* in *Hebrew*, or *Syria* of the two Rivers; some mention another [m], which was in *Syria* between the Rivers *Marsyas* and *Orontes*. This Opinion is founded upon what follows. First the Term *Mesopotamia* signifies simply a Countrey lying between two Rivers; so that this Name may be given to any Countrey that has such a Situation, whatever the Rivers may be that inclose it. Secondly the Title of *Psalm* lx intimates, that *David* burnt *Mesopotamia* of *Syria*, and *Syria* of *Zobal*. But it is known that *David* did not make War with the King of *Zoba*, but to enlarge his Conquests as far as the *Euphrates*, and that *Syria* of *Zoba* was beyond this River. Thirdly, the Book of *Judith* says, that *Holofernes* went over *Euphrates*, and went through *Mesopotamia*; and destroyed all the high Cities. Certain it is that this General came out of *Assyria*. *Mesopotamia*, properly so called, was in Obedience to *Nebuchadnezzar* his Master. He therefore passed over the *Euphrates*, to come into the *Mesopotamia* of *Syria* of which we are speaking, very different from that known to the *Greeks* and *Latins*, which was between the *Tigris* and *Euphrates*.

Judith. ii. 24.

To chuse which Side we will take in this Difficulty, we must see whether these Objections are strong enough, to make us forsake the general Opinion of Geographers; who till now have acknowledged but one Province, called *Mesopotamia* in *Greek* and *Latin*, and *Aram-Naharaim* in *Hebrew*. For if the Texts upon which the Objection is founded can be explained in a probable Manner, without the Expedient of a second *Mesopotamia*, it is plain that we ought not to have Recourse to it. But as to the Title of *Psalm* lx, it is but of little Authority, since the greatest Part of these Titles of the *Psalms* have been placed there at Adventures, and a long Time after the Authors composed them. Besides, it may be explained by saying, that *David* fought with *Mesopotamia* of *Syria*; that is to say, that he conquered the auxiliary Troops which came from *Mesopotamia* beyond the *Euphrates*, to the Assistance of *Hadarezor* and the *Ammonites*, as is expresly said in the second Book of *Samuel* x. 16, 19. *And Hadarezer sent, and brought out the Syrians that were beyond the River. And when all the Kings that were Servants to* Hadarezer *saw that they were smitten before Israel, they made Peace with Israel, and served them.*

As to the Passage of *Judith*, it may be said, that *Holofernes* passed the *Euphrates* twice, by himself in Person, or by the Person of his Captains. The first Time when he came into *Syria* and *Cilicia*, and reduced these Provinces. The second Time when he had conquered them, and when he repassed the *Euphrates* to reduce some other People, who would not yet acknowledge his Master *Nebuchadnezzar*. We do not affirm that he passed through in his own Person all the Countreys that are mentioned in *Judith*. It is sufficient if this was performed by his Orders, and by his Lieutenants. Therefore nothing in the two Texts objected to us, can oblige us to acknowledge any other *Mesopotamia*, than that so well known to all Geographers.

MESSIAH, or *Messias*. This Word comes from the *Hebrew* [n] *Mashach* to anoint. 'Tis given principally, and by Way of Eminence, to that sovereign Deliverer that was expected by the *Jews*, and whom they vainly expect even to this Day, since he is already come at the appointed Time, in the Person of our Lord and Saviour *Jesus Christ*. They were used to anoint Kings, High-priests, and sometimes Prophets. *Saul*, *David*, *Solomon*, and *Joash*, Kings of *Judah*, received the Royal Unction. *Aaron* and his Sons received the Sacerdotal, and *Elisha*, the Disciple of *Elijah*, received the prophetick Unction; at least God ordered *Elijah* to give it. *And Elisha, the Son of Shaphat of Abel-meholah, shalt thou anoint to be Prophet in thy Room.* But we do not read that this was actually done,

1 Kings xix. 16.

[k] Gen. xxviii. 2. &c. Heb. פדנה ארם Padan-aram. [l] Gen. xxviii. 5. xlvi. 15. Deut. xxiii. 4. Ps. lix. 1. Vulg. [m] Harduin. Chron. Vet. Test. p. 522. [n] משח Mashah, unxit. משיח Meshiah, unctus.

and

and sometimes the Phrase, *to anoint one for an Employment*, signifies no more than a particular Designation or Choice for such an Employment [o]. It is said for Example, *Judges* ix. 8, 15. *That the Trees assembled themselves together, to anoint a King over them.* It is elsewhere said, *that the Israelites had anointed Absalom to be their King*, (2 Sam. xix. 10.) yet it does not appear that he ever received the Royal Unction. The Lord commanded *Elijah* to anoint *Hazael* to be King over *Syria*; (1 Kings xix. 15.) but we do not find that the Prophet performed these Orders. But his Successor *Elisha* foretold to *Hazael* that he should reign, yet he gave him not the Royal Unction, at least the Scripture mentions nothing of it; (2 Kings viii. 11, 12, 13, 14.) and probably it was not the Custom to give the Unction to the Kings of *Damascus*. King *Cyrus*, who founded the Empire of the *Persians*, and who set the *Jews* at Liberty, is called in Scripture, the anointed of the Lord; (Isai. xlv. 1.) *Thus saith the Lord to his Anointed, to* Cyrus. We read in *Ezekiel*, xxviii. 14. the Name of *Messiah* given to the King of *Tyr*, *Thou art the anointed Cherub that covereth.* And in *Ecclesiasticus* xlviii. 8. that *Elisha* anointed Kings for Vengeance, *Who anointedst Kings to take Revenge.* He anointed *Jehu* King of *Israel* by the Hands of a Prophet, whom he sent, and he acquainted *Hazaël* by Word of Mouth, (2 Kings ix. 2, 3.) that he should reign over *Damascus* and *Syria*. These two Princes were sent of God, to revenge the Iniquities of the House of *Ahab*.

St. *Peter* and the other Believers being assembled together, *Acts* iv. 27. say to God from *Psalm* ii, *Why did the Heathen rage, and the People imagine vain Things? The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, and against his Christ. For of a Truth against thy holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the People of Israel, were gathered together.*

St. *Luke* says, (Luke iv. 18.) that our Saviour entering into a Synagogue at *Nazareth*, there opened the Book of the Prophet *Isaiah*, where he read, *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the Poor.* After which he shewed them, that this Prophecy was accomplished in his Person. St. *Peter* speaking to *Cornelius* the Centurion, and to those that were with him, tells them that the Lord had sent Peace to Men by *Jesus Christ*, (Acts x. 36, 37.) whom God had anointed with the Holy Ghost, and with Power. Lastly, St. *Paul* says to the *Corinthians*, (2 Cor. i. 21, 22.) *Now he which stablisheth us with you, in Christ, and hath anointed us, is God. Who hath also sealed us, and given the Earnest of the Spirit in our Heart.*

It is not found any where, that *Jesus Christ* ever received any sensible Unction, or that the Apostles anointed the Faithful with any particular and external Oil or Ointment. The Unction that the Prophets and the Apostles speak of, when *Jesus Christ* or his Disciples are understood, is the spiritual and internal Unction of Grace and of the Holy Ghost, of which the outward and sensible Unction, with which they anciently anointed Kings, Priests, and Prophets, was but the Figure and Symbol. *Jesus Christ* has united in his own Person the Offices of King, Prophet, and Priest, and has eminently included in himself whatever the Law and the Prophets had promised or figured, that was most excellent or most perfect. The *Christians*, his Disciples and his Children, enjoy in some Sense the same Prerogatives; they have received the Royal and Priestly Unction in Baptism; *But ye are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People; that ye should shew forth the Praises of him that hath called you out of Darkness into his marvellous Light.* (1 Peter ii. 9.) But all this must be understood in a spiritual Sense, of the Graces of the Holy Ghost, that his holy Unction has poured into our Hearts.

The Name *Messiah*, *Anointed*, or *Christ*, was given to the Kings, and to the High-Priests of the *Hebrews*. *The Lord is Witness against you, and his Anointed*; (1 Sam. xii. 3, 5.) that is, the Lord and the King whom he has established. And *David* in several Places, *God forbid that I should lay my Hand upon the Lord's Anointed.* The Patriarchs and Prophets are also represented by the Name of *Messiah's*, or the Lord's Anointed. *Touch not mine Anointed, and do my Prophets no Harm.* (1 Chron. xvi. 22. Psal. cv. 15.) But this Name chiefly belongs to the *Messiah* by Way of Excellence, who was the Object of the Desire and of the Expectation of the Saints. *Hannah* the Mother of *Samuel* plainly alludes to him, when at the End of her Hymn, (1 Sam. ii. 10.) and in a Time that there was no King in *Israel*, she says, *The Lord shall judge the Ends of the Earth, and he shall give Strength unto his King, and exalt the Horn of his anointed*; that is, the Glory, the Strength, the Power of his *Christ*, or his *Messiah*. And the *Psalmist*, *The Kings of the Earth set themselves against the Lord, and against his Messiah or Anointed.* (Psal. ii. 2.) And elsewhere, *Therefore God thy God hath anointed thee with the Oil of Gladness above thy Fellows.* (Psal. xliv. 7.) And *Jeremiah*, *The Breath of our Nostrils, the anointed of the Lord, was taken in their Pits.* (Lam. iv. 20.) *Daniel* foretels the Death of *Jesus Christ* under the (Dan. ix. 26.) Name

[o] Vide Theodoret. in Isai. xlv. 1. & in Psal. cv. 15.

Name of *Messiah* the Lord. *And after three Score and two Weeks shall Messiah be cut off, but not for himself.* Lastly, Habakkuk says, *Thou wentest forth for the Salvation of thy People, even for Salvation with thine Anointed.* It would be needless to bring any Testimonies from the New Testament, to prove *Jesus Christ* to be the *Messiah*, since these are to be had in almost every Line. As to the Books of the Old Testament, we have confined our selves to those only, where the Word *Messiah* is to be found; for such only are proper to our Design.

Hab. iii. 13.

The *Greek* Word *Christos*, from whence comes *Christ* and *Christian*, exactly answers to the *Hebrew Messiah*, which signifies him that has received Unction, a King, a Priest. The *Greeks* also make Use of the Term *Eleimmenos*, which has the same Signification as *Christos*.

The ancient *Hebrews*, being instructed by the Prophets, had very clear Notions of the *Messiah*. They were changed by little and little, so that when *Jesus Christ* appeared in *Judæa*, they had entertained a very wrong Conception of the *Messias*, expecting a temporal Monarch and Conqueror, that should bring the whole World under Subjection. From whence it came to pass, that they were much scandalized at the outward Appearance, the Humility, and seeming Weakness of our Saviour, which hindered them from acknowledging him as the *Christ* that they expected. And all the modern *Jews* since his Time, being delivered up to a reprobate Sense, fall into still greater Mistakes, and form to themselves chimerical Ideas of the *Messiah*, utterly known to their Forefathers.

The ancient Prophets had foretold, that the *Messias* should be God and Man, exalted and abased, Master and Servant, Priest and Victim, King and Subject, Mortal and a Conqueror of Death, Rich and Poor, a King, a Conqueror, glorious, a Man of Griefs, involved in our Infirmities, unknown, in a State of Abjection and Humiliation. All these seeming Contrarieties were to be reconciled in the Person of the *Messiah*, as without Dispute they did really meet in the Person of *Jesus Christ*. It was known that the *Messiah* was to be born of a Virgin, of the Tribe of *Judah*, of the Race of *David*, in the Village of *Bethlehem*. That he was to continue for ever, that his coming was to be concealed, that he was the great Prophet promised in the Law, that he was both the Son and Lord of *David*, that he was to perform great Miracles, that he should restore all Things, that he should die and rise again, that *Elias* should be the Fore-runner of his Appearance, that a Proof of his coming should be, the Cure of the Lepers, Life restored to the Dead, and the Gospel preached to the Poor. That he should not destroy the Law, but should perfect and fulfil it, that he should be a Stone of Offence, and a Stumbling-block, against which many should bruise themselves; that he should suffer infinite Oppositions and Contradictions, that from his Time Idolatry and Impiety should be banished, and that a strange People should come and submit themselves to his Discipline.

When *Jesus Christ* appeared, these Notions of him were still common among the *Jews*. Our Saviour herein appeals even to themselves, and asks them if these are not the Characters of the *Messiah*, and if they do not see the Completion of them in himself. The Evangelists take Care to put them in Mind of them, to prove thereby, that *Jesus* is the *Christ* whom they expected. They quote the Prophecies to them, which then were acknowledged to belong to the *Messias*, tho' they have been controverted by them since. It may be seen in the first Fathers of the Church, and in the most ancient *Jewish* Authors, that in the Beginning of *Christianity*, they did not think fit to call in Doubt several Prophecies, which in the Judgment of their Forefathers were to be understood of the *Messiah*. 'Twas but in after Ages that they began to deny, that the Passages we quote against them are to be understood of the *Messiah*, endeavouring to defend themselves from those Arguments that were brought against 'em from their own Scriptures. After this they fell into new Schemes, and new Notions concerning the coming of *Christ*.

Some of 'em, as the famous *Hillel*, who lived, according to the *Jews*, before *Christ*, maintain that 'tis in vain now to expect the coming of the *Messiah*, since he is already come in the Person of King *Hezekiah*. Others of 'em think, that the Belief of the coming of the *Messiah* is no Article of Faith, and he that denies this Doctrine makes but a small Breach in the Law; he only lops off a Branch from the Tree, without hurting the Root. Thus it was affirmed by *Joseph Albo* the *Jew*, in a Conference held in *Spain*, in the Presence of Pope *Benedict* XIII. *Buxtorf* says [p], that the greatest Part of the modern *Rabbins* believe, that the *Messiah* has been come a good while, but that he keeps himself concealed in some Part of the World or other, and will not manifest himself, because of the Sins of the *Jews*. *Jarchi* affirms, that the ancient *Hebrews* believed the *Messiah* was born on the Day of the last Destruction of *Jerusa-*

[p] Buxtorf. Synag. Jud. c. 36.

*lem* by the *Romans*. Some of 'em assign him the Terrestrial Paradise for his Habitation, others the City of *Rome*, where according to the *Talmudists* he keeps himself concealed among the Leprous and infirm, at the Gate of the City, expecting *Elias* to come to manifest him to Men.

A great Number of others believe he is not yet come, but they are strangely divided among themselves about the Time and other Circumstances of his coming. Some expect him at the End of six Thousand Years. They make *Jesus Christ* to be born in the Year 3761. Add to this Number 1717, and there will arise 5478, and consequently they will have 522 Years to expect still. *Kimchi*, who lived in the twelfth Century, was of Opinion, that the coming of the *Messiah* was very near. *David* the Grandson of *Maimonides* was advised with in this Matter, who himself had been consulted about it; but neither of them could say any Thing to the Purpose about it. *Maimonides* pretended to have received certain Prophecies from his Ancestors, which gave him to understand, that the Gift of Prophecy should be restored to *Israel* after the same Number of Years from the Time of *Baalam*, as had passed from the Beginning of the World to *Baalam*'s Time. But according to him *Baalam* prophecied in 2488. If we double this Number, we shall find the Restoration of the Gift of Prophecy to be in 4976, or in the Year of *Christ* 1316. But this has been found to be a false Conclusion. Lastly, some of 'em have fixed the End of their Misfortunes to be in 1492, others in 1598, others in 1600, others yet later. Last of all, being tired out with these Uncertainties, they have pronounced [q] an Anathema against all those, that shall pretend to calculate the Time of the coming of the *Messias*.

To reconcile those Prophecies that seemed to oppose each other, some have had Recourse to an Hypothesis of two *Messiah's* who are to succeed each other. One in a State of Humiliation, in Poverty and Sufferings; and the other in Splendor, Glory, and Magnificence; but each of 'em to be mere Men. The first is to proceed from the Tribe of *Joseph*, and the Family of *Ephraim*. His Father is to be called *Huziel*, and himself *Nehemiah*. He is to appear at the Head of an Army, composed of the Tribes of *Ephraim* and *Manasseh*, of *Benjamin* and one Part of the Tribe of *Gad*, and shall make War with the *Idumæans*. 'Tis thus they call the *Christians* and the *Romans*, whose Empire they are to destroy, and so bring back the *Jews* in Triumph to *Jerusalem*.

The second *Messias* is to be born of the Race of *David*, is to bring the first *Messiah* to Life again, to assemble all *Israel* together, to raise those that are dead, to rebuild the Temple of *Jerusalem*, and to rule over the whole World. He is to marry several Wives, and to have many Children, which are to succeed him after his Death; for he is to die like other Men. On this Subject may be read the two Dissertations of F. *Charles Joseph Imbonatus*, printed at the End of the fifth Tome of the *Bibliotheca Rabbinica*, concerning the coming of the *Messias*; and also what *Bartolocci* has gathered together upon the same Subject, in the first Tome of his *Bibliotheca Rabbinica*; and what is to be found in the fourth Tome of M. *Basnage*'s History of the *Jews*, the *Paris* Edition; and lastly, our own Dissertation concerning the Characters of the *Messias* according to the *Jews*, printed at the Beginning of our Commentary upon *Jeremiah*.

*Jesus Christ* in his Gospel gives Warning to his Disciples, that false Prophets and false *Messiahs* should arise; *Surgent Pseudo-christi & Pseudo-prophetæ*. That they should perform Signs and Wonders, by which even the Elect themselves would be in Danger of being deceived. The Event has but too much verified this Prediction. Every Age among the *Jews* has produced false Prophets, and false *Christs*, who have succeeded in deceiving many of that Nation. One appeared even in the Age of *Christ* himself; *Simon Magus* I mean, who gave out at *Samaria* that he was *the great Power of God*. In the following Age *Barchochebas* by his Impostures drew the most terrible Persecution upon the *Jews* that they had ever suffered. See his Article, and what we have related under the Name of this Impostor.

Matth. xxiv. 24. Mark xiii. 22.

Acts viii. 9.

In the fifth Century, about the Year 434, there appeared in the Isle of *Candy* a false *Messiah* called *Moses*, who pretended to be the ancient Legislator of the *Jews*, descended from Heaven to procure a glorious Deliverance for the *Jews* of that Island, by making them pass over the Sea, and return again into the Land of Promise [r]. The *Jews* of *Candy* were Fools enough to be persuaded by him; many of them jumped into the Sea, in Expectation that it would open to give them a safe Passage. A great Number of them were drowned, and the rest got out again as well as they could; the Impostor was sought for in Order to be punished, but he disappeared. This made it suspected that he might be some Demon, who had assumed a human Shape to abuse the *Jews*.

In the following Age there appeared in *Palestine* a false *Messiah* called *Julian*; he Anno 530.

[q] Gemarr. Tit. Sanhedr. c. xi.

[r] Socrat. Hist. Eccles. l. ii. c. 38.

gave himself out to be a Conqueror, and undertook to his Followers, that he would deliver them from the Oppression of the *Christians* by Force of Arms. Misled by such Promises, the *Jews* took up Arms, and cut the Throats of many *Christians*. But the Emperor *Justinian* sending some Troops to their Assistance, *Julian* was taken and executed, and his Party dispersed.

In 714 [s], a *Jew* called *Serenus*, pretended to the *Spanish Jews*, that he would conduct them to *Palestine*, and set up his Empire there. Several believed in this new *Messiah*, forsook their Countrey and their Business, and began to follow him. But they soon found him out to be a Cheat, and had Time enough to repent of their Folly and Credulity.

The twelfth Century was very fruitful in this Kind of Impostures [t]. One appeared in *France*, who brought upon his Followers a severe Rebuke from King *Louis le Jeune*; he was taken and put to Death, but his Name and Countrey are not known. He appeared about the Year 1137. The Year following another started up in *Persia*; the Army he had got together was numerous, and hardy enough to offer Battle to the King of *Persia*. But this Prince chose rather to compel the *Jews* in his Dominions, to oblige this Man to lay down his Arms; the false *Messiah* answered, that the present Success of his Undertaking was a Warrant to him of the future, and that they had nothing to fear. However at last he promised to quit his Arms, if he might be reimbursed the Charges he had been at in preparing for War. The King complied with this Proposal, but no sooner was the Army disarmed, but the King forced the *Jews* to pay him again what had been paid to the Impostor.

In the same Century were seen no fewer than seven or eight false *Messiah's*, not only in *Spain*, but in *Arabia*, in *Persia*, in *Moravia*. He that appeared in *Moravia* was said to have the Secret of making himself invisible when he pleased, and to charm the Eyes of those that followed him. Another called *David Al-roi* was a Conjurer, who by the Assistance of some false Miracles deceived a great Number of *Jews*, whom he had persuaded to take up Arms. The King being amazed at the Rapidity of his Conquests, and at the Multitude of his Followers, ordered him to appear at Court, with a Promise of submitting to him, if he could prove himself to be the true *Messiah*. *David* attended upon the King, was put in Prison, but he came out again, was pursued, he disappeared. His Voice was heard, but nothing was seen of him. The King set himself at the Head of his Army in Hopes to catch him, and arrived at the Banks of the River *Goran*, where he heard him cry out, *O Fools*, but he was not seen. A Moment afterwards he was observed dividing the Waters of the River with his Cloak, when he passed over. The Army followed him, but he was no more to be found. The King then wrote to the *Jews* in his Dominions, to deliver up *David* to him, on Penalty of all being massacred without any Quarter. *Zaccheus* the Head of the Captivity, wrote to the Impostor to deliver himself up and save the Nation, but he made a Jest of this. However at last the Father-in-Law of *David*, gained over by a great Sum of Money, tempted him to him, made him drunk, and then cut off his Head.

At the Beginning of the sixteenth Century, the *Jews* of *Media* and *Persia*, being puffed up by the Valour, the hasty Conquests, and Success of the Sophi *Ismael*, Head of the House that lately governed in *Persia*; they imagined that he might be the *Messias*. But this Prince proving a steddy *Mussulman*, despised all their Honours, and kept them at a Distance. He died in 1523.

*James Zieglern*, who died in 1559, loudly proclaimed the coming of the *Messias*. He maintained that he had been born for fourteen Years, and that he had seen him at *Strasburg*. He kept a Sword and a Scepter to put into his Hands, as soon as he should arrive at an Age that was proper for fighting. Then he was to pull down *Anti-Christ*, and the *Turkish* Empire; was to extend his Monarchy to the utmost Limits of the World, should assemble a Council at *Constance*, which would hold for twelve Years, and in which all Disputes about Religion should be finally determined. But the *Messiah* did not appear, and this Imposture was manifest. Another Visionary called *Philip Zieglern* arose in *Holland*, in 1624, and promised a *Messiah* whom he had seen, and who only waited for the Conversion of the Hearts of the *Jews*, in Order to manifest himself.

All these Impostures, with the ill Success that has attended them, have not yet been able to cure the *Jews* of their whimsical Notions, concerning the pretended *Messiah* that they expect. One of their Nation born at *Aleppo* [u], in the last Century, called *Zabatai Tzevi*, attempted about the Year 1666 to make himself received as the *Messiah*. He had concerted this Design very early, and learned whatever might be necessary for him, for the better acting of this Part. He preached in the Fields be-

[s] Marca Hist. de Bearn. l. ii.

[t] Maimon. Epist. de Australi Regione apud Vorstium, Not. in Zemath. Solomon Ben-virga Scheyer Juda, p. 169.

[u] Some say he was born at *Smyrna*.

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fore the *Turks*, who only derided him, but his Disciples were in great Admiration of him. He bragged that he could raise himself above the Clouds, as *Isaiah* had foretold. And having asked his Disciples if they had not seen him do it, he reproached the Blindness of those who had Sincerity enough not to affirm it. He was summoned before the Heads of the Synagogue at *Smyrna*, where he then resided, and was condemned to Death; but no one would execute this Sentence, so that they were contented to banish him.

Isai. xiv. 14.

*Tzevi* was three Times married, but did not consummate his Marriages. Having gone through *Greece*, he came to *Alexandria*, and thence to *Gaza*, where he found a *Jew* called *Nathan-Levi*, or *Benjamin*, whom he persuaded to act the Part of the Prophet *Elias*, who was to go before the *Messiah*. They came to *Jerusalem*, *Nathan* declared *Tzevi* to be him whom they expected. Part of the *Jews* of the Countrey were inveigled into the Cheat, but the wiser Sort opposed him, and excommunicated him. He withdrew to *Constantinople*, and thence to *Smyrna*, whither *Nathan-Levi* sent four Ambassadors to him, who acknowledged him for the *Messiah*. This Embassy imposed upon the People, and even upon some of the Doctors; they owned him as a King; and every one brought him Presents, that he might support his royal Dignity. Those of a better Understanding opposed these Innovations, but in vain. They even pronounced two Sentences of Death against him, but he was not concerned at it, because he knew they durst not put them in Execution. He waited on the *Cadi* of *Smyrna*, and put himself under his Protection. The whole Discourse was of *Tzevi*; he had a Throne set up for himself, and another for his Spouse. He called himself *The King of the Kings of* Israel, and *Joseph Tzevi* his Brother was *The King of the Kings of* Judah. He caused the Name of the *Ottoman* Emperor to be erased out of the Liturgy, and had his own put in the Place. Before he began the Conquest of this Empire, he distributed the Offices and Employments to all his Favourites.

He departed for *Constantinople*. The Grand Seignior being informed of it, gave Orders to his Vizier to seize him, to put him in Prison, and make him undergo the Bastonade. They laid hold of him, and asked him why he assumed the Title of a King: He answered, because the *Jews* had compelled him to do so. The Vizier ordered him to be kept in Prison at the *Dardanelles*. The *Jews* thought it was for want of Power to hurt him that *Tzevi* was spared. They corrupted the Governor by great Presents, and even in his Prison the Impostor was entertained with all possible Honours. In the mean Time the Grand Seignior caused *Tzevi* to be brought to *Adrianople*, and ordered him to be run thro' with a Sword, to try if he was invulnerable. But *Tzevi* chose rather to turn *Mahometan*, than thus to suffer Death. And such was the Conclusion of this famous Transaction [x].

METATRON. The *Hebrews* give this Name to the first of those Angels, who conducted them in the Desart, and of whom it is said by *Moses*, *Behold I send an Angel before thee, to keep thee in the Way, and to bring thee into the Place which I have prepared. Beware of him, and obey his Voice.* In Respect of the *Israelites* he performed the Duty of that Officer among the *Romans*, whom they called *Metator*. He marked out their Encampments, drew out the Form of them, their Dimensions and Extent. *Metatron* is plainly formed from the *Latin* Word *Metator*. 'Tis supposed to be *Michael* the Arch-angel, who was at the Head of the People in the Wilderness; that it was he who wrestled with *Jacob*, and who is called the Face of God in *Exodus*; *My Face shall go before you*; and that he is the Mediator between God and Man, that he writes down their good Actions, and preserves them in a Register.

Exod. xxiii. 20.

Exod. xxxiv. 14.

METEMPSYCHOSIS. The Notion of a *Metempsychosis*, or the Transmigration of Souls from one Body to another, whatever the modern *Jews* may say of it, is not taught in any Place, either of the Old or New Testament. On the contrary, it appears by the Law, by the Prophets, and by the inspired Writers of the New Testament, that the Souls of Men after their Death are in a fixed State, and have no longer any Concern with this present Life. *He remembered that they were but Flesh, a Wind that passeth away and cometh not again.* And, *Then shall the Dust return to the Earth as it was, and the Spirit shall return unto God who gave it.* The *Jews* quote these Words of *Job*, to support their Opinion concerning the *Metempsychosis*. *Lo all these Things worketh God oftentimes* (Heb. *twice* and *thrice*) *with Man. To bring back his Soul from the Pit, to be enlightened with the Light of the Living.* As if he intended to speak of a threefold Revolution, or of a threefold Return of the Soul to the Body. But the true Sense of this Passage is, that God preserves from Danger the Man that puts his Confidence in him, as far as three Times, that is many Times. There is great Probability that the *Jews* imbibed this Notion in *Chaldæa*, during their long

Psal. lxxviii. 39.

Eccles. xii. 7.

Job xxxiii. 29, 30.

[x] Mr. *Basnage's* History of the *Jews*, T. iii. l. v. c. 18.

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Captivity at *Babylon*, or from that Intercourse they had with the *Greeks*, who themselves had borrowed it from the Orientals.

This is certain, that at the Time of *Jesus Christ* this Opinion was very common among the *Jews*. They shew it enough in the Gospel, when they say, that some thought *Jesus Christ* to be *John* the Baptist, others *Elias*, others *Jeremiah*, or some one of the old Prophets. And when *Herod* the Tetrarch heard speak of the Miracles of *Jesus Christ*, he said, that *John* the Baptist, whom he had beheaded, was risen again. *Josephus* and *Philo*, who are the most ancient and the most knowing of all the *Jews*, next to the sacred Authors now extant, speak of the *Metempsychosis* as an Opinion that was very common in their Nation. The *Pharisees* held, according to *Josephus*[y], that the Souls of good Men might easily return into another Body, after the Death of that which they had forsaken. He says elsewhere[z], that the Souls of wicked Men sometimes enter into the Bodies of living Men, which they possess and torment. *Philo* says[a], that the Souls which descended out of the Air into the Bodies which they animate, return again into the Air after the Death of those Bodies; that some of 'em retain always a great Abhorrence for Matter, and dread to be again plunged into Bodies; but that others return with Inclination, and follow the natural Desire by which they are influenced.

Matth. xvi. 14.

The *Jewish* Doctors that treat of the Transmigration, do not speak of it after so plain and simple a Manner. They wrap it up in obscure and mysterious Terms[b]. They believe that God has determined for all Souls a certain Degree of Perfection, to which they cannot attain in the Course of one Life only. They are therefore obliged to return several Times upon the Earth, and to animate several Bodies successively, that they may fulfil all Righteousness, and practice the Commandments both Negative and Affirmative, without which they cannot arrive at the State, to which God intends they shall come. Whence is it, say they, that we see some People die in the most vigorous Time of their Youth? 'Tis because they have already acquired their Degree of Perfection, and have nothing remaining to be done in a frail and mortal Body. Others, like *Moses*, die with Reluctance, because they have not yet accomplished all their Duties. Others on the contrary, like *Daniel*, die with Satisfaction, and even desire Death, because nothing more remains for 'em to do in this World.

Vid. Dan. xii. 23.

The *Metempsychosis*, or Revolution of Souls, is performed after two Manners. The first was when a Soul came into a Body already animated. Thus it was that *Herod* the Tetrarch imagined, that the Soul of *John* the Baptist, whom he had caused to be beheaded a little before, was entered into the Body of *Jesus Christ*, in Order to work Miracles. At other Times Souls enter into Bodies already animated, there to acquire some new Degree of Perfection which they wanted, or to assist that Soul that is already in the Body, in the Works that God requires of it. They say, for Example, that the Soul of *Moses* is to be united to that of the *Messiah*, &c.

The second Manner of Transmigration is, when a Soul enters into a Body newly formed, either to expiate some Crime it had committed in another Body, or to acquire a greater Degree of Sanctity. Some Souls of a more exalted Nature have a great Contempt for Matter, and do not return to animate Bodies but with great Reluctance. Others that are more gross and carnal, always preserve an Inclination towards Body, and return thither often without any other Reason but to gratifie this Desire. The *Jews* think this Revolution is performed at least three or four Times. They even extend this Transmigration to brute Beasts, and to inanimate Things; and the Number is not small of those that maintain this Opinion. The most famous of the *Jewish* Doctors hold it, and pretend that *Pythagoras*, *Plato*, *Virgil*, and the ancient Philosophers that espoused it, had derived it from the Writings of their Prophets.

This Notion is very ancient in the East. The *Chinese* teach, that *Xekiah* an *Indian* Philosopher, who was born about a Thousand Years before *Jesus Christ*[c], was the first Broacher of this Doctrine in the *Indies*. That from thence it spread into *China*, in the sixty fifth Year after *Jesus Christ*. The *Chinese* pretend, that *Xekiah* was born eight thousand Times, and that at his last Birth he appeared in the Form of a white Elephant. 'Tis upon this Principle that the *Indians* and *Chinese* are so little scrupulous of putting themselves to Death, and that they so often kill their Children, when they find themselves under any Difficulty to maintain them. It is related that a King of this Countrey having had the Small-pox, and seeing his Face to be much disfigured, could not endure any longer to live under such a frightful Figure, but ordered his Brother's Son to cut his Throat, who was

[y] Joseph. Antiq. l. xviii. c. 2. de Bello, l. ii. c. 12. [z] Idem l. vii. de Bello c. 25, &c. [a] Philo de somniis, p. 586. & de Gigantibus, p. 285. [b] R. Isaac Lorien. de Revolution. anim. c. 4. Cabbalæ denudatæ par 3. p. 258. [c] *Renaudot*'s Notes upon the Travels of the two *Arabians* to *China*.

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afterwards burned. The Story of the *Indian* Philosopher *Calanus* is well known, who burned himself in the Time of *Alexander* the Great.

The *Indians* look upon Death with much Indifference, being persuaded of the *Metempsychosis*, which passes among them as a Thing not to be doubted of. This Opinion has produced in the East a great Number of Impostors and false *Messiah*'s, who pretended to be animated by the Souls of *Adam*, or of *Moses*. For Example, *Akem-Ben-Asha*, a famous Impostor, who appeared in the Year 162 of the *Hegira*, and affirmed, that after the Death of *Adam* God appeared to Men under the Shape of several Prophets, and other great Men, till he took a human Figure in the Person of *Abu-Moslem*, Prince of *Korasan*; that after his Death the Deity had passed and descended into his Person. 'Tis from the same Source that those Fanaticks proceeded, who would give divine Honours to *Abon-Giafar-Almansor*, the second Calif of the Race of the *Abassides*; into whom they pretended that the Soul of *Mahomet*, or of some ancient Prophet, had passed. Lastly, from hence it is that they abstain from killing any living Creature, for Fear of violating the Souls of their Fathers, or of some near Relation, inhabiting those Animals. They do not so much as defend themselves against wild Beasts, and charitably redeem Animals out of the Hands of Strangers, who are about to kill them. See the Article SOUL, and also RESURRECTION.

METHUSAEL, or *Matthusael*, Son of *Mehujael*; Son of *Enoch*, and Father of *Lamech*, the Father of *Noah*, of the Race of *Seth*, *Gen.* v. 21, 22, &c. *Methuselah* was born in the Year of the World 687. He begat *Lamech* in the Year 874, and died in the Year of the World 1656, aged nine Hundred sixty nine Years, which is the greatest Age that has been attained by any mortal Man upon Earth. This same Year 1656, before *Christ* 2344, before the Vulgar *Æra* 2348, was the Year of the universal Deluge.

St. *Jerome* [y] in his *Hebraical* Questions upon *Genesis* tells us, there is a famous Question that used to be debated in all the Churches, which is, that *Methuselah*, according to the Text of the Septuagint, must have lived fourteen Years after the Deluge; and according to other Copies, he died six Years before the Deluge: In which they both must recede from the Truth of the *Hebrew* Text, which assures us that he died in the very Year of the Deluge. Thus the Seventy read it. Methuselah *being an hundred and sixty seven Years old begat* Lamech, *after which he lived yet eight hundred and two Years*, (or according to other Copies, *seven hundred fourscore and two Years* *and the whole Number of his Years was nine hundred sixty nine Years.* But if *Lamech* was born in the Year of *Methuselah* 167, and if he begat *Noah* at the Age of 188 Years, which was the 355th Year of *Methuselah*, the Deluge happening in the 600th Year of *Noah*, as the Scripture affirms, that is, in the Year of *Methusaleh* 955, it must follow that the Year of the Deluge will be 14 Years before the Death of *Methuselah*.

But we must admit, that the Copies of the Septuagint were corrupted in this Place, and must therefore recur to the *Hebrew* Text, which tells us that *Methuselah* begat *Lamech* at the Age of one Hundred fourscore and seven Years After this Time he lived on for seven Hundred fourscore and two Years; in all nine Hundred sixty nine Years. *Lamech* begat *Noah* at the Age of one Hundred fourscore and two Years, six Hundred Years before the Deluge. Add together the six Hundred Years of *Noah*, one Hundred and eighty two of *Lamech*, one Hundred and eighty seven of *Methuselah*, which will amount to the Sum of nine Hundred and sixty nine Years, which will be the Year of the Death of *Methuselah*, and also the Year of the Deluge.

The *Rabbins* pretend that *Methuselah* was a very learned Man, that he was an Hundred Years at the School of his Father *Enoch*, that he wrote several Works, and pronounced to the Number of three Hundred and thirty Proverbs or Parables [z]. *Eupolemus* quoted in *Eusebius* [a] acquaints us, that *Methuselah*, by the Ministry of Angels, learned all the Kinds of Knowledge that are derived down to us. *Solomon Jarchi* thinks he died seven Days before the Deluge, that his Son *Noah* might have Time to lament him; and the Book of *Jalkut* says, that then a Voice was heard from Heaven, as if the Angels themselves bewailed the Death of *Methuselah*.

METRETA; this Word comes from the *Greek Metretes*, a Sort of Measure. The Author of the Vulgate uses the Word *Metreta* in two Passages of his Translation of the Old Testament, *viz.* 1 *Chron.* ii. 10. and iv. 5. but in both Places the *Hebrew* Word is *Bath*, which was a large Measure

[y] Vide Hieronym. tradit. Hebr. in Genes. Aug. l. xv. c. 11, 13. de Civit. Georgius Syncellus Chronic. p. 114. believes that *Methuselah* was miraculously preserved from the Waters of the Deluge, and that perhaps he was taken away in the Manner of his Father *Enoch*; that after this he lived fourteen Years upon the Earth. *Eusebius* in his *Chronicon* acknowledges, that he lived fifteen Years after the Deluge, and that it was unknown where he was secured during the Deluge. [z] Vide Scipion. Sgambat. Archiv. V. T. p. 139. [a] Eupol. apud Euseb. Præparat. l. ix. c. 17.

of Capacity, containing something above fifty nine *French Chopins*, [or *English* Pints.]

The *Metreta* of the *Greeks* contained, according to some, one Hundred Pounds, according to others, fourscore and ten Pounds of Liquor. But as the *Attick* Pound was something less than the *Paris* Pound, the fourscore and ten Pounds may be reduced to sixty *French* Pounds †.

Thus the *Metreta* of the *Greeks* comes very near to the *Bath* of the *Hebrews*. St.
John ii. 6. *John* says, that at the Marriage of *Cana*, there were six large Urns, or Stone Water-pots, containing about two or three Firkins (μετρητὰς) a piece; which *Christ* causing to be filled with Water, changed the same into excellent Wine.

MEUZAL, or *Mosel*, a City mentioned by *Ezekiel*, whose Situation is unknown. The *Hebrew* of *Ezekiel* may be translated as the Vulgate has done, *Dan & Græcia & Mosel*; or *Dan and Javan of Ozel or Usal*. *Bochart* [b] thinks that by *Javan of Ozel or Uzal*, are meant the Descendants of *Javan*, whose Habitation was at *Usal*, a City of *Arabia*. Instead of *Javan* the Seventy have read *Jain*, Wine; they read *Asel* or *Asael*, and not *Mosel*. The *Syriack* has *Dan* and *Javan* of *Uzel*; the *Arabick*, *They brought to your Fairs Wine of Ail.* The *Chaldee*, *Dan and Javan brought you Merchandizes in Troops*, &c. I suspect that some Alteration has been made in this Passage. *Dan* and *Javan* are too far distant from each other, to be thus brought together.

Ezek. xxvii. 19. ודן ויון מאוזל

MEZAHAB, or *Mezaab*, Mother of *Matred*, *Gen.* xxxvi. 39.

MEZUZOTH. This is the Name given by the *Jews* to certain Pieces of Parchment, that they fix in the Door-posts of their Houses; taking that literally, that *Moses* orders them, *Deut.* vi. 9. xi. 13. saying, Thou shalt never forget the Laws of thy God, but *thou shalt write them upon the Posts of thy House, and on thy Gates.* This Expression means nothing else, but that thou shalt always remember them, whether thou comest into thy House, or goest out. But the *Hebrew* Doctors imagined, that the Lawgiver meant something more than this. They pretended, that to avoid making themselves ridiculous, by writing the Commandments of God without their Doors, or rather to avoid exposing them to the Prophanation of the wicked, they ought at least to write them on a Parchment, and to enclose it in something. Therefore they wrote these Words upon a square Piece of Parchment prepared on Purpose, with a particular Ink, and a square kind of Character, *Deut.* vi. 4, 5, 6, 7, 8, 9. *Hear, O Israel, the Lord our God is one Lord*, &c. Then they left a little Space, and afterwards went on, *Deut.* xi. 13. *And it shall come to pass, if thou shalt hearken diligently to my Commandments*, &c. as far as, *Thou shalt write them upon the Door-posts of thy House*, &c. After this they rolled up the Parchment, they put it into a Case of Reeds, or other Matter; they wrote on the End of the Case the Word *Shadai*, which is one of the Names of God; they put it at the Doors of their Houses, Chambers, and all Places most frequented; they fixed it to the Knockers of the Door on the right Side, and as often as they entered in or went out, they touched it in this Place with the End of their Finger, which they afterwards kissed out of Devotion. The *Hebrew* Word *Mezuza* properly signifies the Door-posts of an House; but it is also given to this Roll of Parchment now mentioned. *Leo* of *Modena* may be consulted upon the Ceremonies of the *Jews*, Part i. c. 2.

MIA, a Village beyond *Jordan*. *Joseph Antiq.* l. xx. c. 1. p. 642. b. See afterwards MYA and ZIA.

MIAMIN, Son of *Parosh*, of the Race of the Priests; he was one of those, who after the Return from the Captivity of *Babylon*, divorced their Wives, because they were Foreigners, and not of their own Nation.

MIBHAR, or *Mibahar*, Son of *Haggeri*, one of the valiant Men of *David*'s Army, 1 *Chron.* xi. 38.

I. MIBSAM, or *Mabsam*, Son of *Ishmael*, *Gen.* xxv. 13.

II. MIBSAM, Son of *Shallum*, and Father of *Mishma*, 1 *Chron.* iv. 25.

MIBZAR, or *Mabsar*, of the Race of *Esau*. He succeeded *Taman* in the Principality of *Edom*, *Gen.* xxxvi. 42.

I. MICAH, *Micha*, or *Michas*, Son of *Merib-baal*, otherwise called *Mephibosheth*, 2 *Sam.* ix. 6, 12. *Micha*'s Sons were *Pithon*, *Melech*, *Tarea*, and *Ahaz*, 1 *Chron.* viii. 34, 35.

II. MICAH, the Father of *Achbor*, 2 *Kings* xxii. 12.

III. MICAH, of the Tribe of *Reuben*; he was a Son of *Joel*, 1 *Chron.* v. 5.

IV. MICAH, Son of *Zichri*, and Father of *Mattaniah*, 1 *Chron.* ix. 15.

V. MICAH, Son of *Uzziel*, 1 *Chron.* xxiii. 20.

VI. MICAH, or *Michas*, of the Tribe of *Ephraim*, Son of a rich and superstitious Widow, who became an Occasion of falling to *Israel*, in the Manner as here follows. The Mother of *Micah* had laid Judges xvii, xviii.

† 60 French *Pounds make* 78¾ English *Pounds Troy, which allowing a Pint for a Pound, comes to* 9$\frac{11}{12}$ *Gallons. This differs but little from the Capacity of the* Metreta, *as assigned by Dr.* Arbuthnot *in his Tables, which is* 10¼ *Gallons of* English *Wine-Measure. But the* Jewish Bath *is determined by him to be only* 7½ *Gallons.*

[b] Bochart. Phaleg. l. ii. c. 22.

by

A JEW WITH THE MEZUZOTH IN HIS HAND

by a Reſerve of eleven Hundred Shekels, which make about an Hundred twenty five Pounds nine Shillings and four Pence Half-penny of our Money, taking the *Shekel* at two Shillings and three Pence Half-penny. This Money being miſſing, *Micah*'s Mother was in a great Paſſion about it, and even uttered heavy Imprecations againſt him that had ſtole it. Whether *Micah* had taken it himſelf, or whether he recovered it from ſomebody elſe that had taken it, he comes and tells his Mother that it was found, and was in his Cuſtody. The Mother ſoon recovered her Temper, and bleſſing her Son for his Diligence in this Affair, ſhe told him it ſhould be dedicated to the Service of God, that ſhe would have an *Ephod* made, and that this *Ephod* ſhould be kept at their Houſe, for the Uſe of a domeſtick Chapel that ſhe would have erected there. She immediately goes about it, cauſes an *Ephod* or prieſtly Habit to be prepared with this Money, and ſome other Images of Metal, which ſhe ſet up in *Micah*'s Houſe. He to comply with the ſuperſtitious Humour of his Mother, made one of his own Sons Prieſt; and afterwards providing a young *Levite* [c], he appointed him Prieſt of this Domeſtick Chapel, in the Room of his Son.

Now in thoſe Days there was no King in *Iſrael*, and every one acted as he ſaw convenient. 'Tis believed that this happened in that Interval of Time, that followed the Death of *Joſhua*, and the Elders that ſucceeded him, till *Othniel* judged *Iſrael* [d]. During this Space of Time the Tribe of *Dan* being ſtreightened in their Inheritance, ſent ſix Hundred Men to look out for a more convenient Settlement. As they marched they paſſed by *Micah*'s Houſe, which was on the Mountains of *Ephraim*, and deſired the *Levite* that reſided there, to enquire of the Lord about the Succeſs of their Expedition. He anſwered them, that they might go in Peace, for the Lord would proſper their Undertaking. At their Return they gave Intelligence to their Tribe, that they had found a City called *Laiſh*, of which it was eaſy to make a Conqueſt, and prevailed with their Brethren to join with them in this Enterprize.

They ſet out, and came a ſecond Time to the Houſe of *Micah*; and having got over the Prieſt to their Party, they took away the *Ephod*, and the graven Images, and went their Way. *Micah* runs after them, and crying out, they threaten to uſe him ill, and oblige him to retire.

Having made themſelves Maſters of *Laiſh*, they there ſet up the Idol they had taken from *Micah*, and appoint *Jonathan*, the Son of *Gerſhom*, the Son of *Moſes*, their Prieſt. And this Idol continued in this Place all the Time that the Houſe of God was at *Shilo*, and to the Time of the Captivity of the Countrey; or, according to another Verſion of the *Hebrew*, to the Time of the Deliverance of the Countrey. Some underſtand it of the Deliverance of the Countrey procured by *Samuel*, and others of the Captivity of the ten Tribes carried beyond the *Euphrates*, by the Kings of *Aſſyria*, *Salmanaſar*, and *Tiglath-pileſſer*. During all this Time the City of *Laiſh*, otherwiſe called *Dan*, was always a Place of Idolatry and Superſtition. There were to be ſeen, either the *Teraphims* of *Micah*, or the golden Calves of *Jeroboam*.

VII. MICAH, the *Moraſthite*, or of *Moreſa*, a Village near the City *Eleutheropolis*, in the Southern Part of *Judah*, is the ſeventh in Order of the twelve leſſer Prophets. He propheſied under *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*, for about fifty Years [e]. Some [f] have confounded him with *Micaiah* Son of *Imlah*, but very improperly, who lived in the Kingdom of the ten Tribes, under the Reign of *Ahab*. The ſpurious *Dorotheus* ſays, that *Micah* was buried in the burying Place of of the *Anakim*, whoſe Habitation had been at *Hebron*, and round about it. This Prophet appeared almoſt at the ſame Time as *Iſaiah*, and has even borrowed ſome Expreſſions from him; as may appear by comparing *Iſaiah* ii. 2. with *Micah* iv. 1. and *Iſaiah* xli. 15, with *Micah* iv. 13.

The Prophecy of *Micah* contains but ſeven Chapters. He firſt foretels the Calamities of *Samaria*, which was taken by *Salmanaſſar*, and reduced to a Heap of
Stones. Afterwards he propheſies againſt Mic. i. 6,
*Judah*, and declares the Troubles that *Sen-* 7.
*nacherib* ſhould bring upon it, under the
Reign of *Hezekiah*. Then he exclaims a- Mic. i. 9,
gainſt the Iniquities of *Samaria*, he fore- 15.
tels the Captivity of the ten Tribes, and their Return again into their Countrey.
The third Chapter contains a pathetic In- Mic. ii. 1,
vective againſt the Princes of the Houſe of 2, &c.
*Jacob*, and the Judges of the Houſe of *Iſrael*; which in my Opinion is levelled againſt the Chief of the Kingdom of *Judah*, the Judges, the Magiſtrates, the Prieſts, the falſe Prophets, &c. He upbraids them with their Avarice, their Injuſtice and Falſhood, and tells them they will be the Occaſion

[c] It appears by Chap. xviii. 30. of the Book of *Judges*, that this young *Levite* was of the Race of *Moſes*, and was called *Jonathan* Son of *Gerſhom*.

[d] From the Year of the World 2570, to 2599, before *Chriſt* 1401, before the Vulgar *Æra* 1405 Years.

[e] That is, from about the Year 3245, or the Beginning of the Reign of *Jotham*, to 3306, or the laſt Year of *Hezekiah*.

[f] Athanaſ. in Synopſi. Epiphan. Doroth. de vita Prophet. Chronic. Alex. Euſeb. in Chronic. Sozom. Hiſt. Eccl. l. 7. c. 29.

that *Jerusalem* shall be reduced to a Heap of Rubbish, and the Mountain of the Temple shall be as a Forest. We are informed by *Jeremiah*, that this Prophecy was pronounced in the Time of *Hezekiah*, and that in the Days of *Joachim* it protected *Jeremiah* from Death, as was intended, for having prophesied much the same Things as *Micah* against *Jerusalem*. Jerem. xxvi 18, 19, &c.

After these terrible Denunciations, *Micah* speaks of the Reign of the *Messiah*, and of the Establishment of the *Christian* Church. And as the peaceable Times which succeeded the Return from the *Babylonish* Captivity, and which was a Figure of the Reign of the *Messiah*, were disturbed by a Tempest of a short Continuance; *Micah* foretold it in such a Manner, as agrees very well with what *Ezekiel* says, of the War of *Gog* against the Saints, and which we think to have Relation to the Reign of *Cambyses*, or the War of *Holofernes*. *Micah* speaks in Particular of the Birth of the *Messiah*, that he was to be born at *Bethlehem*, and that his Dominion was to extend to the utmost Parts of the Earth. He says that God should raise seven Shepherds, who should reign by the Sword over *Assyria*, and in the Land of *Nimrod*, which we explain of *Darius*, Son of *Hystaspes*, and of the seven Confederates that killed the *Magian*, and who possessed the Empire of the *Persians*, after the Extinction of the Family of *Cyrus*. The fifth Chapter, from Verse 7 to the End, describes the flourishing Estate of the *Jews* in their own Countrey, from the Reign of *Darius*, and after the *Maccabees*: Yet in such a Manner, as that he mingles several Touches in it, that can agree only to the Church of *Jesus Christ*. Mic. iv. 1, 11. Ezek. xxxviii. xxxix. Mic. v. 2, 3, &c.

The two last Chapters of *Micah* contain first a long Invective against the Iniquities of *Samaria*; then he foretels the Fall of *Babylon*, the Re-establishment of the Cities of *Israel*, the Greatness of the Countrey possessed by the *Israelites*, their Happiness, the Graces wherewith God will favour them; and all this in such lofty Terms, that they chiefly agree with the State of the *Christian* Church. St. *Jerome* [g] says, that *Micah* was buried at *Morasthi*; and *Sozomenes* [h] says, that his Tomb was revealed to *Zebennus* Bishop of *Eleutheropolis*, under the Reign of *Theodosius* the Great. He calls the Place of his Burial *Beretsate*, which is probably the same as *Morasthi*, ten Furlongs from *Eleutheropolis*. The Author of the Life and Death of the Prophets, printed under the Name of *Epiphanius*, pretends that *Micah* was thrown headlong, and put to Death by *Jehoram*, Son of *Ahab*, because he could not bear that Freedom he made Use of, in reproaching him with his Vices. But we have already observed, that this Author, as also several others, has confounded *Micah* the *Morasthite*, with *Micaiah* Son of *Imlah*.

I. MICHAIAH, Daughter of *Uriel* of *Gibeah*, Mother of *Abijah* King of *Judah*, 2 *Chron*. xiii. 2. See MAACHAH before.

II. MICAIAH, or *Michaia*, Son of *Imlah*, of the Tribe of *Ephraim*, and a Prophet of the Lord. Once it happened, that *Micaiah* spoke to one of his Associates, in the Name of the Lord [i]; at least it is generally thought that it was *Micaiah*, though the Scripture does not mention his Name. He ordered him to strike him, and to wound him, which the other refusing to do, *Micaiah* told him, that as soon as he went away, a Lion should meet him and kill him, which happened accordingly. *Micaiah* meeting with another, he desired the same Thing of him, which he performed to his Satisfaction. Thus the Prophet being disfigured, and not easy to be known, he threw Dust in his Face, and went to meet King *Ahab*.

As the King passed by, *Micaiah* cried out to him, saying, Lord, thy Servant being in the Battle, one put into my Hands a Prisoner of War, and ordered me to keep him, threatning that if I let him go, my Life should pay for him, or that I should pay him a Talent of *Silver*. And as I was in a Hurry, looking about here and there, the Prisoner on a sudden was gone, and was no where to be found. Then says *Ahab* to him, Thy own Mouth has pronounced thy Sentence. At which the Prophet wiping the Dust off his Face, and discovering himself to *Ahab*, he says to the King; Just so says the Lord to thee. Because thou hast let go a Man that was worthy of Death, thy Life shall answer for his Life, and thy People for his People. He spoke of *Ben-hadad* King of *Syria*, whom *Ahab* had suffered to escape when he was in his Power. But the King of *Israel* had no Regard to what *Micaiah* had said to him, and returned full of Anger to *Samaria*.

About three Years after [k], when *Ahab* had resolved to make War with *Ben-hadad* King of *Syria*, whom he had set at Liberty three Years before, he invited *Jehoshaphat* King of *Judah* to partake with him in this Expedition. *Jehoshaphat*, who happened to be then at *Samaria*, gave his Consent to it, but he desired that a Prophet of the Lord might be sent for, in Order to con- 1 Kings xxii. 3, 4, 5, &c.

[g] Hieronym. Ep. 37. seu Epitaph. Paulæ. [h] Sozom. l. vii. c. 29. Hist. Eccl.
[i] 1 Kings xx. 35, &c. Year of the World 3104, before *Christ* 896, before the Vulgar *Æra* 900.
[k] Year of the World 3107, before *Christ* 893, before the Vulgar *Æra* 897.

sult

sult him about the Success of this Undertaking. For he would not rely upon the Answers of the Prophets of *Baal*, who had assured *Ahab* of a glorious Victory. Then they caused *Micaiah* the Son of *Imlah* to come before the Kings, and desired him by the Way, that his Words might be agreeable to the Words of the other Prophets that had been consulted, who all had promised the King good Success. *Micaiah* answered, that as the Lord lived he would say no other Thing than what the Lord should put into his Mouth. He came then before the Kings, and *Ahab* having enquired of him, whether they should march against *Ramoth-Gilead* or no? *Micaiah* answered, March on and prosper, the Lord shall deliver it into thy Hands. To which the King replied, I adjure thee in the Name of the Lord to answer only according to the Truth. Then *Micaiah* says to him with a more serious Countenance; I saw all *Israel* dispersed upon the Mountains, like Sheep that have no Shepherd: And the Lord said, they have no Captain, let every one return in Peace to his own House.

Then says *Ahab* to King *Jehoshaphat*, Did not I tell you that this Man would never prophesy any Good to me, but always Evil? And *Micaiah* added, Hear the Word of the Lord. I saw the Lord upon his Throne, and all the heavenly Host on his Right and on his Left. And the Lord said, Who shall prevail with *Ahab* King of *Israel* to march against *Ramoth-Gilead*, that he may die there? And one auswered one Thing, and another another. Then an evil Spirit stept forth and said, I will prevail with *Ahab*, by putting a Lie into the Mouth of all his Prophets. The Lord said to him, Go, and thou shalt succeed as thou hast said. To which *Micaiah* added, Now has the Lord put a lying Spirit in the Mouth of all thy Prophets, and has passed Sentence against thee. At the same Time *Zedekiah* Son of *Chenaanah* stepped up to *Micaiah*, and gave him a Blow on the Face, saying, Which Way went the Spirit of the Lord from me to speak unto thee? To whom *Micaiah* replied, This thou shalt see, when thou shalt pass from Chamber to Chamber to hide thy self. Then *Ahab* King of *Israel* says to his People, Take *Micaiah* and carry him to *Amon* the Governor of *Samaria*, and let him be fed with the Bread of Grief, and Water of Affliction[l], till I return in Peace. *Micaiah* answered him, If thou return at all in Peace, the Lord has not spoken by me. Let all the People here present be Witnesses. The Event justified the Prediction of *Micaiah*; for in the Fight *Ahab* was shot through by an Arrow, that wes shot at Random by a *Syrian*. After this Time we hear no more what became of *Micaiah* the Son of *Imlah*.

III. MICHAIAH, Son of *Gemariah*. He informed the Princes of *Judah*, that *Baruch* had read the Prophecies of the Prophet *Jeremiah* then in Prison, in the Temple before all the People. This occasioned *Baruch* to be brought before King *Jehoiakim*, who cut *Jeremiah*'s Book in Pieces with a Penknife, and threw it into the Fire. This happened in the Year of the World 3399, before *Christ* 601, before the Vulgar *Æra* 605. See *Jerem.* xxxvi. 11, 12, 13.

I. MICHAEL, that is[m], *Who is like to God?* 'Tis believed that *Michael* is the Head of the heavenly Host, in the same Manner as *Lucifer* is the Head of the Infernal; and that God had constituted him the Protector of the People of *Israel*, as also the *Christian* Church now flatters her self, to have him for her Guardian and Defender. This is what the Scriptures inform us concerning St. *Michael*. St. *Jude* in his Epistle says, *Yet Michael the Archangel, when contending with the Devil, he disputed about the Body of Moses, durst not bring against him a railing Accusation, but said, The Lord rebuke thee.* St. *Jude* concludes from thence, that the Faithful ought not to make Use of ill Words or Execrations, as Hereticks and false Prophets are used to do. *But these speak Evil of those Things which they know not, but what they know naturally as brute Beasts, in those Things they corrupt themselves.* St. *Peter* in a parallel Passage speaks much after the same Manner of Hereticks and false Prophets. *Presumptuous are they, self-willed, they are not afraid to speak Evil of Dignities: Whereas Angels which are greater in Power, and Might, bring not railing Accusations against them before the Lord. But these, as natural brute Beasts, made to be taken and destroyed, speak Evil of the Things that they understand not, and shall utterly perish in their own Corruption.*

Jude, ℣ 9, 10.

2 Peter ii. 10, 11.

It may be asked, what Story St. *Jude* here makes Allusion to, when he says, that there was a Contention between the Archangel and the Devil about the Body of *Moses*? 'Tis believed that he alludes to an History related in the Apochryphal Book of the Assumption of *Moses*[n], where it was

[l] 1 *Kings* xxii. 27. לחם לחץ ומים לחץ Bread and Water in a little Quantity. See 2 *Chron.* xviii. 26. where St. *Jerom* translates it, Date ei panis modicum, & aqua pauxillum. Compare *Isai.* xxx. 20.

[m] מיכאל Mi-chael. Quis ut Deus?

[n] See our Dissertation concerning the Death and Burial of *Moses*, printed before the Canonical Epistles.

told, that the Archangel St. *Michael* after the Death of *Moses*, was urgent to have the Body of this Legislator buried and concealed from Men, for Fear that the *Hebrews*, or any other Nations, should think fit to idolize or worship him. But the Devil on the contrary pretended, that the Body ought to be left to the *Hebrews*, that it might be a Trial of their Fidelity, or rather a Snare and Occasion of Scandal to 'em [o]. *Œcumenius* [p] from another Tradition advances, that St. *Michael* used all his Power to procure an honourable Funeral for *Moses*, but the Devil on the other Hand was as importunate, pretending that the Body belonged to him, and that he was unworthy of the Honour of Burial, as being guilty of the Death of an *Egyptian* that was slain by

Exod. ii. 11, 12. him. *Philo* [q] and *Epiphanius* [r] believe, that the Body of *Moses* was buried by the Hands of Angels. We have at this Day two Books intituled, *Petii-ath Moshe*, or the Assumption of *Moses*; but we find nothing in them of the Contest between *Michael* and the Devil about the Body of *Moses*.

Another Place in which Mention is made of St. *Michael* is St. *John*'s Revelati-

Rev. xii. 6, 7, &c. on, where it is said that the Woman, representing the Church, fled into the Desert, where God had prepared a Retreat for her, *And there was War in Heaven, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels, and prevailed not, neither was their Place found any more in Heaven. And the great Dragon was cast out, that old Serpent, called the Devil and Satan, which deceiveth the whole World. He was cast out into the Earth, and his Angels were cast out with him.* 'Tis from this Place that it has been concluded, that St. *Michael* the Archangel was the tutelar Angel and Guardian of the *Christian* Church. He exerted his Power chiefly at the Time of the Persecutions of the Pagans against the Believers. He restrained the Power of *Satan*, he supported the Faith of the *Christians*, he defeated the Designs of the Persecutors.

*Daniel* also speaks of St. *Michael* in two Places. He says, that the Angel *Gabriel*

Dan. x. 5, —13. having appeared to him, said thus to him. *Fear not, Daniel, for from the first Day that thou didst set thine Heart to understand, and to chasten thy self before thy God, thy Words were heard, and I am come for thy Words. But the Prince of the Kingdom of Persia withstood me one and twenty Days; but lo, Michael one of the chief Princes came to help me, and I remained there with the Kings of Persia.* 'Tis commonly believed [s], that this Angel of the Kingdom of *Persia* was he, to whom God had committed the Care and Superintendance of this Kingdom, and that he opposed *Gabriel* and *Michael*, because he was desirous to keep the *Jews* as long as he could in *Persia*, where they did much Good among the People, and made many Proselytes to their Religion; and consequently he opposed with all his Power their Return into *Palestine*, whither they were going to be sent back by the Favour of *Cyrus*. Others not readily assenting to this voluntary Opposition of three good Angels, have imagined that the Angel of the *Persians* was a bad Angel [t], who being jealous of the Prosperity of the *Jews*, did his utmost to prevent *Cyrus* from coming to the Empire of *Persia*, that he might not set the *Jews* at Liberty.

The last Passage of Scripture, where we find Mention made of the Name *Michael*, is that of *Daniel* xii. 1, 2. where speaking of the Persecutions of *Antiochus Epiphanes* against the *Jews*, and of the unfortunate Death of that wicked Prince, he says, *And at that Time shall Michael stand up, the great Prince which standeth for the Children of thy People, and there shall be a Time of Trouble, such as never was since there was a Nation, even to that same Time; and at that Time thy People shall be delivered, every one that shall be found written in the Book. And many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and everlasting Contempt. And they that be wise shall shine as the Brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever and ever. Michael* therefore was sent of God to succour his People, during these Times of Persecution; he inspired the *Maccabees* with invincible Courage, he struck the wicked *Antiochus*, and delivered the *Jewish* Church from the most terrible Persecution, to which it had ever been exposed.

'Tis believed that it was *Michael* the Archangel that conducted the *Israelites* in their Journey through the Desert, and of whom it is said, *Behold, I send an Angel before thee to keep thee in the Way, and to bring thee into the Place which I have prepared. Beware of him, and obey his Voice, provoke him not, for he will not pardon your Transgressions, for my Name is in him.* That is, he is my Envoy, my Ambassador, and he acts in my Name. 'Tis believed also, Ex. xxiii. 20, 23. xxxiii. 2.

[o] Vide Chrysost. Homil. v. in Matth. Theodoret. qu. 43. in Deut. Procop. in Deut. Joseph. Antiq. l. iv. c. ult.
[p] Oecumen. Comment. in Epist. Judæ.
[q] Philo de vitâ Mos. ad finem.
[r] Epiphan. hæres. 55.
[s] Hieronym. Theodoret. Lyran. Perer. alii interpretes passim in Dan. x. Theodoret. in Dan. x. Sanct. Cal. Piscat, &c.
[t] Rupert. l. ix. de victor. verb. Cassian. collat. viii. c. 13.

that

that 'twas he that appeared to *Moses* in the burning Bush, who spoke to him in the Name of the Lord, who was the Guide of the People in the Wilderness, and who gave the Tokens of his Presence in the Pillar of a Cloud. 'Tis thought also, that he appeared to *Joshua* in the Fields of *Jericho*, and to *Gideon*, and to *Manoah* the Father of *Sampson*. In a Word, to him are imputed the greatest Part of the most remarkable Appearances, either in the Old Testament or the New. Jos. v. 13.

The *Romish* Church celebrates three Appearances of St. *Michael*, of which no Mention is made in Scripture, and which have happened (as they say) a long Time since the Age of the Apostles. The first is that of *Chones*, or *Colossus* in *Phrygia*, of which the Time is not certainly known. The Feast of this Appearance was fixed on the sixth of *September*, in the whole Eastern Church. The second is the Appearance of St. *Michael* on Mount *Garganus* in *Italy*, in the Kingdom of *Naples*. This Appearance happened, as they say, towards the End of the fifth Century. The Church celebrates the Feast of this Appearance on the eighth of *May*, and that of the Dedication of the Cavern in which he appeared, on the twenty ninth of *September*. Lastly, the third Appearance of St. *Michael*, which is honoured by a particular Festival of the Church, is that which was made to *Aubert* Bishop of *Avranches*, upon a Rock called the Tomb, where at this Day is the Abby of St. *Michael* exposed to the Sea, in the Bay between *Normandy* and *Bretany*. This Appearance was about the Year 706, and the Festival has ever since been celebrated in *France* on the sixteenth of *October*. See M. *Baillet* in his Lives of the Saints, on *September* twenty nine.

II. MICHAEL, Father of *Sethur*, of the Tribe of *Asher*. *Sethur* was one of the Spies sent by *Moses*, to search out the Land of Promise, *Numb.* xiii. 13.

III. MICHAEL, Son of *Jeshishai*, and Father of *Gilead*, of the Tribe of *Gad*, 1 *Chron.* v. 13, 14.

IV. MICHAEL, Son of *Uzzi*, of the Tribe of *Issachar*, 1 *Chron.* vii. 3.

V. MICHAEL, of the Tribe of *Manasseh*; he was one of the valiant Men that took Side with *David* against *Saul*, 1 *Chron.* xii. 20.

VI. MICHAEL, Son of King *Jehoshaphat*. He was killed with his other Brethren, by King *Jehoram*, after the Death of *Jehoshaphat*, 2 *Chron.* xxi. 2.

MICHAL, or *Michol*, Daughter of King *Saul*. The *Hebrews* think, that she had also the Name of *Eglah* [u], and that she was Mother of *Ithream*, 2 *Sam.* iii. 5. But this Opinion has no Foundation. *Michal* falling in Love with *David*, and her Father *Saul* being informed of it, was not a little glad of it [x], saying, I will give her to *David* for a Wife, that he may fall into the Hands of the *Philistines*, and so she may be the Cause of his Ruine. *Saul* therefore bid his Confidents to move it to *David* as from their selves, and to say to him; You see that the King and all his Officers have an Affection for you, endeavour therefore to become the King's Son-in-Law. *David* made Answer, that he was unworthy of that Honour, and that he had not an Estate to support such high Pretensions. This was told *Saul*, who replied, Let *David* know that I have no Need of a Dowry for my Daughter; for then it was the Custom for the Husband to give a Dowry for his Wife, and in some Manner to buy her of her Parents. *David* was given to understand, that all the Dowry required of him was, an hundred Foreskins of the *Philistines*, that by his Means *Saul* might be revenged of his Enemies. A little while after *David* marches out against the *Philistines*, and having killed two Hundred of them, he brought their Foreskins to King *Saul*, being double the Number that was required of him. And thus *Saul* gave him his Daughter *Michal* in Marriage.

Some Time after [y] the evil Spirit taking Possession of *Saul*, and *David* playing on the Harp before him for his Relief; he threw a Javelin at *David*, thinking to kill him, but *David* avoided the Blow, and escaped out of *Saul*'s House. *Saul* sent his Guards after him, to secure him in his own House during the Night Season, and to bring him with them on the Morrow. But *Michal* let him down through a Window, and by this Means he made his Escape. *Michal* then took a Statue [z], and laid it in *David*'s Bed, and put about its Head the Skin of a Goat [a] with the Hair on, and covered it with a Cloath. *Saul* sent next Morning to take *David*, but was told he was sick. He sent again, and gave Orders that he should be brought in his Bed; but going to take him, they found nothing but a Statue, and *Michal* excused her self to

[u] Vid. Tradit. Heb. in 2 Reg. iii.

[x] 1 Sam. xviii. 20. Year of the World 2942, before *Christ* 1058, before the Vulgar *Æra* 1062.

[y] 1 Sam. xix. 11, 12, &c. Year of the World 2943, Year before *Christ* 1057, before the Vulgar *Æra* 1061.

[z] The *Hebrew* says, she took *Teraphims*. The LXX κενοτάφια, Figures. As the Representation of a dead Man, or an empty Tomb.

[a] The *Hebrew* has it את כביר העזים a Bolster of Goats Hair. The LXX Ἧπαρ τῶν αἰγῶν, a Liver of Goats. Aquil. [illegible], A Bottom of Hair.

her

her Father by saying, that *David* threatened to kill her if she did not assist him in his Escape. Some Time after[b] *Saul* gave *Michal* to *Phalti*, (or *Phaltiel*) Son of *Laish* of *Gallim*.

But *David*, when he came to the Crown, caused *Michal* to be restored to him again[c], and this was one of the Conditions that he stipulated with *Abner*, when this General came to offer his Services to him, and undertook to reduce all *Israel* to his Obedience. Then *David* sent Messengers to *Ish-bosheth*, who reigned at *Mahanaim* beyond *Jordan*, to demand *Michal*. *Ish-bosheth* therefore sent her back to *David*, and *Phaltiel* followed her weeping as far as *Bahurim*. The *Hebrews* pretend, that *Phaltiel* never came near *Michal*, who in Strictness could not be his Wife, since she never had been divorced from *David*. Others believe that *Michal* had five Sons by *Phaltiel*, which were given up to the *Gibeonites* to be executed, as is related 2 *Sam.* xxi. 8, 9. But in this Place there appears to be a Fault somehow crept into the Text, which ought to be read *Merob*, instead of *Michal*. For *Michal* was not given to *Adriel* the Son of *Barzillai* the *Meholathite*, as this Text would insinuate, but to *Phaltiel* the Son of *Laish*. Therefore instead of *Adriel* Son of *Barzillai*, we must read here *Phaltiel* Son of *Laish*, or we must seek some other Solution of this Difficulty, which may be seen before under the Article MEROB.

*David* from the very Beginning of his Reign[d] had formed a Design of translating the Ark of the Covenant from *Shilo*, where it then was, to *Jerusalem*, where he had fixed his Habitation. This pious Design he executed with all the Pomp and Ceremony that his Zeal and Devotion could inspire him with; he himself leaping and dancing for Joy in this great Solemnity. *Michal* observing this at a Window, where she had placed herself to see the Procession, took great Offence at it, and conceived no small Contempt for King *David*; which she could not forbear shewing, when he returned to his Palace. She upbraided him with descending to such Meannesses, below the Majesty of a King, as to dance and play among his Servants, discovering his Nakedness, and acting rather like a Buffoon than a King. But *David* vindicated himself by telling her, that he would dance and appear vile before the Lord, who had made Choice of him to be King of *Israel*, preferring him before her Father and all his Family; and that being contemptible in his own Eyes, he should be the more honourable for that in the Eyes of all his Servants. *Michal* had no Children to the Day of her Death, which the Scripture seems to impute to the Reproaches she made to *David* on this Occasion. From this Time no more Mention is made of *Michal* in Scripture, and the Time of her Death is unknown.

MICHMASH, or *Machmas*; *Eusebius* says, that *Michmash* in his Time was a considerable Place, about nine Miles or three Leagues from *Jerusalem* towards *Rama*. *Michmash* was to the East of *Beth-aven*, 1 *Sam.* xiii. 6.

MICHMETHAH, or *Machmethath*, a City belonging to the Half-Tribe of *Manasseh*, on this Side *Jordan*, on the Frontiers of *Ephraim* and *Manasseh*, in Sight of *Shechem*, and over against it, *Josh.* xvi. 6. xvii. 7.

I. MIDIAN, or *Madian*, the fourth Son of *Abraham* and of *Keturah*, *Gen.* xxv. 2. See MADAN. The *Midianites* mentioned in Numbers xxii. 4, 7. xxv. 15. and xxxi. 2, &c. whose Daughters seduced the *Israelites* to the Commission of criminal Practices, and to the worshipping of *Baal-peor*, were the Descendants of *Midian* the Son of *Abraham*. The *Midianites*, who were overcome by *Hadad* Son of *Bedad*, King of *Edom*, *Gen.* xxxvi. 35, and those who oppressed the *Israelites* in the Time of the *Judges*, and were defeated by *Gideon*, *Judg.* vi. 1, 2, &c. vii. 1, 2, &c. were also descended from *Midian*, Son of *Abraham* and *Keturah*, whose Habitation was to the East of the *Dead-Sea*, and to the South of the Countrey of *Moab*. Their capital City was called *Midian*, and its Remains were still to be seen in the Time of St. *Jerome* and *Eusebius*. It was situated upon the *Arnon*, and to the South of the City *Ar*, or *Areopolis*.

II. MIDIAN; he was probably the Son of *Cush*, since *Zipporah* the Wife of *Moses*, who was a *Midianite*, was nevertheless called a *Cushite*; and since *Habakkuk* puts Numb. xii. 1. Heb.
the *Midianites* with the *Cushites* as if they Hab. iii. 7. Heb.
were synonomous, or at least Neighbours to each other. This *Midian* peopled the Countrey which bore his Name, to the East of the *Red-Sea*[e]. 'Twas into this Countrey that *Moses* withdrew himself, and there married *Zipporah* the Daughter of *Jethro*. 'Twas these *Midianites* that trembled for Fear, when they heard that the Exod. ii. 15, &c.
*Hebrews* had passed through the *Red-Sea* on dry Ground', *Hab.* iii. 7. See here what *Abulfeda* says of the City of *Midian*[f]. *Madyan* is a City, in Ruines, upon the

[b] 1 Sam. xxv. 44. Probably in the Year of the World 2944, before *Christ* 1056, before the Vulgar *Æra* 1060. [c] 2 Sam. iii. 13, &c. In the Year of the World 2956, before *Christ* 1044, and before the Vulgar *Æra* 1048. [d] 2 Sam. vi. 15, 16, 20, 21, 22, &c. Year of the World 2959, before *Christ* 1041, before the Vulgar *Æra* 1045. [e] Joseph. Antiq. l. ii. c. 11.
[f] *Abulfeda*'s Description of *Arabia*, p. 32.

Shore

Shore of the *Red-Sea*, on the Side opposite to *Tabuc*, from which it is distant about six Days Journey. 'Tis at *Midian* that may be seen the famous Well, where *Moses* watered the Flocks of *Schoaib*. (For thus the *Mahometans* call *Jethro*) This City was the Capital of the Tribe of *Midian* among the *Israelites*. According to *Ibn-said*, the Bay of the *Red-Sea* in this Place, is about one hundred Thousand Paces wide. It should seem as if the Orientals knew no other *Midianites* but those that dwelt upon the Shore of the *Red-Sea*, near Mount *Sinai*, among whom *Moses* took Refuge, and where he married his Wife *Zipporah*. The *Arabian* Authors affirm, that the *Midianites* are a strange People, who came to settle in *Arabia*, and that they are not of the Number of the ancient People who inhabited this Countrey, and of whom the Authors now mentioned [g] have given an exact Account in their Histories and Genealogies; which gives Countenance to the Opinion of those, who will have *Midian* to have been the Son of *Cush*. 'Tis also affirmed, that the *Midianites* worshipped the Idols *Abda* and *Hinda*; and that the Prophet *Jethro* being sent by God to reclaim them from their Idolatry, they continued hardened and obstinate, and that God extirpated them, as we have seen under the Article JETHRO.

MIDIANITES, the Descendants of *Midian*, the Son of *Abraham*.

Numb. xxxi. 1, &c. The Lord intending to punish the *Midianites*, because their Daughters had enticed the *Israelites* to the Commission of heinous Crimes, and had seduced them to the Worship of *Peor*, says to *Moses*; Take a Thousand Men out of each Tribe, and send them under the Command of *Phinehas*, Son of the High-Priest *Eleazar*, to execute my Vengeance against the *Midianites*. *Phinehas* marched therefore at the Head of twelve Thousand Men, having with him the Ark of the Covenant, according to some Commentators [h], and the Trumpets of the Tabernacle. He gave Battle to the *Midianites*, defeated them, and put to Death five of their Kings, *Evi*, *Rekem*, *Zur*, *Hur*, and *Reba*, who reigned over several Cities of the Countrey of *Midian*, lying to the East of the *Dead-Sea*. And God permitted also, that the wicked Prophet *Balaam* should be involved in their Misfortune, and should there lose his Life. They took the Women, the Children, the Flocks, and whatever belonged to the *Midianites*; they burnt their Cities, Villages, and Forts, and the *Israelites* brought into their Camp all the Booty they had got in this Expedition.

*Observations upon the intire Defeat of the Midianites by the Israelites, Numb. xxxi.*

☞ The sacred Author is much shorter in his Description of this great Battle, than in any other. He says but a Word of it, therefore it will be allowed me to make some Conjectures about it, which I think are very probable: The Lord himself gives Orders for this War against the *Midianites*. He says to *Moses*, *Avenge the Children of* Israel *of the* Midianites. These Words were a sufficient Assurance of the Victory to the *Israelites*. When the Lord fights for us, there is Need but of small Force to conquer an Enemy. *Of every Tribe a Thousand, throughout all the Tribes of* Israel, *shall ye send to the War. And* Moses *sent them to the War, a Thousand of every Tribe, them and* Phinehas *the Son of* Eleazar *the Priest, to the War, with the holy Instruments, and the Trumpets to blow in his Hand.* These holy Instruments have perplexed not a few Commentators, however they are plainly distinguished from the Trumpets. We cannot therefore imagine, that it was the Trumpets that are here called holy Instruments. Therefore it seems probable, that the Ark was carried by the *Levites* in this Expedition, as in some others. Observe farther, that *Moses* ran no Risk by sending the Ark on this Occasion, since God had assured his People, that they should obtain a compleat Revenge of the *Midianites*. Josh. vi. 1. 1 Sam. iv, v, &c.

The chief Office of the Priest was, to sound the Charge in the Battle, and to defend the Ark when it was present. The Scripture gives no Account of the Order of Battle of the two Armies; by all Appearance, they were disposed according to the Method of the ancient People of *Asia*; therefore I range the *Israelites* upon one Line formed by twelve Corps, each of a Thousand Men. The Ark of the Covenant was surrounded by the Priests and *Levites*, having the Trumpets at their Head. The *Midianites* are also to be ranged in a Phalanx upon one Line; and as the *Israelites* were doubtless much inferior in Number to their Enemies, they made much larger Intervals between the Corps of a Thousand Men each, in Order to pierce into the Enemies Front in different Places. This Method was the constant Practice of the *Jews*, when they were fewer than their Enemies, and particularly at the Time of the *Maccabees*.

No Mention is here made of any Horse; they were very rare in that Age. Was it because they saw more clearly than we do? And did they think like *Xenophon*, who was used to say, that ten Thousand Horse make but ten Thousand Men, since the Horses themselves don't fight at all? Without Doubt this was their Opinion in former Ages, but afterwards the Cavalry became

[g] D. Herbelot. Bibl. Orient. p. 581, 496.

[h] Rabb. Syr. Munst. Tag. Bonfrer. Spencer, & alii passim.

very numerous in their Armies. The People of the West, as the *Greeks* and *Romans*, when their Discipline began to decay, had great Numbers of Horse in their Armies, and still in greater Number as that Decay grew more and more visible.

But to return to the *Israelites*. *And they warred against the* Midianites, *as the Lord commanded* Moses. *And they slew all the Males. And they slew the Kings of* Midian, *besides the rest of them that were slain. Namely,* Evi *and* Rekem, *and* Zur, *and* Hur, *and* Reba, *five Kings of* Midian. Balaam *also the Son of* Beor, *they slew with the Sword.* This wicked Prophet, who was the first Author of this War, by the pernicious Counsel he gave the *Moabites* and
Numb. xxiv. 14. xxxi. 16. *Midianites*, was involved in this dreadful Slaughter. The Consequences of this Defeat were very dismal, Ruin and Desolation spread themselves all round the Countrey, and all their Cities, Villages, and Forts were sacked, demolished, pillaged, and burnt. The whole Prey was brought to the Camp, in the Plain of *Moab*, on the Side of *Jordan*, over against *Jericho*, to be distributed among the *Israelites*. This War was very bloody and terrible, and if God had not commanded it, *Moses* could not easily be acquitted of the Imputation of Injustice and Plundering.

MIGDAL-EL, or *Magdalel*, a City of
Josh. xix. 38. the Tribe of *Naphtali*. This Word signifies, *The Tower of God*.

MIGDAL-GAD, a City of the Tribe of *Judah*, *Josh.* xv. 37. This Name signifies, *The Tower of* Gad.

MIGDAL-SENNA, a City seven Miles from *Jericho*, towards the South[i].

I. MIGDOL, *Magdalum*, or *Magdala*[k]; these Words signifie a Tower, and are found sometimes alone, and sometimes joined to another proper Name. *Josephus*[l] speaks of a Fortress called *Magdala*, near to *Gamala*; and some have thought, that it was from hence that *Mary Magdalen* took her Name.

II. MIGDOL, *Moses* says, that when
Exod. xiv. 2. the *Israelites* came out of *Egypt*, the Lord commanded them to encamp, over against *Pi-hahiroth*, between *Migdol* and the Sea, over against *Baal-zephon*. 'Tis not known whether this *Migdol* was a City, or only a Tower. The Prophets speak often of
Jerem. xiii. 2, 14. Ezek. xxix. 10. Hebr. *Magdalum* in lower *Egypt*, over against *Thebais*. The Itinerary of *Antoninus* has *Magdolum*, at about twelve Miles from *Pelusium*.

MIGMA, a *Greek* Word; read *Isai.* xxx. 24. Vulgate, *Commistum migma comedent*. It answers to the *Hebrew* Word *Belil*[m], which signifies *a Mixture*. This Text is differently translated. The Seventy; *They shall eat Chaff mingled with Barley*. The *Hebrew*; *They shall eat a sour Mixture which has been winnowed, and tossed in the Air*. This sour Mixture was of some Grain of a sharpish Taste, to whet the Appetite of the Animals, especially in hot Weather. See *Bochart*, *de Anim. Sacr. Parte* i. l. ii. c. 7. [Our *English* Version reads this whole Passage thus. *The Oxen likewise and the young Asses that ear the Ground, shall eat clean Provender which has been winnowed with the Shovel and with the Fan.*]

MIGRON, or *Magron*, a Village pretty near *Gibeah*. *Saul* with six Hundred Men retreated into the Cave of *Remnon*, in the Neighbourhood of *Migron*, 1 *Sam.* xiv. 2.

MIJAMIN, or *Maiman*, a Priest of the sixth Sacerdotal Family, 1 *Chron.* xxiv. 9.

I. MIKLOTH, or *Macelloth*, Son of *Abi-Gibeon*, or *Jehiel*, and Father of *Shimeah*, or *Shimeam*, 1 *Chron.* viii. 31, 32. and 1 *Chron.* ix. 37, 38.

II. MIKLOTH, one of the Captains of *David*'s Army. He commanded twenty four Thousand Men, under *Dodai* the *Ahohite*, 1 *Chron.* xxvii. 4.

I. MILCAH, or *Melcha*, Daughter of *Aram*, Sister of *Lot*, Wife of *Nahor*, Niece of *Abraham*, and Mother of *Bethuel*. Gen. xxiv. 15. xxii. 20, &c.
Her other Sons were *Huz*, *Buz*, *Kemuel*, *Chesed*, *Hazo*, *Pildash*, and *Jidlaph*. The Name *Milcah* signifies a *Queen*.

II. MILCAH, Daughter of *Zelophehad*, *Numb.* xxvi. 33.

MILE, *Milliare*, a Measure of Length, containing a Thousand Paces, and three Miles make a League. The *French* League is two Thousand and five hundred geometrical Paces [which is something more than two and half *English* Miles.] Eight *Stadia* or Furlongs make a Mile. Our Saviour tells us, that if we are constrained to go a Mile, we should go two. The *Romans* Matth. v. 41.
commonly measured by Miles, and the *Greeks* by Furlongs. The Furlong was an hundred and twenty five Paces, and the Pace five Feet. The ancient *Hebrews* had neither Miles, Furlongs, nor Feet, but only the Cubit, the Reed, and the Line. The *Rabbins* make Use of Miles; they make a Mile to consist of two Thousand Cubits, and four Miles make a *Parasang*. See M. *Reland Palest.* l. ii. c. 1. p. 396, 397. See also the Table of *Hebrew* Measures.

MILETUM, or *Miletus*; a famous City of *Ionia*, perhaps the same as *Melothi* in *Judith* ii. 13. St. *Paul* going from *Corinth* to *Jerusalem*, in the Year 58 of the common *Æra*, passed by *Miletum*; and as he went by Sea, and so could not take *E-*

[i] Euseb. in locis.
[k] מגדל Turris, a Tower.
[l] Joseph. de Bello, l. ii. c. 25. & Antiq. l. xviii. 1. & in vitâ.
[m] בליל חמיץ יאכלו LXX Ἄχυρα πεφυραμένα κριθῇ λελικμημένα.

*phesus*

Acts xx. 14, 15, &c. *phesus* in his Way, he caused the Bishop and the Priests of the Church of *Ephesus* to come to *Miletum*, which was about twelve Leagues from thence. When they were come to him, he spoke to 'em with much Earnestness, exhorted them to Vigilance, foretold that ravenous Wolves would come among them, who would not spare the Flock. He told them that he was going to *Jerusalem*, though he was warned on all Hands that he had nothing to expect there but Bonds and Persecution. After which he took Leave of them, and embarked for *Phœnicia*.

MILK. *A Land flowing with Milk and Honey*[n], is a Countrey of extraordinary Fertility. *Moses* forbids to *seeth the Kid in its Mother's Milk*; which the *Hebrews* understand literally, and do not allow themselves to eat Meat and Cheese at the same Meal, one immediately after the other. See what we have observed upon the Article MEATS. Some understand this Prohibition in a metaphorical Sense, as if it was only to forbid Cruelty; as in another Place it does not allow to tke the old Bird sitting upon her Nest along with the young ones.

Exod. xxiii. 19. xxxiv. 26. Deut. xiv. 21.

Deut. xxii. 6.

The Writers of the Old Testament speak of the Conception of Man in his Mother's Womb, as of Milk that curdles, and takes the human Form. See *Job* x. 10, 11. *Nonne sicut lac mulsisti me, & sicut caseum me coagulâsti.* And *Wisdom* vii. 1, 2. *In ventre ventris figuratus sum caro, decem mensium tempore coagulatus sum in sanguine.* The Heart of the Wicked is coagulated, or hardened, like Milk; but the *Hebrew* may be translated, *Their Heart is as fat as Grease.*

Psal. cxix. 70.

Joel. iii. 18. In the Prophets the Kingdom of *Messiah* is represented as a Season of great Abundance, when the Mountains should run down with Milk and Honey. *In die illa stillabunt montes dulcedinem, & colles fluent lacte.* And *Isaiah* says; *Thou shalt also suck the Milk of the Gentiles, and shalt suck the Breast of Kings.* St. *Paul* compares his Converts to little Children, who are to be fed with Milk, and not with solid Food; and St. *Peter* thus exhorts the Faithful; *As new-born Babes desire the sincere Milk of the Word, that ye may grow thereby.*

Isai. lx. 16. 1 Cor. iii. 2. Heb. v. 12. 1 Pet. ii. 2.

*To milk* is often said in a figurative Sense, to denote the dangerous Caresses and Enticements of Sinners. *My Son, if Sinners entice thee, consent thou not*, Heb. *Milk thee*, or *deceive thee*, flatter thee, tempt thee by their vain Allurements. The Text reads the same Word in other Passages, where St. *Jerome* uses the Word *Lactare*, instead of *Seducere, Fallere.* In the Song of Songs, iv. 11. *Mel & lac sub linguâ tuâ*, signifies, Your Words are softer or sweeter than Milk and Honey.

Prov. i. 10. יפתוך

MILL, *Mola, to grind.* Our Saviour in the Gospel says, that it would be better for a Man to be thrown into the Sea, with a Mill-stone about his Neck, than that he should be a Scandal to one of his little ones. *Expedit ei ut suspendatur mola asinaria in collo ejus*, &c. This Asses Mill-stone, according to some[o], was a large Stone turned round by an Ass, to distinguish it from the smaller Stones which were turned by the Arm. Others believe[p], that the *Mola asinaria* was the lower Mill-stone, which was sluggish and immovable.

Matth. xviii. 6.

To express the highest and meanest Conditions of Life, *Moses* says, *From the first-born of* Pharaoh, *that sitteth upon his Throne, even unto the first-born of the Maid-servant that is behind the Mill.* Because before the Invention of Wind-mills and Water-mills, they commonly made Use of Hand-mills to grind their Corn. *Samson* was condemned by the *Philistines* to this kind of Labour in his Prison; *But the Philistines took him, and put out his Eyes, and brought him down to Gaza, and bound him with Fetters of Brass, and he did grind in the Prison-house.* Allusion is often made to this Custom. See *Isai.* xlvii. 2. *Matth.* xxiv. 41. *Luke* xvii. 35.

Exod. xi. 5.

Judg. xvi. 21.

*Moses* forbids his People to take from a poor Man as a Pledge or Pawn, the upper or the nether Mill-stone. Or according to the *Hebrew*, Thou shalt not take the two Stones of a Mill, and the Carriage. Very probably he speaks of those Mills, which the *Hebrews* made Use of in the Wilderness, which were mounted upon Carriages, because of their frequent Decampments. The two *Chaldee* Paraphrasts explain this in a figurative Sense; *Thou shalt not use any Artifice to hinder the Consummation of Marriage.* Some *Rabbins* explain what is said of *Samson* in a Sense pretty near this; that he was made *to grind in his Prison*, say they, that they might have some of his Race. In profane Authors *Molere* is sometimes taken in an obscene Sense; and in *Job* xxxi. 10. *Scortum alterius sit uxor mea, & super illam incurventur alii.* The *Hebrew* says, *Molat alteri uxor mea*, &c.

Deut. xxiv. 6.

MILLET, a kind of Grain, called in *Latin Milium.* 'Tis mentioned in *Isaiah* and *Ezekiel.* *Isaiah*[q] says, that the Husbandman sows in his Land, Wheat, Barley, Millet, and Fitches, each in its Place. And *Ezekiel*[r] receives an Order from the Lord, to make himself Bread with a Mixture of

[n] Exod. iii. 8. xiii. 5. & alibi passim.
[p] Camer. in Matth. Flacc. Illyric. &c.
[r] Ezek. iv. 9. דחן Dochan. LXX Κέγχρος.
[o] Hilar. in Matth. Ambros. Maldonat. Grot. &c.
[q] Isai. xxviii. 25. Vulgat. דחן LXX Κέγχρος.

Wheat,

Wheat, Barley, Beans, Lentils, and Millet. The Word made Use of by *Isaiah*, is *Nisman*; and that used by *Ezekiel*, is *Dochan*. The Septuagint render both of 'em by *Kenchron*, which signifies *Millet*. But the Signification of *Nisman* is doubtful. Some render it by *Spelt*, or Fitches, [or Vetches.] Others join it to the Barley, so as to read *Hordeum signatum vel insigne*. The Word *Nisman* is found no where else but in this Place; nor is *Dochan* to be read any where else but in the Passage of *Ezekiel* above cited.

I. MILLO, or *Mello*; this *Hebrew* Word signifies *filled up*. Thus they called a very deep Valley, which was between the old City of *Jebus*, or *Jerusalem*, and the City of *David* built upon Mount *Sion*. *David* and *Solomon* caused this Valley to be filled up, and made there a Place for the People to assemble. *Solomon* also took a Part of it, to build a Palace for his Queen, the Daughter of *Pharaoh*. 'Twas upon the Account of these vast and chargeable Works that *Solomon* undertook, in Order to fill up *Millo*, that *Jeroboam* the Son of *Nebat* revolted, and infused the Spirit of Sedition into his Brethren of the Tribe of *Ephraim*, which broke out after the Death of *Solomon*.

1 Kings ix. 15. 2 Kings v. 9. 1 Chron. xi. 8.
1 Kings ix. 24.
1 Kings xi. 27, 28, *&c.*

II. MILLO, a City near to *Shechem*. 'Tis said in the Book of *Judges*, that the Inhabitants of *Shechem*, and those of the City of *Millo*, made *Abimelech* Son of *Gideon* King. The *Hebrew* Text reads, *The House of Millo*, instead of *the City of Millo*. Some believe that *Millo* was a Citizen of *Shechem*, or else some Part of this City; for in *Palestine* there is no City known by the Name of *Millo*.

Judg. ix. 6.

MINA, or *Mna*; a Species of Money, called in *Hebrew Min*, or *Mina*, or *Maneh*, which properly signifies *one Part* or *Ounce*. I observe this Word only in the Books of *Kings*, *Chronicles*, *Ezra* and *Ezekiel*. This Prophet tells us, that the *Mina* or *Maneh* was valued at sixty Shekels, which in Gold make of our *English* Money about 54¼ Pounds, and in Silver almost seven Pounds. Thus for the *Hebrew Maneh*. But the *Greek* or *Attick Mina*, which is probably that mentioned in the Books of the *Maccabees*, and in the New Testament, is valued at an hundred *Drachmæ*, or about two Pound seventeen Shillings Sterling. There was also a lesser *Mina*, which was valued at seventy five *Drachmæ*.

Ezek. xlv. 12.

MINCHA. This is a pure *Hebrew* Word, and signifies Offerings of Meal, Cakes, or Biscuits, that were offered in the Temple of the Lord[s]. The Seventy have sometimes preserved this *Hebrew* Word in their Translation[t]; but instead of *Mincha*, they read *Manaa*, which doubtless was the received Pronunciation in their Time. We find *Manna* in the same Sence in *Baruch* i. 10. *Prepare ye Manna, and offer upon the Altar of the Lord our God.* The Scripture makes Use of the Word *Mincha*, to express the Offerings that *Cain* and *Abel* made to the Lord, of their First-Fruits; and for the Presents that *Jacob* made to his Brother *Esau*, at his Return from *Mesopotamia*; and for those that the Children of *Jacob* carried to *Joseph* into *Egypt*, before he discovered himself to them; and for those that *Ehud* presented to *Eglon* King of the *Moabites*: *Malachi* speaking of the Sacrifice of the new Law, which in every Place was to be offered, makes Use of the Word *Mincha*. *From the rising of the Sun, even to the going down of the same, my Name shall be great among the Gentiles, and in every Place Incense shall be offered to my Name, and a pure Offering.*

Gen. iv. 3, 4.
Gen. xxxii. 13, 16, 18, 20, 21.
Gen. xliii. 10, 14, 24.
Judg. iii. 15, 17, 18.
Mal. i. 10, 11.

MINNI, or *Menni*; *Jeremiah* invites the Kings of *Minni*, *Ararat*, and *Ashchenaz*, to make War against *Babylon*. *Ararat* and *Ashchenaz* have been explained elsewhere. As to *Minni*, we think it to denote *Minias*, a Province of *Armenia*; and perhaps *Armenia* took its Name from *Aram* and *Minni*; the *Syrian*, of *Minni* or *Minias*, mentioned by *Nicolas* of *Damascus*, *l.* xcvi. as cited in *Josephus*, *Antiq. Lib.* i. *c.* 4. *p.* 10. *B.C.*

Jerem. li. 27.

MINNITH, or *Mennith*, a City beyond *Jordan*, situated four Miles from *Heshbon*, upon the Road to *Philadelphia*, as *Eusebius* relates[u]. It belong'd to the *Ammonites*, when *Jephthah* made War against them. *Ezekiel* says, that *Judah* carried Wheat of *Minnith* to the Fairs of *Tyr*. The Vulgate expresses it *Frumentum primum*, the finest Wheat.

Judg. xi. 33.
Ezek. xxvii. 17. Heb.

MINT, a Garden-Herb, or Pot-Herb, sufficiently known. The Law did not oblige the *Jews* to give the Tythe of these Sorts of Herbs; it only submitted to the Payment of Tythes what could be comprehended under the Name Income or Revenue, *proventus*; especially what was produced in the Countrey. But the *Pharisees* desiring to distinguish themselves, by a more scrupulous and literal Observation of the Law than others, gave the Tythes of Mint, Anise, and Cummin. Our Saviour does not discommend this Exactness, but he complains, that while they are so precise in these lesser Matters, they neglect the more essential Commandments of the Law.

Matth. xxiii. 23.

[s] Levit. ii. 1, 3, &c. passim. מנחה Mincha.
[t] See the Greek of *Jerem.* xvii. 26. Dan. ii. 46. 2 Kings viii. 8, 9. xvii. 7. xx. 12. 2 Chron. vii. 7. Nehem. xiii. 5, 9, &c.
[u] Euseb. Onamast. in Minnith.

MINUTUM, a *Mite*, a small Piece of Money, of the Value of a Quarter of a *Roman* Penny, which of our *English* Money comes to about seven Farthings, or according to others two Pence. *She threw in two Mites which make a Farthing.* See also *Luke* xii. 59. and xxi. 2.

MIRACLE, Sign, Wonder, Prodigy; these Terms are commonly used in Scripture, to denote some Action, Event, or Effect, which is superior to the general and known Laws of Nature. This Name is given, not only to the true Miracles wrought by Saints or Prophets sent from God, by good Angels, by the Finger of God, or by the Son of God; but also to the false Miracles of Impostors, and to Wonders wrought by the Wicked, by false Prophets, or Devils. *Moses*, for Example, speaks of the Miracles of *Pharaoh's* Magicians, in the Manner he speaks of those that he wrought himself, in the Name and by the Power of God. And our Saviour foretels in the Gospel, that false *Christs* and false Prophets should perform Wonders, capable of deceiving, if possible, the elect themselves. (Matth. xxiv. 24. Rev. xiii. 13, 14.) And St. *John* in the *Revelations* speaks of a Beast that came out of the Earth, which is understood of a Persecutor of the Church, which performed such Prodigies, as even to make Fire come down from Heaven upon the Earth, in the Presence of many Men, and which seduced a great Number of Persons, because of the Miracles that God permitted to be wrought in their Presence. And in the same Book (Rev. xvi. 14.) he speaks of Demons, which shew Wonders to prevail with the Kings of the Earth to make War with the Saints; and of a (Rev. xix. 20.) false Prophet, who works Miracles to seduce those who have received the Mark of the Beast.

Therefore Miracles and Prodigies are not always sure Signs, of the Sanctity of those that perform them; nor are they Proofs of the Truth of the Doctrine they deliver, nor certain Testimonies of their divine Mission. The Son of God not only allows us, but even commands us to examine Miracles, and those that perform them. *Then if any Man shall say unto you, Lo here is Christ, or there, believe it not. For there shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders, insomuch that (if it were possible) they shall deceive the very Elect.* (Matth. xxiv. 23, 24. Deut. xiii. 1.) And *Moses* says, *If there arise among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder, and the Sign or the Wonder cometh to Pass, whereof he speak unto thee saying, Let us go after other Gods, (which thou hast not known) and let us serve them; thou shalt not hearken unto the Words of that Prophet, or that Dreamer of Dreams; for the Lord your God proveth you, to know whether you love the Lord your God with all your Heart, and with all your Soul.* It may therefore be affirmed, that the Proof of Miracles is not always certain, but sometimes equivocal. To the Mission of him that works Miracles must be joined the Truth of the Doctrine he would advance, the Innocence of his Life, his Submission to the Heads of the Church, his good Understanding, and his Concurrence with the Saints, and with those whose Life, Mission, and Doctrine have been already acknowledged and approved. His Miracles must be strictly examined, to see if they are true ones, and not juggling Tricks, or magical Operations. Whether they lead us to God, to Peace, to Righteousness, and to Salvation. If all these Marks and Characters now mentioned are to be found in him that works Miracles, we may without Danger allow such an one to be a Messenger sent from God.

Our Saviour in the Gospel complains, that the *Jews* would not believe but by Dint of Miracles. *Except ye see Signs and Wonders, ye will not believe.* (John iv. 48.) The same *Jews* applying themselves to *Jesus Christ*, asked a Sign from him: *Master, we would see a Sign from thee.* (Matth. xii. 38.) To which he replied, that they should see no other Sign but that of the Prophet *Jonas*, and that as *Jonas* was three Days and three Nights in the Belly of the Whale, so the Son of Man should be three Days in the Bosom of the Earth. He says elsewhere, that if he had not performed among them such Miracles (John xv. 24.) as were never before performed by Man, they would have no Sin. But after what he had already done among them, and after the Doctrine that he had preached, they were without any Excuse. Also *Nicodemus* owns, *No Man can do these Miracles that thou doest, except God be with him.* (John iii. 2.) Such a Train of Miracles, accompanied with so much Innocence and Righteousness, together with a Doctrine so pure and divine, could not be the Work of Falsity and Delusion. The Finger of God manifestly appears therein. When *Jesus Christ* sent forth his Apostles to preach the Gospel among the *Jews*, and among infidel Nations, he gave them an ample Power of working all Sorts of Miracles in his Name. We may (Matth. xvi. 17.) be assured, that nothing so much contributed to the Propagation of the *Christian* Faith, as the Multitude of Miracles that were worked by the Apostles and their Disciples; to which was joined the sublimest Doctrine, and the purest Morality, together with a most righteous and disinterested Life and Conversation.

The Prejudices, Obstinacy, and Incredulity of the *Jews* must have been very extraordinary, not to surrender themselves to the Miracles of *Jesus Christ* and his Apostles.

St. *Paul* says, that the *Jews* must have Miracles to convince them. (1 Cor. i. 22.) *The Jews require a Sign, and the Greeks seek after Wisdom.* But who ever performed greater Signs, or worked more frequent and more incontestable Miracles than *Jesus Christ?* The common People did not labour under so great Prepossessions and Prejudices as the Doctors, the Priests, and the Pharisees; and were ready to allow, that the *Messiah* could not do a greater Number of Miracles. *When Christ cometh, will he do more Miracles than these which this Man hath done?* The Doctors themselves could not give the Lye to their own Eyes, or oppose themselves to what was publick and notorious; they could not directly deny the Miracles, but chose rather to ascribe them to *Beelzebub*. The modern *Jews* pretend, that *Jesus Christ* had stole the Name *Jehovah* out of the Temple, which he made Use of to perform his Miracles. If this were true, could it be conceived, that God would favour an Impostor with the Gift of working Miracles, and such a long Train of Miracles, and in so high a Degree, one who attempted the Subversion of the Law and the *Jewish* Religion? And would he permit him to transfer this Power to his Disciples and Apostles, to those that believed in him, and this for so long a Time together? What is it to be hardened in Error, if this may not be said to be such?

*Miraculum* in the *Latin* Text of the Vulgate does not always signifie a Miracle; for it often has the Signification of something that is singular and extraordinary, that surprizes and astonishes. For Example, in (Job. xxxiii. 7.) *Job, Miraculum meum non te terreat.* The *Hebrew* says literally, *My Terror shall not make thee afraid.* 'Tis *Elihu* that speaks, My Eloquence shall not impose upon you, my Authority shall not bear you down. And in the first Book of *Samuel*, (1 Sam. xiv. 15.) *Factum est miraculum in castris*; Fear spread in the Camp of the *Philistines*, and on a sudden an extraordinary Change was perceived therein. And in *Jeremiah*, (Jerem. xliv. 12.) *Erunt in jusjurandum & in miraculum.* The *Jews* who took Refuge in *Egypt* shall be an Occasion of Astonishment. And when any one would wish the greatest Misfortunes to another, he shall say to him, May you be as miserable as the *Jews! &c.*

MIRIAM, Sister of *Moses* and *Aaron*, and Daughter of *Amram* and *Jochebed*, was born about ten or twelve Years before her Brother *Moses*, about the Year of the World 2424, before *Christ* 1576, and before the Vulgar *Æra* 1580. She might be about ten or twelve Years old when her Brother *Moses* was exposed upon the Banks of the *Nile*, since *Miriam* was watching there, and offered her self to *Pharaoh's* Daughter, to fetch her a Nurse for the Child, who was indeed her own Brother. The Princess accepting of the Offer, *Miriam* went and fetched her own Mother, (Exod. ii. 4, 5, &c.) to whom the young *Moses* was given to nurse. 'Tis thought that *Miriam*[x] married *Hur*, of the Tribe of *Judah*; but it does not appear that she had any Children by him. This *Hur* is he that went up to the Mountain with *Moses* and *Aaron*, and who supported *Moses*'s Hands, while *Joshua* fought with the *Amalekites*[y].

*Miriam* was enlightened with the supernatural Gift of Prophecy, as she her self insinuates when she says, (Exod. xvii. 10, 11. Numb. xii. 2.) *Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us?* After the Passage of the *Red-Sea*, *Miriam* put her self at the Head of the Choirs and Dances of the Women, and sung with them the Canticle, (Exod. xv. 21.) *Sing ye to the Lord*, &c. while *Moses* sung it in another Choir of Men. When *Zipporah* the Wife of *Moses* arrived in the Camp of *Israel*, *Miriam* and *Aaron* had a Dispute with her, speaking against *Moses* on this (Numb. xii. 1, 2, 3, &c.) Account. Which the Lord hearing, he said to *Moses*, *Aaron*, and to *Miriam*, Come out you three to the Tabernacle of the Congregation. When they were there, the Lord came down in a Pillar of Cloud, and standing at the Door of the Tabernacle, he spoke to *Aaron* and *Miriam*, If there be a Prophet among you, I the Lord will make my self known to him in a Vision, and will speak to him in a Dream. But it shall not be so with *Moses* my Servant, for I have spoke to him Face to Face, and he sees the Lord manifestly, and not under Shadows and Figures. Wherefore then have ye not been afraid to speak against him? Then the Lord withdrew, and *Miriam* all of a sudden was covered with a Leprosy as white at Snow. *Aaron* seeing her in this Condition, says to *Moses*, My Lord, I beseech you, let not this Punishment fall upon us, and let her not be as a Carcass, or as an Abortion, the half of whose Flesh is consumed before it comes out of its Mother's Womb. You see that the Leprosie has already devoured one half of her Body.

Then *Moses* cried to the Lord, and the Lord answered him; If her Father had spit in her Face, ought she not to have continued at least seven Days covered with Confusion? Let her remain then seven Days out of the Camp, and after that she may return. Thus was *Miriam* obliged to continue seven Days out of the Camp, and the People remained in the same Place till

[x] Joseph. Antiq. l. iii. c. 2. p. 75. c. d. & alii. 1487 Years, before the Vulgar *Æra* 1481,

[y] Year of the World 2513, before *Christ*

she

ſhe was admitted again. We are made acquainted with no Particulars of the Life of *Miriam*, till her Death, which happened in the firſt Month of the fortieth Year after the coming out of *Egypt* [a]. She died at the Encampment of *Cades* in the
Numb. xx. 1. Wilderneſs of *Sin*. The People mourned for her, and ſhe was buried in the ſame Place. *Joſephus* [a] ſays, that ſhe was buried with great Solemnity at the Charge of the Publick, and that they mourned for her a whole Month. St. *Gregory* of *Nyſſa* [b], and [c] St. *Ambroſe* were of Opinion, that ſhe obſerved a perpetual Virginity, but we have obſerved before, that *Joſephus* has given her *Hur* for a Huſband. Several ancient, and many modern Commentators, explain that of *Miriam*, *Moſes* and *Aaron*, which is ſaid in *Zechary*, c. xi. ℣ 8. *Three Shepherds alſo I cut off in one Month, and my Soul loathed them, and their Soul alſo abhorred me.* *Euſebius* aſſures us, that even in his Time the Sepulchre of *Miriam* was to be ſeen at *Cades*.

MISHAEL, or *Miſael*, one of the three Companions of *Daniel*, to whom at the Court of *Nebuchadnezzar* they gave the
Dan. i. 7. *Chaldæan* Name of *Meſhach*. He was one of thoſe who were caſt into the burning Furnace, from which he was miraculouſly delivered [d]. They had been preferred by King *Nebuchadnezzar* to the Office of inſpecting the Affairs of the Countrey in the Province of *Babylon*; but when the Fidelity that they owed to God was concerned, they choſe rather to diſobey the King, than to diſpleaſe God by worſhipping Idols. The Article of DANIEL may be conſulted.

MISHAIM, or *Miſaum*, Son of *Elpaal*, of the Tribe of *Benjamin*, 1 *Chron.* viii. 12.

MISHEAL, or *Meſſal*, a City of the Tribe of *Aſher*, *Joſh.* xix. 26. *Euſebius* [e] ſays it is near Mount *Carmel*, upon the Sea-Coaſt.

MISHMA, or *Maſma*, the fifth Son of *Iſhmael*, *Gen.* xxv. 14.

MISNA; this is properly the Code of the *Jewiſh* Civil Law. The Word *Miſna* in *Hebrew* ſignifies *Repetition*, as if it were a ſecond Law [f]. The *Greeks* call it *Deuteroſis*, which has the ſame Signification; as much as to ſay, a ſecond Explication of the Law of *Moſes*, or a ſecond Law. For the *Jews* believe, that when God gave the written Law to *Moſes*, he gave him alſo another not written, which was preſerved by Tradition among the Doctors of the Synagogue, to the Time of the famous Rabbi, *Judas the Holy*, who wrote the *Miſna* about the Year of *Chriſt* 180, being then about forty Years old, and born in the Year of our Lord 136. This Doctor was the Prince or Head of the Captivity, that is, the Chief of the *Jews* after their Diſgrace, and after the Deſtruction of *Jeruſalem* and the Temple. He was born at *Sephoris* a City of *Galilee*, and having acquired a great Reputation, and being long employed in compoſing of Differences and deciding Diſputes, that happened among thoſe of his Nation concerning the Senſe of the Law; and likewiſe ſeeing the Danger they were in, leſt the *Jews* diſperſed through ſo many Provinces, might at laſt recede from the Traditions of their Fathers, or forget ſome Part of the Rites of their Nation; he judged it better to reduce them to Writing, than to truſt to their Memories. This produced the *Miſna*, which is the Codex of the Civil and Canon Law of the *Jews*, and which contains a Collection of their Ceremonies and Oral Laws.

This Work is divided into ſix Parts. The firſt is converſant about the Diſtinction of Seeds in a Field [g], the Trees, Fruits, Tythes, *&c.* The ſecond regulates the Manner of obſerving the Feſtivals [h]. The third treats of Women, and matrimonial Caſes [i]. The fourth, whoſe Title is *Loſſes* [k], takes Cognizance of ſuch Suits which ariſe from Trade, and ſhews the Way of proceeding therein. Mention is alſo made of *ſtrange Worſhip* [l], or Idolatry, becauſe it afforded much Matter for judicial Proceedings. The fifth was concerning Obligations [m], Sacrifices, and every Thing that had any Relation thereto. The ſixth had for its Subject the ſeveral Sorts of Purifications [n]. Thoſe that deſire a more exact Knowledge of the *Miſna*, may conſult the new Edition that has lately been made of it, by G. *Surenhuſius* at *Amſterdam* in 1703, in ſix Tomes in *Folio*, with the Notes of *Maimonides*, *Bartenora*, and *Guiſius*. See alſo the third Tome of the *Bibliotheca Rabbinica* of *Bartolucci*, and the Continuation of the Hiſtory of the *Jews* by M. *Baſnage*.

Every one knows that *Judah* the Holy is acknowledged as the Author or Compiler of the *Miſna*. He is the chief and principal of thoſe Doctors, whom the *Jews* call *Tanaites*, or Preſervers of the Tradition. They ſucceeded the Heads of the great

[a] Year of the World 2552, before *Chriſt* 1448, before the Vulgar *Æra* 1452. [a] Joſeph. Antiq. l. iv. c. 4. p. 109. [b] Nyſſen. l. de Virgin. c. 19. [c] Ambroſ. Epiſt. i. Claſs. Ep. lxiii. [d] Dan. iii. 12. In the Year of the World 3443, before *Chriſt* 557, before the Vulgar *Æra* 561. [e] Euſeb. Onom. ad *Maſal.* [f] משנה Miſhna. Δευτέρωσις. [g] סדר זרעים Ordo Seminum. [h] סדר מועדים Ordo Feſtorum. [i] סדר נשים Ordo Mulierum. [k] סדר נזיקים Ordo Damnorum. [l] עבודה זרה Cultus extraneus. [m] סדר קדשים Ordo ſanctorum, ſeu rerum ſacrarum. [n] סדר טהרות Ordo Purificationum.

Syna-

Synagogue, the chief of which were *Zerubbabel*, or *Malachi*. The famous *Ezra* or *Esdras*, who returned from the Captivity of *Babylon*, is esteemed to be the Head of the *Tanaites*. It is maintained that they had the peculiar Favour of God, and have often heard what was called *Bath-col*, or the Daughter of the Voice. This is a Voice that came from Heaven, and was as it were the Echo of that Voice that was heard by *Moses* on Mount *Sinai*. This Daughter of the Voice came in the Place of Prophecy, and procured great Authority and Respect to these Doctors. On their Account the *Jews* are very lavish of their Encomiums, and impute to 'em the most pompous Titles. 'Twas therefore from these *Tanaites*, who were the Depositaries of the Traditions, that *Judah* the Holy learned what he has given us in the *Misna*.

The *Tanaites* were succeeded by the *Gemarists*, or Commentators; for no sooner did the *Misna* appear, but it was received with profound Veneration by all the *Jews*, in whatever Place they were dispersed. For they thought it to contain nothing, but what had been dictated by God himself from Mount *Sinai*, as well as the written Law. So that all their learned Men made it their chief Study, and the Principal among them both in *Judæa* and *Babylon*, applied themselves to the making of Comments upon it. 'Tis these Commentaries, together with the Text of the *Misna* it self, that make up the two *Talmuds*, that of *Jerusalem*, and that of *Babylon*. These Comments they call the *Gemara*, or Supplement, because with these the *Misna* makes a compleat Work, and has no need of any farther Improvement.

The Reader may farther consult what we have said before, under the Title DEUTEROSIS.

MITHCAH, or *Methca*, an Encampment of the *Israelites* in the Wilderness, between *Tarah* and *Hashmonah*, *Numb.* xxxiii. 28, 29. *Mithcah* is probably the same as *Metheg-ammah*, mentioned 2 *Sam.* viii. 1. Compare 1 *Chron.* xviii. 1. where it is said that *David took Gath and her Daughters.* [So *Hebr. Vulgat.* The *English* Translation has, *Gath and her Towns.*] And in *Samuel*, that he took *Metheg the Mother*, or *Metheg and its Mother*; that is, *Metheg and Gath*. *Gath* and *Metheg* were in the Neighbourhood of *Hashmonah*, pretty far to the South of the Land of Promise. Instead of *Metheg the Mother*, the *Hebrew* reads *Metheg-ammah*, which St. *Jerome* has translated by *Frænum tributi*. But I rather think he wrote *Frænum cubiti*, and that the Transcribers have substituted *Frænum tributi* in its Room. But it is better to take *Metheg* for the Name of a Place, which is probably the same as *Mithcah*.

MITHREDATH, or *Mitridates*, Son of *Gazabar* [o], or rather *Mithredath the Treasurer*, (for this is the literal Signification of *Gazabar*) by the Order of *Cyrus*, returned to *Sheshbazzar* the Prince of *Judah*, the Vessels of the Temple, which *Cyrus* restored to the *Jews* at their Return to *Jerusalem*.

MITHRIDATH, or *Mithridates*, was one of those that signed the Letter written to *Artaxerxes* King of *Persia* against the *Jews*, to hinder them from building the Walls of *Jerusalem*. Ezr. iv. 7.

MITRE, *Mitra*; Mention is made in Scripture of the Mitres of the Priests and of those of Women. We have already described those of the Priests, under the Article CIDARIS. *Isaiah* speaks of those of Women [p], *Auferet Dominus*, ——*armillas & mitras.* The *Hebrew* Word *Haraloth*, here translated *Mitras*, signifies to tremble, to waver. The *Syrian* and *Arabian* Women at this Day have commonly upon their Heads a silver Mitre called *Arkie*, made in Form of a Sugar-loaf, and encompassed with a Veil of black Silk, edged with Pearls and precious Stones.

MITYLENE, the Capital of the Isle of *Lesbos*, through which St. *Paul* passed as he went from *Corinth* to *Jerusalem*, in that Acts xx. 14.
Voyage wherein he was apprehended in this last City, in the Year 58 of the Vulgar *Æra*.

MIZNEPHETH, or *Masnepheth*. This is the *Hebrew* Name of the High-priests Cap or Mitre [q]. *Moses* gives us no particular Description of it. We have already spoken of the Mitres of the High-priest, and of the Priests, under the Article CIDARIS.

MIZOR, or *Misor*, a City of the Tribe of *Reuben*, which was surrendered to the Josh. xxi. 36.
*Levites* of the Family of *Merari*, 1 *Chron.* vi. 78, 79. *Mizor* is not read in the *Hebrew* of *Joshua*, nor in the *Chronicles*. There is some Probability that *Mizor* is put for *Jaza*. *Aquila* and *Symmachus* have taken *Mizor* for a Plain; and indeed this Word is sometimes put for a champain Countrey [r]. See the Commentary upon *Joshua* xxi. 36.

I. MIZPAH, *Mizpeh*, *Maspha*, or *Mesphe*, a City of the Tribe of *Judah*, to the Josh. xv. 38.
South of *Jerusalem*, and to the North of *Hebron* or *Eleutheropolis*, about six Leagues from *Jerusalem*. I think it to be the same as *Mizpah* of *Benjamin*, which was a Place 1 Sam. vii. 5, 6, 7. Josh. xviii. 26.

[o] Ezra i. 8. מתרדת הגזבר Γαζοφύλαξ. Ita Joseph. Antiq. l. xi. [illegible] Esdr. [p] Isai. iii. 19. הרעלות Heraloth. Chald. [illegible] [q] Exod. xxxi[illegible] מצנפת Miznephet. [r] מישור Deut. iv. 43. Josh. xx. 8. Terra Campestris.

of Prayer and Devotion, where the *Hebrews* often assembled. See 1 *Kings* xv. 22. 2 *Chron.* xvi. 6. *Nehem.* iii. 7. 1 *Sam.* x. 17. 1 *Mac.* iii. 46.

II. MIZPAH, or *Masphath*, in the Tribe of *Gad*, and in the Mountains of *Galeed*. 'Twas in this Place that *Laban* and *Jacob*
Gen. xxxi. 49. made a Covenant together. *Jephthah* dwelt at *Mizpah*, and there made a Covenant with the *Israelites* on the other Side of *Jordan*, who chose him for their Captain; and there he assembled the Troops with
Judg. xi. 11, 29, 34 which he fought the *Ammonites*. This City is sometimes ascribed to the Countrey of *Moab* [a], because the *Moabites* conquered it, and kept Possession of it.

Josh. xi. 3, 8. III. MIZPAH. *Joshua* speaks of the *Hivites*, who inhabited the Countrey of *Mizpeh* or *Mizpah*, at the Foot of Mount *Hermon*, and consequently towards the Head of the River *Jordan*. He adds, that the Army of *Jabin* and his Allies being put to Flight, took Refuge at *Mizpah*, to the East of the City of *Sidon* which comes to the same Position.

IV. MIZPAH in general signifies some elevated Place, where there was a Prospect to a good Distance; an Eminence where a Watch was kept.

Gen. x. 6. MIZRAIM, or *Mesraim*, Son of *Ham*, and Father of *Ludim*, *Anamim*, *Lehabim*, *Naphtuhim*, *Pathrusim*, and *Casluhim*. *Meser* or *Misor* was the Father of the *Mizraim*, or the *Egyptians*, and he himself is commonly called *Mizraim*, although there is a very strong Probability that *Mizraim* being of the Plural Number, signifies rather the *Egyptians* themselves, than the Father of this People. The Name *Mizraim* is also put for the Countrey: Thus it has three Significations, which are perpetually confounded and used promiscuously, being sometimes put for the Land of *Egypt*, sometimes for him that first peopled *Egypt*, and sometimes for the Inhabitants themselves. The Word *Mizraim* is of the Dual Number, and may express both *Egypts*, the superior and inferior, or the two Parts of this Countrey, as it is divided by the *Nile*. The City of *Cairo* the Capital of *Egypt*, and even *Egypt* it self, is still to this Day called *Mezer* by the *Arabians*. But the Natives call it *Chemi*, which is as much as to say, *the Land of Cham*, or *Ham*, as it is
Ps. lxxviii. 12. cv. 23. cvi. 22. Mic. vii. 12. Heb. also sometimes called by the *Hebrews*. The Prophet *Micah* gives to *Egypt* the Name of *Mezor*; [or *Matzor*] and the *Rabbi Kimchi*, followed herein by several learned Commentators, explains by *Egypt* what is said of the Rivers of *Mezor*, in the second Book of Kings xix. 24. *Isai.* xix. 6. *Heb.*

The City of *Memphis*, called in *Hebrew* *Moph* or *Noph*, and which for a long Time was the capital City of *Egypt*, had also the Name of *Meser*. The Oriental Geographers say, that from the Time of the Conquests of *Alexander*, it had the Name of *Bablion* or *Babylon*, in Memory of the ancient *Babylon* of *Chaldæa*; and that at last it had the Name of *Cairo*. But the Cities of *Memphis*, *Babylon*, and *Cairo*, tho' not far from one another, and built from the Ruines of each other, are not situate in the same Place. *Cairo* is to the East of the *Nile*, and old *Memphis* to the West. But the *Arabians* however do not decline to give the Name of *Mezer* to *Cairo*.

*Egypt*, according to the Oriental Geographers [b], is divided into three Parts; *South-Egypt*, or *Said*, which is the *Thebais*, whose Capital was formerly the City of *Thebes*, now uninhabited. At present it is *Asouan*, which is the *Syene* of the Ancients.

The second Part begins at *Cairo*, and extends towards the North. The *Arabians* call it *Ref*, and the ancient *Hebrews Rahab*. *Memor ero Rahab & Babylonis scientium me*, *Psal.* lxxxvi.

The third Part, which the *Arabians* call *Giouf*, is properly that which the Ancients call the *Delta*, which contains all the Countrey inclosed by the *Nile*, till it empties it self into the *Mediterranean* Sea.

Some have comprehended under the Name of *Egypt*, all the Countrey which the *Arabians* call *Belad-al-Tor*, the Countrey of *Tor*, or from the Mountain of *Sinai*. And it is from thence that in some Oriental Geographers, we find that the Wilderness of the Children of *Israel* is comprehended within *Egypt*, though in Strictness it is inclosed within *Arabia Petræa*.

The ancient *Greek* Geographers have comprised the Eastern Part of *Egypt* under the Name of *Arabia*, which they extend on this Side as far as the Banks of the *Nile*. It is also manifest, that the *Arabians* even to this Day make Inroads into, and take Possession of, that whole Part of *Egypt* which is almost deserted and uncultivated. But this should not hinder us from fixing the Eastern Limits of *Egypt* at the *Red-Sea*. See what we have said under the Article EGYPT.

MIZREHOTH-MAIM, *Josh.* xi. 8. xiii. 6. We think this may be the City of *Sarepta*. The Root of this Name is the same as of *Mizrephoth*. Others think the Waters of *Mizrephoth* were Hot-Waters; others that they were the Salt Waters of the Sea, received into Canals, and being exhaled by the Heat of the Sun, produced

[a] 1 Sam. xxii. 3. Profectus est David in Maspha, quæ est Moab.

[b] D. Herbelot. Bibl. Orient. p. 561.

Salt, as is still the Method in some Places near the Sea-Shore.

MIZZAH, or *Meza*, the fourth Son of *Reuel* Son of *Esau*, *Gen.* xxxvi. 13.

MNASON, of whom Mention is made *Acts* xxi. 16. He was an ancient Disciple, a *Jew* by Birth, and converted by *Jesus Christ* himself, and put into the Rank of the Seventy Disciples. St. *Paul* lodged at his House at *Jerusalem*, in the Year of our Lord 58. Several *Latin* Copies call him *Jason*, others *Nason*, but his true Name was *Mnason*. He was a different Person from *Jason* the Host of St. *Paul* at *Thessalonica*, *Acts* xvii. 5.

MOAB, Son of *Lot*, and of his eldest Daughter. The Circumstances of his Conception and Birth may be seen, *Gen.* xix. 31, *&c.* This happened about the same Time as the Birth of *Isaac*, Son of *Abraham* and *Sarah*, that is, in the Year of the World 2108, before *Christ* 1892, before the common *Æra* 1896. *Moab* was Father of the *Moabites*, who dwelt to the East of *Jordan* and of the *Dead-Sea*, upon the River *Arnon*.

MOABITES, a People descended from *Moab*, Son of *Lot*. Their Habitation was beyond *Jordan*, and the *Dead-Sea*, on each Side the River *Arnon*. Their Capital City was situated upon this River, and was called *Ar*, or *Areopolis*, or *Ariel* of *Moab*, or *Rabbah-Moab*, that is the Capital of *Moab*, or *Kir-haresh*, that is, a City with Brick-Walls. This Countrey was at first possessed
Deut. ii. 11, 12. by a Race of Giants called *Emims*. The *Moabites* made a Conquest of them, and afterwards the *Amorites* took it in Part from
Judg. xi. 13. the *Moabites*. *Moses* conquered that Part that belonged to the *Amorites*, and gave it to the Tribe of *Reuben*. The *Moabites* were spared by *Moses*, for God had forbid-
Deut. ii. 9. den him to molest them. But there always was a great Antipathy between the *Moabites* and *Israelites*, which gave Occasion to great Wars between them. *Balaam* the Wizard seduced the *Hebrews* to Idolatry and Uncleanness, by Means of the
Numb. xxv. 1, 2. Daughters of *Moab*; and *Balak* King of this People did what he could to prevail with
Numb. xxii. 2, &c. *Balaam* to curse the People of the Lord. God ordained, that the *Moabites* should not enter into the Congregation of his People, even to the tenth Generation [u], because they had the Inhumanity to refuse the *Israelites* a Passage through their Countrey, nor would supply them with Bread and Water in their extreme Necessity.

*Eglon* King of the *Moabites*, was one of the first that oppressed *Israel* after the Death of *Joshua*. *Ehud* killed *Eglon*, and the *Israelites* drove the *Moabites* out of their Countrey [x]. *Hanun* King of the *Ammonites* having insulted the Persons of *David*'s Ambassadors, this Prince made War against him, and subdued *Moab* and *Ammon* to his Obedience [y], under which they continued till the Separation of the ten Tribes. Then the *Ammonites* and *Moabites* submitted themselves to the Kings of *Israel*, and continued in Subjection to them to the Death of *Ahab* [z].

Presently after the Death of *Ahab*, the *Moabites*, who till then had been subject to the Kings of *Israel*, began to revolt, and to shake off their Yoke. *Mesha* King of 2 Kings iii. 4, 5.
*Moab*, would no longer pay the Tribute of an hundred Thousand Lambs, and as many Rams, which till then he had been accustomed to pay, either yearly, or at the Beginning of every Reign, which of these two is not clearly expressed in Scripture. The Reign of *Ahaziah* afterwards was so short, that he had not Time enough to make War with them; but *Jehoram*, Son of *Ahab*, and Brother to *Ahaziah*, having ascended the Throne, began to think of reducing them to Obedience. He made a Review of the Army of *Israel* in the Plain near to *Samaria*, and then sent to *Jehoshaphat* King of *Judah*, informing him that the King of *Moab* had revolted against him, and desired him to come to his Assistance in Order to reduce them. *Jehoshaphat* returned for Answer, that he would join him, and that himself and all his Forces should be at his Devotion. They joined their Armies thereupon, and agreed to march against the *Moabites*, by the Way of the Desart of *Idumæa* or *Edom*. The King of this Countrey joined them also, as being a Vassal of *Jehoshaphat's*, and their Army marched for seven Days together, through Desarts, where they were without Water, and in great Danger of seeing both Man and Beast perish with Thirst. Then the King of *Israel* cried out to the Lord, Hast thou brought hither three Kings, to deliver them into the Hands of *Moab*? *Jehoshaphat* asked if there were no Prophet of the Lord there? One of the Servants of the King of *Israel* acquainted him, that *Elisha* the Son of *Shaphat* was there, who had served the Prophet *Elijah*. The three Kings presently ordered him to be inquired for. The Prophet made some Difficulty to appear before *Jehoram*, but in Consideration of King *Jehoshaphat* he returned this
Answer. Thus saith the Lord, dig in the 2 Kings iii. 16, &c.
Vale, and make many Ditches therein;

[u] Deut. xxiii. 3. In the Year of the World 2553, before *Christ* 1447, before the Vulgar *Æra* 1451.
[x] Judg. iii. 12, &c. In the Year of the World 2679, before *Christ* 1321, before the Vulgar *Æra* 1325.
[y] 2 Sam. x. 1, 2, &c. In the Year of the World 2969, before *Christ* 1031, before the Vulgar *Æra* 1035.
[z] 2 Sam. viii. 1, 2, &c. In the Year of the World 3030, to 3107, before *Christ* 893, before the Vulgar *Æra* 897.

there

there shall be neither Rain, nor Wind, and yet you shall see the Vale filled with Water, and you shall drink, and your Servants, and your Cattle. But this is nothing in Comparison of what the Lord will do for you; for he will deliver the *Moabites* into your Hands, you shall destroy all their strong Cities, and shall ravage all their Countries. The Event was answerable to the Prediction of the Prophet, for on the Morrow the Vale was full of Water; and the *Moabites* having Intelligence that the Kings of *Israel*, of *Judah*, and of *Edom*, were come out to fight against them, they took the Field, and gave them the Meeting upon their Frontiers. And when they arose next Morning at Break of Day, the Sun beginning to shine upon the Waters, they appeared to them as tinged with Blood; which made them conclude among themselves, that it was Blood shed by the Sword, and that the Kings had quarrelled with one another, and were there slain. They therefore marched on boldly, expecting to plunder, and in Hopes of finding a good Booty; but they were received by the *Israelites* with great Vigour, were defeated, and put to Flight, and their Countrey was at the Mercy of the Enemy. *Jehoram* besieged their Capital; but when he saw that the King of *Moab*, in a Fit of Despair, was going to sacrifice his own Son upon the Walls; the three Kings presently raised the Siege and withdrew.

*Observations on the Victory obtained by the Israelites over the revolted Moabites, 2 Kings iii.*

☞ We see every where in Scripture, that the Lord, the God of Armies, has always been favourable to Men of Virtue and Resolution. He holds Victory in his own Hands, which he always gives to that Side that is most faithful and most agreeable to him. *Elisha* declares himself very expresly on this Matter, in the Presence of the three Kings who went to him, in Order to consult him in their Extremity. He says to
2 Kings iii. 14. *Jehoram, Were it not that I regard the Presence of Jehoshaphat the King of Judah, I would not look toward thee, nor see thee.* But in Consideration of this Prince, *who did*
1 Kings xxii. 43. *that which was right in the Eyes of the Lord,* he promises them the Victory, and confirms it to them by a Miracle. He tells
Ibid. 17. them, *Ye shall not see Wind, neither shall ye see Rain; yet that Valley shall be filled with Water, that ye may drink, both ye and your Cattle and your Beasts.* The Effects of this Prophecy they saw the next Morning. The Prophet, not to keep them in Uncertainty, proceeds to speak yet more clearly to them, and assures them; *This is but a light Thing in the Sight of the Lord, he will deliver the Moabites also into your Hand.*

Although *Elisha* had thus plainly declared to these three Kings, that they should triumph over their Enemies, yet they did not omit taking all the Precautions necessary, that they might succeed in their Enterprize; and they remained quietly in their Camp upon their Guard. The Stratagem they made Use of against their Enemy was common among the *Greeks* and *Romans*, and there are more than an hundred Examples of it in their History; but what is very surprising is, that their Enemies would suffer themselves to be so often caught by it. Such Pieces of Policy were put in Practice by small Armies, against those that overpowered them in Number. They have almost always succeeded, as also general Sallies made by Places besieged, so common in ancient History, and so rarely practised by the Moderns, who are not aware of the End it answers, and its Advantages in Cases of great Extremity.

*When the Moabites*, as the sacred Author tells us, *heard that the Kings were come up to fight against them, they gathered all that were able to put on Armour, and upwards, and stood in the Border.* 2 Kings iii. 21. They gathered together not only all their able Soldiers, but also their old Men and Veterans, and such as might expect to be excused by the Privilege of their Offices. These all came to guard their Frontiers.

*And they rose up early in the Morning and the Sun shone upon the Water, and the Moabites saw the Water on each Side as red as Blood.* The Scripture does not tell us this Circumstance as a Prodigy, nor have we any Need to take it in this Sense; this kind of Things may be put in the Number of those that happen naturally every Day. The Waters did not appear red, as the learned Commentator observes, because of the Soil over which they had passed, or because of the Sand, and the Bottom of the Valley, which possibly might be reddish; for the *Moabites* would have been accustomed to this, and consequently not surprized at it: But, as he says very well afterwards, because the Sun, which at its rising or setting often appears red, communicates this Colour to the Clouds, and by Reflexion to the Waters as in a Looking-glass. Thus it is that the Sea appears sometimes as it were all on Fire, or of the Colour of Blood, when this happens. Besides, the Valley being dry the Evening before, and no Rain having fallen that Night, they easily fell into this Mistake. *This is Blood*, say they, *the Kings are surely slain, and they have smitten one another; now therefore,* Moab, *to the Spoil.* They marched on therefore towards the *Israelites*, as to a sure Victory, without any Distrust of the Event, and were so much the less upon their Guard, as they saw no Body to appear. For it is very likely that the *Jews* concealed themselves in their Camp, or else lay down upon their Bellies that they might not be perceived, and thereby make the *Moabites* less

less circumspect, who had no Thoughts but of a sure Booty. Then they might attack them at unawares, at a Time that they would least expect it. For thus it always happens to an Army that is too confident of its own Strength; and which is under the Command of imprudent Generals, who march on with a Presumption that no Body dares oppose them. So *when they came to the Camp of Israel*, says the Scripture, *the Israelites rose up and smote the Moabites, so that they fled before them.* Ibid. 24.

The Custom of the *Jews* was, to retrench themselves in their Camp; but it does not appear they did so on this Occasion. I am apt to think they went out to Battle at the Head of their Camp, stooping upon their Bellies, as I said before, that they might not be perceived by their Enemies. This was not difficult for them to do, since there was no Cavalry in either Army. As these two Nations practised the same Sort of Tacticks, I range the *Jews* in several large Bodies, and consequently the *Moabites* in the same Manner. As to the Slingers, tho' there is no Mention of them here, and though they are only taken Notice of at the Siege of the capital City of the *Moabites*, (Ibid. 25.) it is plain there were some in the Army; they were often placed behind the Lines, where I suppose them ranged. Some Interpreters will have it, that in the Siege that followed this Victory, the Slingers were those that played the *Catapultæ*; but they were mistaken, as D. *Calmet* has well observed. But what is remarkable is, that the *Israelites* battered down a Part of the Walls of the City, by Stones that were cast at them by the Help of Machines. A Thousand Examples of this may be seen in profane Historians, especially in *Cæsar*, and in the Commentary upon *Polybius* by the Chevalier *de Follard*, Tom. II. where he treats of the Machines of War of the Ancients.

It is not easy to perceive what were the Circumstances of the *Moabites* from that Time; but *Isaiah*, at the Beginning of the Reign of King *Hezekiah*, threatens them with a Calamity, which was to happen three Years after his Prediction [a], and which probably has a Relation to the War that *Shalmaneser* King of *Assyria* made with the ten Tribes, and the other People beyond *Jordan*.

Am. i. 13, &c. *Amos* also foretold great Miseries that were to come upon them, which probably are those that they suffered under *Uzziah* and *Jotham*, Kings of *Judah*, (2 Chron. xxvi. 7, 8. xxvii. 5.) or those that *Shalmaneser* brought upon them; or lastly the War of *Nebuchadnezzar*, five Years after the Destruction of *Jerusalem* [b]: We believe this Prince carried them away Captive beyond the *Euphrates*, as the Prophets had threatened them; and that *Cyrus* sent them home again, as he did the rest of the Captives. After their Return from Captivity, we see that they multiplied, and fortified themselves, as the *Jews* did, and other neighbouring People; still in Subjection to the Kings of *Persia*, afterwards conquered by *Alexander* the Great, and in Obedience to the Kings of *Syria* and *Egypt* successively, and finally to the *Romans*. There is a Probability also, that in the latter Times of the *Jewish* Republick, they obeyed the *Asmonean* Kings, and afterwards *Herod* the Great. (Jerem. ix. 26. xii. 14, 15. xxv. 11, 12. xlviii. 1, &c. xlviii. 47. xlix 3, 6, 39. l. 10.)

The principal Deities of the *Moabites* were *Chemosh* and *Baal-peor*. These we have already spoken of under their respective Titles, and have endeavoured to shew, that *Chemosh* was the Sun, and that *Baal-peor* was the God *Adonis*. Also the Scripture speaks in some Places of *Nebo*, of *Baal-meon*, and of *Baal-dibon*, as of Gods of the *Moabites*. But it is very likely that these are rather Names of Places where *Chemosh* and *Peor* were worshipped, and that *Baal-dibon*, *Baal-meon*, and *Nebo*, are no other than *Chemosh* adored at *Dibon*, *Meon*, and upon Mount *Nebo*.

MOCKING, *Mocker*, *Illusor*. This Word answers to the *Hebrew* Word *Lez*, which signifies a Railer, a Mocker, a Man that makes Sport with Religion, and turns holy Things into Ridicule [c]. The Author of the Vulgate often translates the *Hebrew* Word *Lez* by *Pestilent* [d], a pestilent and dangerous Fellow, whose Manners and Conversation are only fit to infuse a Spirit of Licentiousness. With us such Persons are generally called Libertines or Free-thinkers.

It is said in some Places of Scripture, that God will mock at such wicked People as despise his Mercy. *He that sitteth in the Heavens shall laugh, the Lord shall have them in Derision.* (Psal. ii. 4.) And elsewhere, *The Lord shall laugh at him*, [the Wicked] *for he seeth that his Day is coming.* (Psal. xxxvi. 13.) And in the Book of Wisdom, *God shall laugh them to scorn.* (Wisd. iv. 18.) These are figurative and humane Ways of speaking. God treats them as a provoked Father would do, who insults the Folly of a wicked and insolent Son.

MODIN, a celebrated City or Town in the Tribe of *Dan*, from whence arose *Mattathias* and his Sons, so well known by the Name of *Maccabees*. This Place could (1 Macc. ii. 1, 15. ix. 19.)

[a] Isai. xv. 1, 2, &c. In the Year of the World 3277, before *Christ* 723, before the Vulgar *Æra* 727. [b] Joseph. Antiq. l. x. c. 11. In the Year of the World 3419, before *Christ* 591, before the Vulgar *Æra* 595. See Jerem. xxv. xxvii. [c] Prov. iii. 34. ללצים הואילץ [d] Psal. i. 1. משב לצים Prov. xv. 12. xix. 25, &c.



not

not be far from the Sea, since the Mariners from their Ships might see the *Mausolæum*, that was there erected in Honour of *Mattathias*. *Eusebius* says, that *Modin* was not far from *Diospolis*, and that in his Time was still to be seen the Tomb of the *Maccabees*. St. *Jerome* upon *Isai.* xxx, insinuates that it was but a small Place, since he calls it *viculus*, or a little Village. See the Article of MATTATHIAS. But *Modin* is not only famous for the Tomb of the *Maccabees*, but also for that Battle that was there successfully fought by an handful of Men, under the Conduct of *Judas Maccabæus*, against *Antiochus Eupator*. Thus was this Matter performed.

1 Macc. xiii. 29, 30.

*Judas Maccabæus* being informed, that *Antiochus Eupator* was coming into *Judæa* [c], in Order to reduce it to his Obedience, and to treat the *Jews* still worse than had been done by his Father *Antiochus Epiphanes*: He held a Council with the Elders of the People, and resolved to be beforehand with him. Referring all Things therefore to the Power of God, the Creator of the Universe, he exhorted his People to behave themselves valiantly, and to sacrifice their Lives to the Defence of their Laws, their Temple, their City, their Nation and Countreymen. He marched out with his Army, and encamped near *Modin*. When he had given out the Watch-word to his Soldiers, which was, *The Victory of God*, he took with him the bravest Part of his Army, attacked the King's Quarters by Night, and slew four Thousand Men in his Camp, together with one of the largest of the Elephants, and all those that were upon him. Thus having filled the Enemies whole Camp with Rout and Confusion, he retired safely by the Lord's Assistance, crowned with Victory and Success.

2 Macc. xiii. 9, &c.

*Observations upon the Battle of* Judas Maccabæus *against* Antiochus, *near* Modin. 2 Macc. xiii. 15, &c.

☞ *Judas Maccabæus* was an excellent General of an Army. His Actions and Conduct, in all the Wars that he maintained against so many formidable Enemies, have something in them very great and surprizing. A *Sertorius*, a *Scanderberg*, have done nothing that can come up to the Actions of this Hero. I can perceive nothing in all History more skilful and profound, than the Method of the *Jews* in the Art of fighting and setting themselves in Array. They are always fewest in Number, and yet always superior to their Enemies, by their Bravery in Undertaking, by the Prudence of their Conduct, and by their Skill in the Art of War.

It is indeed surprizing, that *Polybius* an Historian, otherwise so punctual, and so well acquainted with the Affairs of *Asia*, should make no Mention of the *Maccabees*, nor of the Wars they maintained with so much Glory against *Antiochus* and his Successor: Since he describes the Wars of the same *Antiochus* with all the Care and Exactness that could be desired, and with the same Accuracy as the Wars of the *Romans*. This is a Circumstance that I do not pretend to understand.

'Tis given out as a Maxim, that Force should never be made Use of, when we may attain our Ends by Stratagem. But this Maxim has only the Appearance of Truth, and is not always true, as will appear upon a little Attention. All the Stratagems of the *Maccabees* are very common ones, they are but few in Number, and they have but seldom made Use of them. They generally fought by broad Day-light, and Skill had a greater Share in their Victories, than Craft or Artifice. As their whole Art consisted only in the judicious Disposition of their Troops, so that Art contributed mostly to the Success of so many bold and brave Undertakings. But when Stratagem, which is no Part of this Art, goes along with a prudent and ingenious Distribution of an Army, then the Ability of the General displays it self, who discovers that he is capable of whatever is grand and noble in the most profound Parts of the Art of War.

The Enterprize of *Judas Maccabæus* upon the Camp of *Antiochus Eupator*, may be placed in the Number of those, in which Science had not less Share than Cunning. He conceals from *Antiochus* a whole Night's March; this indeed was not difficult for a small Army to do, but it was a great Advantage gained. For a General surprized in his Camp, though even he had Time to prepare for Battle, is a General already half conquered. This Maxim is without Dispute, and so *Antiochus* found it. For no sooner did he arrive at the Frontiers of *Judæa*, but *Judas* committing to the Lord the Success of his Enterprize, marched boldly to meet him, and gave him such a terrible Shock, that he spread Confusion and Dismay through his whole Camp, having killed him four Thousand Men, and the finest of his Elephants.

The sacred Author says nothing concerning the Order in which *Judas* fought; but we cannot be ignorant of his Method. Being infinitely inferior to his Enemies, he must fight in separate Corps of a very great Depth; and it was sufficient to him to penetrate into the Enemy, in Order to be assured of the Victory. We see clearly enough by this Passage, *With the most valiant and choice young Men*; that he formed a Body of the Flower of his Troops, to fall upon the King's Quarters. Thus I range his Army in three Bodies: The Body 2 Macc. xiii. 15.

[c] In the 49[th] Year of the *Seleucidæ*, and of the World 3841.

where *Judas* himself commanded, must be in the Center, because the General of the Army usually incamped in the midst of his Camp. It is likely that *Judas* found Resistance, and that the Enemies had Time to oppose him with a Body of Troops, which was broken and routed. Otherwise he must have routed and put to Flight the whole Army of *Antiochus*. But fearing he should be born down with Numbers, he chose to retire, after having succeeded in this Expedition.

There is a seeming Contradiction in the sacred Author. He says, ℣ 15, that *Judas went into the King's Tent by Night*; and ℣ 17, that *this was done in the Break of the Day.* To reconcile these two Passages, I imagine the Attack to be begun in the Night, but the Action not to be compleated till the Break of Day.

MODIUS. St. *Jerome* often makes Use of the *Latin* Word *Modius* to describe an *Epha*: In *Ch.* ii. ℣ 7, of *Ruth*, he determines an *Epha* to be *tres Modii*: In 1 *Sam.* i. 24. he translates *Ephi*, *tres Modios*; in another Place *Amphoram*. The Septuagint generally render it *Mensuram*. Now the *Epha*, *Ephi*, or *Bath* compared with our Measures, contains about three Pecks and two Pints. (Lev. xix. 36. xxvii. 16. Deut. xxv. 14. 15. Judg. v. 19. Ruth ii. 17, &c.)

MOLADAH, or *Molatha*, a City of the Tribe of *Simeon*. It had at first been given to the Tribe of *Judah*, but afterwards it was yielded to that of *Simeon*. I imagine it to be the same as *Malatha*, or *Malathis*, mentioned in the *Notitia Imperii*; and also the same as *Makheloth*, *Numb.* xxxiii. 25. This City was in the most southerly Part of *Judah*. See MALATHA before. (Josh. xv. 26. xix. 2.)

MOLE, an Animal declared impure by *Moses* [g]. The *Hebrew* Word *Tinshamet* is understood by the *Syriack* for an Animal with several Feet; perhaps the *Scolopendra*. *Castellio* translates the *Hebrew* by *a Toad*, others by a *Weasel*. *Bochart* thinks it signifies a *Camelion*, but the *Chaldee* and the *Rabbins* understand it of a Mole. The same *Bochart* believes, that the true Word for a Mole is *Choled* [h], which the Vulgate has translated by *Weasel*.

We again find the Word *Mole* in the Vulgate, [and in the *English* Translation] *Isai.* ii, 20. But the *Hebrew* reads *Chaporperoth* [i], derived from a Root signifying *to dig*; and by Consent of Interpreters, it signifies in this Place *Moles*. By this Passage of *Isaiah*, we see to what Excess the Blindness of the *Jews* proceeded, who gave divine Honours to such abject Creatures.

MOLOCH, *Molech*, *Milcom*, or *Melchom*, a God of the *Ammonites*. The Word *Moloch* signifies *King*, and *Melchom* signifies *their King*. *Moses* in several Places forbids the *Israelites* to dedicate their Children to *Moloch*, by making them pass through the Fire in Honour of that God. He ordered those to be put to Death, who should offend against this Command; and God himself threatens to pour out his Wrath against such a Man, and to root him out from among his People. (Lev. xviii. 21. xx. 2, 3, 4, 5.) There is great Probability that the *Hebrews* were much addicted to the Worship of this Deity, even from before their coming out of *Egypt*, since *Amos*, and after him St. *Stephen*, reproaches them with having carried along with them into the Wilderness, the Tabernacle of their God *Moloch*. *Portâstis Tabernaculum Moloch vestro.* (Am. v. 26. Acts vii. 43.) *Solomon* built a Temple to *Moloch* upon the Mount of Olives, and *Menasseh* a long Time after imitated his Impiety, by making his Son pass through the Fire in Honour of *Moloch*. (1 Kings xi. 7. 2 Kings xxi. 3, 4.) 'Twas chiefly in the Valley of *Tophet* and *Hinnom*, to the East of *Jerusalem*, that this idolatrous Worship was paid to *Moloch* by the *Jews*, by consecrating their Children to him, and by making them to pass thro' the Fire in Honour of him. (Jerem. xix. 5, 6.)

Some are of Opinion, that they contented themselves with making these Children leap over a Fire sacred to *Moloch*, in Order by this to consecrate them to this false Deity; and by this Lustration to purify them, being an usual Ceremony on other Occasions among the Pagans. Others believe that they made them pass between two Fires opposite to each other, for the same Intention. But others maintain that they really burnt their Children, by Way of Sacrifice to *Moloch*. The Scriptures will furnish several Proofs of this. See *Psalm* cvi. 37. *Isaiah* lvii. 5. *Ezek.* xvi. 20, 21. xxiii. 37, 39. where it is positively asserted, that the *Hebrews* sometimes sacrificed their Children to Devils, to *Moloch*, and to strange Gods. And in the second Book of *Kings* it is directly said, that the Inhabitants of *Sepharvaim* burnt their Children in the Fire to *Anammelech* and *Adrammelech* their Gods, which without Doubt are the same as *Moloch* of the *Ammonites*. (2 Kings xvii. 31.) However I would not be understood to assert, that they always really burnt their Children in Honour of this Idol; and perhaps when it is only expressed that they made 'em pass through the Fire, *lustrare per ignem*, or, *transferre per ignem*, this means in some Places, the leaping over the Flames, or passing nimbly between two Fires. But we are persuaded, that generally speaking the Worshippers of *Moloch* immolated or sacrificed their Children, and

[g] Levit. xi. 35. תנשמת Tinshameth. LXX Ἀσπάλαξ. Vulg. Talpa. Chald. Ashuta. אשותא Talpa.
[h] Levit. xi. 29. חולד חלד Chald. Vid. Bochart. de Animal. Sacr. p. 1. l. iii. c. 35.
[i] חפרפרות is derived from חפר to dig, which agrees to the Mole.

put

put them to Death in Honour of this false Deity.

The *Rabbins* assure us, that the Idol *Moloch* was of Brass, sitting upon a Throne of the same Metal, adorned with a royal Crown, having the Head of a Calf, and his Arms extended as if to embrace any one. When they would offer any Children to him, they heated the Statue within by a great Fire, and when it was burning hot, they put the miserable Victim within his Arms, which was soon consumed by the Violence of the Heat. And that the Cries of the Children might not be heard, they made a great Noise with Drums and other Instruments about the Idol. Others say that his Arms were extended, and reaching toward the Ground; so that when they put a Child within his Arms, it immediately fell into a great Fire which was lighted at the Foot of the Statue. Others relate that it was hollow, and that within it were contrived seven Partitions, one of which was appointed for Meal or Flower; in the second there were Turtles, in the third an Ewe, in the fourth a Ram, in the fifth a Calf, in the sixth an Ox, and in the seventh a Child. All these were burned together, by heating the Statue on the inside.

When *David* conquered the *Ammonites* [k], he took the Crown of their God *Milcom*, or more simply, he took the Crown of their King, which weighed a Talent of Gold, and made a Crown of it for himself. The *Hebrew* Talent weighed three Thousand Shekels, or one Hundred and twenty five *Roman* Pounds. This is an excessive Weight for a Crown Royal. Therefore 'tis thought that this Prince did not wear it upon his Head, but caused it to be hung up upon his Throne, over his Head. Or lastly, that the Talent of Gold mentioned in Scripture, does not express the Weight but Value of the Crown. 'Twas of Gold, and set with precious Stones, as is insinuated in the Book of *Chronicles*. *Invenit in eâ auri pondo talentum, & pretiosissimas gemmas.* These pretious Stones were a very considerable Addition to the Price; but its Weight might be that of an ordinary Royal Crown. This is the Opinion of some Commentators upon 2 *Sam.* xii. 30.

There are various Sentiments about the Relation that *Moloch* had to the other Pagan Divinities. Some believe that *Moloch* was the same as *Saturn*, to whom it is well known that human Sacrifices were offered. Others think it was the same as *Mercury*, others *Venus*, others *Mars* or *Mithra*. We have endeavoured to prove, that *Moloch* signified the Sun, or the King of Heaven. Our Dissertation upon *Moloch* may be consulted, printed before the Commentary upon *Leviticus*. See also *Selden de Diis Syris*, and *Spencer*, *de legibus Hebræorum Ritual. lib.* l. ii. c. 10. And *Vossius*, *de Origine & progressu Idolatriæ*, l. ii. c. 5.

MONEY. The Scripture often speaks of Gold, of Silver, of Brass, of certain Sums of Money, of Purchases made with Money, of current Money, of Money of a certain Weight; but I do not observe there any Thing of coined or stamped Money till very late, which induces me to believe, that the ancient *Hebrews* took Gold and Silver only by Weight. That they only considered in it the Purity of the Metal, and the Degree of Allay, and not the Stamp. This is what we have endeavoured to prove, in a Dissertation upon this Subject, printed before our Commentary upon *Genesis*, of which we shall here give an Abstract.

The most ancient Manner of Commerce among Men, was by Way of Barter, or exchanging one Sort of Merchandize for another. One Man parted with what was needless or superfluous to himself, to accommodate another, who gave him in Return what he did not want himself, to receive for it what was more useful to him. Afterwards the more precious Sorts of Metals were used in Traffick, as Things whose Values were more generally known and stated. Lastly, they contrived to give this Metal a certain Mark, a certain Weight, and a certain Degree of Allay, to fix its Value, and to save the Buyers and Sellers the Trouble of weighing and examining the Metal.

At the Siege of *Troy* they make no Mention of Gold or Silver coined; there the Values of Things are rated by the Number of Oxen they were worth [l]. They bought Wine, for Example, by giving Oxen, Slaves, Skins, Iron, &c. in Lieu of it [m]. When the *Greeks* began to use Money, it was only little Pieces of Iron or Copper, called *Oboli*, *Spits*, of which an Handful was a *Drachma* [n]. *Herodotus* thinks [o], that the *Lydians* were the first that stamped Money of Gold or Silver, and introduced it into Commerce. Others say, that it was *Ishon* King of *Thessaly*, and Son of *Deucalion* [p]. But others ascribe this Honour to *Erichthonius*, who had been educated by the Daughters of *Cecrops* King of *Athens* [q]: Others again to *Phidon* King of *Argos*.

Among the *Persians* it is said, that it was

[k] 1 Chron. xx. 2. מלכם *Milcom* or *Melchom* may signifie the God *Melchom*, or their King. St. *Jerome* translates it, *Regis eorum*, 2 Sam. xii. 30. and *Melchom*, 1 Chron. xx. 2. [l] Homer. Iliad. z. [m] Idem. Iliad. n. [n] Plutarch. in Lysandro. [o] Herodot. l. i. c. 94. [p] Lucan. Pharsal. l. vi. [q] Strabo. l. viii.

Darius

*Darius* Son of *Hystaspes*, who first coined Golden Money [r]. *Lycurgus* banished Gold and Silver from his Commonwealth of *Lacedæmon*, and only allowed a sort of rude Money, made of Iron steeped in Vinegar. *Janus*, or rather the Kings of *Rome*, made a kind of gross Money of Copper, whereon was seen on one Side the double Face of *Janus*, and on the other the Stern of a Ship.

I find nothing concerning the Money of the *Egyptians*, the *Phœnicians*, the *Arabians*, or the *Syrians*, before the Conquests of *Alexander* the Great. 'Tis needless to speak of the *Scythians*, the *Germans*, the *Gauls*, or the *Spaniards*. They did not begin till long after, to coin Money proper to their own Countries or Nations. In *China* to this Day they stamp no Money of Gold or Silver, but only of Copper. Gold and Silver pass only as Goods and Merchandizes, and are not current in Trade. If any one offers Gold or Silver to buy any Thing with, they take it and pay it by Weight, as other Goods. So that they are obliged to cut it into Pieces with Sheers for that Purpose, and they carry a Stillyard at their Girdles to weigh it. As to Copper, they coin it into Money with a certain Mixture of other Matter. One of its Faces is marked with *Chinese* Characters, declaring the Value of it. Through the Middle they bore a little square hole, by which they string it upon Strings [s].

The People of *Albania*, and those upon the Banks of the *Araxes*, had neither Money, nor Weights, nor Measures, and did not reckon beyond an Hundred [t]. Mr. *Tournefort* says [u], that to this Day the *Georgians*, who succeeded the People now mentioned, despise Money, and would not sell their Provisions, but would truck for them. All the Trade of *Mingrelia* is carried on by Bartering [x]. In *Ethiopia* and *Bengal* there is no Money, but they make Use of Sea-Shells of the *Maldivia* Islands, instead of the smaller Money. They also make Use of them in the *Maldivies*, and several Places of the *Indies*, as also on the Coasts of *Guinea*, and in the Kingdoms of *Congo* and *Siam*.

Let us now return to the *Hebrews*. *Abraham* weighs out *four hundred Shekels of* Gen. xxiii. 15, 16. *Silver*, as a Purchase for *Sarah*'s Tomb: And the Scripture observes, that he paid this in *current Money with the Merchant*. *Argenti probatæ monetæ publicæ*. *Joseph* was sold by his Brethren to the *Midianites* Gen. xxxvii 28. for the Sum of *twenty Pieces of Silver*, *Viginti argenteis*; the *Hebrew* says, for twenty Shekels of Silver. The Brethren of *Joseph* bring back with them into *Egypt* the Money they had found in their Sacks, in the same Weight they had given before; *Argentum in pondere suo*. The Bracelets Gen. xliii. 21. that *Eliezer* gave to *Rebecca* weighed ten Shekels, and the Ear-rings two Shekels. Gen. xxiv. 22. *Moses* gave Orders, that they should take the Weight of five hundred Shekels of Myrrh, and two hundred and fifty Shekels of Cinnamon, of the Weight of the Sanctuary, to make the Perfume which was to be burnt to the Lord upon the golden Altar. He acquaints us in another Ex. xxx. 24. Place, that they offered for the Works of Exod xxxviii. 29. the Tabernacle, seventy two Thousand Talents of Brass. We read in the Books of *Samuel*, that the Weight of *Absalom*'s Hair 2 Sam. xvi. 26. was two hundred Shekels of the ordinary Weight, or of the King's Weight, when he cut it off every Year. *Isaiah* describes Isai. xlvi. 6. the wicked weighing Silver in a Balance, to make an Idol thereof; and *Jeremiah* Jerem. xxxiii. 10. weighs seventeen Pieces of Silver in a pair of Scales, to pay for a Field that he had bought. *Isaiah* says, *Come buy Wine and* Isai. lv. 1, 2. *Milk without Money*, *and without Price. Wherefore do ye weigh Money for that which is not Bread? Amos* represents the Merchants encouraging one another, *to make* Amos vii. 5. *the Ephah small*, wherewith to sell, *and the Shekel great*, wherewith to buy, *and to falsify the Balances by Deceit. Imminuamus mensuram, augeamus siclum, supponamus stateras dolosas.*

In all these Passages there is only Mention made of these three Things. 1. Of the Metal, Gold or Silver, and never of Copper, for it was never then made Use of in Traffick as Money. 2. Of the Weight, a Talent, a Shekel, a Gerah or *Obolus*, of the Weight of the Sanctuary, and of the King's Weight. And 3. Of the Alloy, of pure or fine Gold and Silver, and of good Alloy, as received by the Merchant. It is spoken no where of the Impression, or of the Coin; but it is often said that they weighed the Silver, or that they weighed all Sorts of Commodities by the Weight of the Shekel and of the Talent. This Shekel therefore, or this Talent, were not fixed and determined Pieces of Money, but Weights that were indifferently made Use of for all Sorts of Things used in Commerce. Hence those deceitful Balances of the Merchants, who would increase the Shekel, that is, would augment the Weight by which they weighed the Gold and Silver they were to receive, that they might have a greater Quantity than was their Due; hence in the Weight of the Sanctuary, the Standard of which was laid up in

[r] Herodot. l. iii. c. 89. &c. l. iv. c. 166. [s] *Martinii Hist.* p. 328. *Renaudot.* Notes upon the Voyage of two *Arabians* to *China* in the ninth Century. p. 198, 199. [t] Strab. l. xi. p. 352. [u] Tournefort's Voyage, l. ii. p. 127. [x] Bernier, Tom. ii. Renodot. loc. cit. p. 129.

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the Temple, to prevent Cheating and Fraud; hence were those Prohibitions in the Law, *Thou shalt not have in thy Bag diverse Weights; a Great and a Small.* (Deut. xxv. 13.) Hence were those Scales that the *Hebrews* wore always at their Girdles, and the *Canaanites* in their Hands; (Hosea xii. 7.) as the *Chinese* still wear them at their Girdles, to weigh the Gold and Silver which they receive in Payment, they having as yet no coined Money among them, as we have said before.

And it is to be observed, that in the original Text there is never any Mention made of Money, or of any Thing like it. The Gold and Silver that is offered to *Moses* in the Desert, for the Use of the Tabernacle, and that which was given to *Aaron* to make a golden Calf, and that of which *Gideon* made an Ephod, and that which tempted *Achan*, and that which *David* left *Solomon*, and that which *Gehazi* received from *Naaman*, was only Gold or Silver made up into Rings, Bracelets, Pendants, Vessels, or Lingots. Not a Word of coined Money, of a Mark or Impression, nothing to shew the Form of the Money, or the Figure represented upon it. For generally coined Money has the Name of some Prince, or has some Animal or Flower represented upon it. Among the *Greeks* they say, a *Philip*, an Archer, an Ox, an Owl, *&c.* because of the Impressions upon them, which represented King *Philip*, an Archer, or a Man drawing a Bow, and so of the rest. But nothing of this Kind was to be found among the *Hebrews*.

It is true that in the *Hebrew* Text of *Genesis* we find, that *Jacob* bought a Field for the Sum of an Hundred *Kesitah's*; (Gen. xxxiii. 19.) and that the Friends of *Job*, after his Recovery, gave to this Model of Patience each a *Kesitah*, and a golden Pendant for the Ears. (Job. xlii. 11.) We also find there *Daricks*, called in *Hebrew Darcmonim*, or *Adarcmonim*. And Mention is made of *Minæ*, *Stateræ*, *Oboli*; but this last kind of Money was Foreign, and are put for other Terms, which in the *Hebrew* only signifie the Weight of the Metal. The *Kesitah* is not well known to us; some take it for a Sheep or a Lamb, others for a kind of Money, having the Print of a Lamb or a Sheep. But we rather think it to be a Purse of Money of a certain Weight. See Kesitah.

The *Darcmonims* or *Daricks*, are Money of the Kings of *Persia*; and it is agreed, that under *Darius* Son of *Hystaspes*, they first began to see Money stamped or coined. *Ezekiel* tells us, that the *Mina* (Ezek. xlv. 12.) makes sixty Shekels; he reduces this Foreign Money to the Weight of the *Hebrews*. The *Mina* may probably be a *Persian* Money originally, and adopted by the *Greeks* and by the *Hebrews*. But under the Dominion of the *Persians*, the *Hebrews* were hardly at Liberty to coin Money of their own, being under the Obedience of these Princes, and making then but a small Figure in their own Countrey. They were still less able to do it under the *Chaldæans*, during the *Babylonish* Captivity, nor afterwards under the Government of the *Grecians*, to whom they were in Subjection till the Time of *Simon Maccabæus*, to whom *Antiochus Sidetes* King of *Syria* granted (1 Macc. xv. 6.) the Privilege of coining Money of his own in *Judæa*. *Permittimus tibi facere percussuram proprii numismatis in regione tua.* And this is the first *Hebrew* Money properly so called, that we know of. There were Shekels and Demi-shekels of Silver. We have caused a good Number of them to be engraved, with the Explication of their Legends, before this Dictionary of the Bible.

I. MONOBAZUS, King of the Province of *Adiabena*, Husband and Brother of *Helena*, who was a Proselyte to *Judaism*, and whom we have mentioned under her Article. *Monobazus* had two Sons, *Monobazus* and *Izates*. At his Death he left his Kingdom to *Izates*[y], who was converted to *Judaism*, as we have said elsewhere. See Izates.

II. MONOBAZUS, Son of *Monobazus* now mentioned; he had so much Submission to the last Will of his Father, that though he was the eldest Son, he not only declined making any Pretensions to the Kingdom, but he preserved it religiously for his Brother[z], who was in a distant Province when his Father died.

MONTH, in *Latin Mensis*, in *Greek Meen*, in *Hebrew Chodesch* or *Jeraeh*. The ancient *Hebrews* had no particular Names to express their Months. They said, the first, second, third, and so on. In *Moses*[a] we find Mention made of the Month *Abib*, or the Month of the young Ears of Corn, or of the new Fruits, which is probably the Name that the *Egyptians* gave to the Month, which the *Hebrews* afterwards called *Nisan*, and which was the first of the holy Year. Every where else this Lawgiver marks out the Months only by their Order of Succession. In the Books of *Joshua*, *Judges* and *Samuel*, we see the same Method continued. Under *Solomon*[b] we read of the Month *Sio* or *Zif*, which is the second Month of the holy Year, and

[y] Joseph. Antiq. l. xx. c. 2. He died about the Year 58, of the common *Æra*. [z] Joseph. Ibidem. [a] Exod. xiii. 4. xxiii. 15. xxxiv. 18. Deut. xvi. 1. חדש אביב [b] 1 Kings vi. 1. זו or זו חדש Vulgat. mense sio.

which answers to that which afterwards had the Name *Jiar*. In the same Chapter we read of the Month *Bul*[c], which is the eighth of the holy Year, and answers to *Marschevan*, or *October*. Lastly, in Chap. viii. of the same Book[d] we read of the Month *Ethanim*, or the Month of the Valiant, which answers to *Tizri*, or the seventh of the holy Year.

The Criticks are not agreed about the Origin of these Names of the Months. *Scaliger*[e] thought that *Solomon* had borrowed them from the *Phœnicians*, with whom he had much Intercourse. *Grotius*[f] believes they came from the *Chaldæans*, and F. *Hardouin*[g] fetches 'em from the *Egyptians*. However this be, we see nothing of 'em, neither before nor after *Solomon*. But after the Captivity of *Babylon*, they took the Names of the Months as they found 'em among the *Chaldæans* and *Persians*, among whom they had lived so long a Time. Here follow the Names of these Months, and the Order in which they follow one another, both in the Holy and Civil Year[h].

*The Names of the* Hebrew *Months, according to the Order of the holy Year.*

| | |
|---|---|
| 1. Nisan, answering to our | *March.* |
| 2. Jiar, —— —— | *April.* |
| 3. Sivan, — —— | *May.* |
| 4. Thammuz, —— | *June.* |
| 5. Ab, —— —— | *July.* |
| 6. Elul, —— —— | *August.* |
| 7. Tizri, —— —— | *September.* |
| 8. Marschevan, —— | *October.* |
| 9. Casleu, —— | *November* |
| 10. Thebet, —— | *December.* |
| 11. Sebat, —— — | *January.* |
| 12. Adar, —— — | *February.* |

*The Names of the* Hebrew *Months, according to the Order of the Civil Year.*

| | |
|---|---|
| 1. Tizri, answering to our | *September.* |
| 2. Marschevan, —— | *October.* |
| 3. Casleu, —— | *November.* |
| 4. Thebet, —— | *December.* |
| 5. Sebat, —— — | *January.* |
| 6. Adar, —— | *February.* |
| 7. Nisan, —— | *March.* |
| 8. Jiar, — — | *April.* |
| 9. Sivan, — — | *May.* |
| 10. Thammuz, —— | *June.* |
| 11. Ab, — — | *July.* |
| 12. Elul, — — | *August.* |

At the Beginning, the *Hebrews* followed the same Distribution of their Year and Months, as they had found in *Egypt*. Their Year consisted of three Hundred and sixty five Days, and of twelve Months each of thirty Days. This appears by the Enumeration of the Days, of which the Year of the Deluge consisted. The twelfth Month Gen. ch.
was to have thirty five Days, and they had vii.
no intercalary Month, but at the End of one Hundred and twenty Years, when the beginning of the Year following was out of its Place thirty whole Days.

After the coming out of *Egypt*, which happened in the Month of *March*[i], God ordained that the holy Year, that is the Calendar of Feasts and Ceremonies of Religion, should begin at the Month *Nisan*, which is the seventh Month of the Civil Year, which he did not meddle with, and which the *Hebrews* have always continued to begin at the Month *Tizri*, answering to our *September*. After the *Babylonish* Captivity, the *Jews* being but an Handful of People in the midst of other People surrounding them, were obliged to comply with the different Customs, and with those Manners of dividing Times and Seasons, as were in Use with the People that ruled over them. First of the *Chaldæans*, afterwards of the *Persians*, and lastly of the *Grecians*. They took the Name of the Months from the *Chaldæans* and *Persians*, and perhaps their Manner of dividing the Year and Months. However we cannot be sure of this, not knowing exactly what was the Form of the *Chaldæan* Months. But we see plainly by *Ecclesiasticus*, by the *Mac-* Ecclus.
*cabees*, by *Josephus*[k], and by *Philo*[l], that xliii. 6.
in their Time they followed the Custom of the *Grecians:* That is, that their Months were Lunar, and their Years Solar[m]. *Universi Græci annos juxta solem, menses verò & dies juxta lunam agebant.*

These Lunar Months were each of twenty nine Days and an half, or, to speak more intelligibly, the first was of thirty Days, the next of twenty nine, and so on alternately: That which had thirty Days was called a full or compleat Month, and that which had but twenty nine Days was called incompleat. The new Moon was always the Beginning of the Month, and this Day they called *Neomenia*, New-Moon or new Month. They did not make it to commence from that Point of Time, in which the Moon is in Conjunction with the Sun, but from the Time at which she first appears. And to determine this Moment, 'tis said they had People posted on

[c] 1 Kings vi. 38. Bul. בול [d] 1 Kings viii. 2. Ethanim. איתנים [e] Scal. de emend. temp. l. iii. p. 222. [f] Grot. ad 1 Kings vi. 1. [g] Harduin. Chron. V. & N. T. ad An. Mundi 2993. [h] 1. נסן Nisan. 2. איר Jiar. 3. סיון Sivan. 4. תמוז Thammuz. 5. אב Ab. 6. אלול Elul. 7. תשרי Tizri. 8. מרחשון Marchasvan. 9. לו Casleu. 10. חבת Thebet. 11. שבת Schebat. 12. אדר Adar. [i] Scaliger de emend. Temp. l. iii. p. 220, &c. [k] Joseph. Antiq. l. iii. c. 10. [l] Philo vit. Mos. l. iii. [m] Gemin. Isagog. c. 6.

elevated

elevated Places, to give Notice to the *Sanbedrim* as soon as possible. And as soon as Notice was given, Proclamation was made, *The Feast of the new Moon, the Feast of the new Moon*; and the Beginning of the Month was proclaimed by the Sound of Trumpets. And for Fear of making any Failure in the Observation of that Command, that obliges them to certain Ceremonies at the Beginning of every Month, they made the *Neomenia* to last two Days, the first of which was called *the Day of the Moon's Appearance*, the other *of the Moon's Disappearance*. This is what the *Rabbins* say. But there is great Probability, that if this was ever put in Practice, 'twas only in Provinces distant from *Jerusalem*. For in the Temple, and in the capital City, there was always a fixed Calendar, or at least a fixed Decision for the Festival Days, determined by the House of Judgment.

When we said above, that the Months of the *Jews* answered to ours, so that *Nisan*, for Example, answered to *March*, *Jiar* to *April*, &c. This must not be understood without some Latitude; for the Lunar Months can never be reduced exactly to Solar ones. The Vernal Equinox falls between the twentieth and twenty first of *March*, according to the Course of the Solar Year. But in the Lunar Year, the new Moon will fall in the Month of *March*, and the full Moon in the Month of *April*. So that the *Hebrew* Months will commonly answer to two of our Months, and partake of both.

The twelve Lunar Months making but three Hundred fifty four Days and six Hours, the *Jewish* Year was short of the *Roman* by twelve Days. But to recover the equinoctial Points again, from which this Difference of the Solar and Lunar Year would separate the new Moon of the first Month, the *Jews* took Care every three Years to intercalate a thirteenth Month into their Year, which they called *Ve-adar*, or the second *Adar*. And by this Means their Lunar Year equalled the Solar; because in thirty six Months, according to the Sun, there would be thirty seven according to the Moon. 'Twas the *Sanbedrim* that regulated this Intercalation, and this thirteenth Month was put between *Adar* and *Nisan*; so that the Passover was always celebrated the first full Moon after the Equinox. Upon this Subject may be consulted F. *Lami's* Introduction to the Scripture, and our Dissertation on Chronology, printed at the Beginning of our Commentary upon *Genesis*; and those that desire to see this Matter discussed to the Bottom, may see *Scaliger de emendatione temporum*, and *Calvisius's* Introduction to Chronology.

MOON, *Luna*. The Lord created the Sun and the Moon on the fourth Day of the World, that they might preside over the Day and the Night, and that they might serve to distinguish Times and Seasons. Gen. i. 15, 16. As the Sun presides over the Day, so the Moon presides over the Night; the Sun regulates the Course of the Year, and the Moon that of the Month; the Sun is as it were the King of the Host of Heaven, and the Moon is the Queen. *Moses* speaks of the Moon as of a luminous Body, not very much inferior to the Sun. *Fecit Deus duo luminaria magna: luminare majus, ut præesset diei, & luminare minus, ut præesset nocti.* Yet it is certain, that the Moon, when compared to the Sun, is but a very small Body. Astronomers are of Opinion, that it is about fifty two Times smaller than the Earth, and four Thousand one Hundred and fifty Times smaller than the Sun *. But the sacred Authors often speak in a popular and inaccurate Manner. They call that *a great Light* which appears so to us, and which indeed is so as to us, without Regard had to the real Magnitude of other Bodies, which the common People are not in a Capacity of measuring, and of which they judge only by the Report of their Senses.

The sacred Authors tell us likewise, that the Moon was appointed of God for the Distinction of Seasons, of Festival Days, and Days of assembling. *Sint in signa, & tempora, & dies & annos.* Gen. i. 14. And the *Psalmist* says; *Fecit lunam ut tempora.* Psal. ciii. 19. And the Author of *Ecclesiasticus*; *He made the Moon also to serve in her Season, for a Declaration of Times, and a Sign of the World. From the Moon is the Sign of Feasts, a Light that decreaseth in her Perfection. The Month is called after her Name, increasing wonderfully in her Changing, being an Instrument of the Armies above, shining in the Firmament of Heaven. The Beauty of Heaven, the Glory of the Stars, an Ornament giving Light in the highest Places of the Lord.* Ecclus. xliii. 6, 7, 8, 9. The *Hebrews* have varied in their Manner of reckoning their Months and their Years. We think that in the Time of *Moses*, and for a long Time after, they kept to the Solar Year; but after their Return from the Captivity of *Babylon*, they had only Lunar Years. This is what the Author of *Ecclesiasticus* insinuates in the Passage now quoted. It is true, however, that whether we keep to the Solar or Lunar Year, that the Moon marks out the Revolutions of Seasons, and that Men divided the Year into twelve Months, by fol-

* *These Proportions are much otherwise determined by the Generality of modern Astronomers.*

lowing

lowing the twelve Revolutions that they observed in the Moon, in the Course of one Year.

I do not know whether the *Hebrews* knew the Cause of the Lunar Eclipses; but they always speak of them in such Terms, as intimate that they considered them as miraculous, and as Effects of the Power and Wrath of God. When the Prophets speak of the Destruction of Empires, they seldom fail to say, that the Sun shall be covered with Darkness, and the Moon withdraw her Light; and that the Stars shall fall from Heaven. Thus *Isaiah*
Isai. xiii. 10. speaking of the Fall of *Babylon*; *Ecce dies Domini venit crudelis, & indignatione plenus.* —— *Obtenebratus est Sol in ortu suo, & Luna non splendebit in lumine suo.* And
Isai. xxiv. 23. elsewhere; *Then the Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reign in Zion and in Jerusalem, and before his Antients gloriously.* And *Ezekiel* speaking of the Destruction of the King of *Babylon*; *And when I shall put*
Ezek. xxxii. 7, 8. *thee out, I will cover the Heaven, and make the Stars thereof dark; I will cover the Sun with a Cloud, and the Moon shall not give her Light. All the bright Lights of Heaven will I make dark over thee, and set Darkness upon thy Land, saith the Lord*
Joel ii. 10. iii. 15. *God.* And *Joel*, *The Sun and the Moon shall be dark, and the Stars shall withdraw their Shining.* These Expressions are very common in Scripture, and I cannot perceive that there is any direct Mention of an Eclipse any where. So that the *Hebrews*, who did not conceive that the Sun turned round about the Earth, could not explain the Eclipses of the Moon or Sun in a physical Manner.

The Orientals in General, and the *Hebrews* in particular, paid more Respect to the Moon than the Sun. The Worship of the Moon among them was more extensive, and more famous, than that of the Sun.
Deut. iv. 19. xvii. 3. *Moses* bids the *Israelites* take Care, that when they see the Sun, the Moon, the Stars, and the Host of Heaven, not to pay them any superstitious Worship, because they were only Creatures appointed for the Service of all Nations that are under Heaven. *Job* also speaks of the
Job xxxi 26, 27. Worship of the Sun and Moon. *If I beheld the Sun when it shined, or the Moon walking in Brightness; and my Heart has been secretly enticed, or my Mouth hath kissed my Hand*, as a Token of Adoration. Particularly the *Hebrews* worshipped the Moon by the Name of *Meni*, of *Astarte*, of the Goddess of the Groves, of the Queen of Heaven, *&c.* The *Syrians* paid her their Adoration, by the Name of *Astarte*, of *Urania*, or *Cœlestis*; the *Arabians* by the Name of *Alilat*; the *Egyptians* by that of *Isis*; the *Greeks* by the Names of *Diana*, *Venus*, *Juno*, *Hecate*, *Bellona*, *Minerva*, &c.

*Macrobius*[n], and *Julius Firmicus* acquaint us, that Men dressed like Women, and Women in the Habit of Men, used to do Sacrifice to the Moon. And the *Rabbin Maimonides* thinks[o], that this is what *Moses* intended to forbid, when he prohibited such an Exchange of Habits. The Moon was worshipped by the Name of a a God, and not of a Goddess, among the People of *Syria*, of *Mesopotamia*, and *Armenia*. The *Sepharvites* called her *Anamelech*, the gracious King. *Strabo* calls her *Men*. *Isaiah* gives her the same Name, lxv. 11. She was represented clothed like a Man; and there are Medals still to be seen, on which she is represented in the Habit and Form of a Man armed, having a Cock at his Feet, covered with a *Phrygian* or *Armenian* Bonnet. *Spartian* assures us[p], that the People of *Charri* in *Mesopotamia* believed, that all such as held the Moon for a Goddess, would be always in Subjection to their Wives. He adds, that though the *Greeks* and *Egyptians* sometimes give her the Appellation of Goddess, yet they always give her the Name of a God in their Mysteries. In the Scriptures we have no Name for denoting a Goddess, and *Astarte*, which is the Moon, is called a God, as well as *Baal*, who is the Sun.

They offered several Sorts of Sacrifices to the Moon. We see in *Isaiah* and *Jere-* Isai. lxv. 11.
*miah*, that they offered to her in the high Jerem.
Ways, and upon the Roofs of their Houses, vii. 18.
Sacrifices of Cakes, and such like Offerings. 'Twas thus the *Greeks* paid Honour to *Hecate*, or *Trivia*, which is the same as the Moon. But elsewhere they offered to her human Sacrifices. *Strabo* relates[q], that in the Countries bordering upon the *Araxes*, they chiefly worshipped the Moon, who has there a famous Temple. The Goddess has there several Slaves, and every Year they offer one of 'em in Sacrifice to her, after having fed him very daintily for a whole Year before. *Lucian* speaks of the like Sacrifices[r], which were offered to the Goddess of *Syria*, who was no other than the *Dea cœlestis*, or the Moon. Fathers carried their Children, tied up in Sacks, to the Top of the Porch of the Temple, from whence they threw them down upon the Pavement; and when these unfortunate and innocent Victims cried and lamented, the Fathers would answer, that they were not their Children, but young Calves.

The *Jews* ascribed different Effects to

[n] Macrob. Saturnal. l. iii. c. 8. [o] Maimonid. Mose Nebochim. Part. iii. c. 38. [p] Spartian. in Caracalla. [q] Strabo, l. xi. [r] Lucian. de Dea Syr.

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the Moon. For Example, *Moses* speaks of the Fruits of the Sun and the Moon. *De pomis fructuum Solis & Lunæ.* (Deut. xxxiii. 14) The Sun and Moon are considered as the two Principles of the Production of the Fruits of the Earth. The Moon furnishes them with the Moisture and the Juices that nourish them; the Sun concocts this Moisture, and exhales what is superfluous [s]. *Lunæ fœmineum ac molle sidus atque nocturnum, solvere humorem & trahere, non auferre.* Some Commentators think [t], that the Fruits of the Sun are those that come but once a Year, as Wheat, Grapes, *&c.* and that the Fruits of the Moon are those that may be gathered at different Months of the Year, as Cucumbers, Figs, *&c.*

MORASTHI, the Country of the Prophet *Micah*, otherwise called *Maresa*, or *Moraseth*. See MARESA.

MORDECAI, Son of *Jair*, of the Race of *Saul*, and one of the Chief of the Tribe of *Benjamin*. He was carried Captive to *Babylon* by *Nebuchadnezzar*, with *Jeboiachin* (or *Jeconiah*) King of *Judah*, (Esther ii. 5, 6.) in the Year of the World 3405, before *Christ* 595, and before the Vulgar *Æra* 599. He settled at *Shushan*, and there lived to the first Year of *Cyrus* [u], when 'tis thought he returned to *Jerusalem* with several other Captives [x]. But afterwards he returned to *Shushan*, seeing that the Temple remained unfinished, and that his Nation was without any Support in *Judæa*. There is great Probability that *Mordecai* was very young, when he was taken into Captivity. For from the Transportation of *Jeconiah* by *Nebuchadnezzar*, to the third Year of *Darius* Son of *Hystaspes*, or *Ahasuerus*, who this Year took *Esther* to Wife, is above fourscore Years [y].

Some believe that *Mordecai* came [z] to *Babylon* or *Shushan*, only in the Person of his Father, and that as to himself, he was born in this Country; but there is no need of recurring to this Solution. For if we suppose *Mordecai* to be twelve Years old, for Example, at the Transportation of *Jeconiah*, then at the Time of *Ahasuerus*'s Marriage with *Esther* he might be fourscore and twelve. At this Age he might well enough discharge the Duty of those Employments that the King gave him, and live still a long Time, supposing, as the *Jews* pretend, that he lived in all to be an Hundred fourscore and eighteen Years old; or even if he lived to be only an Hundred and ten, or an Hundred and twenty Years old. However this be as to his Age, *Mordecai* had with him a Niece called *Edessa*, or *Esther*, the Daughter of his Brother, whom he had adopted and brought up as his own Daughter, after the Death of his Brother.

*Esther* became the Spouse of *Ahasuerus* [a], in the Manner already related under the Article of ESTHER; and *Mordecai* not being willing to make known who he was, used to be very constant at the Gate of the Palace, that he might learn News of Queen *Esther*. One Day two of the King's Eunuchs, having taken some Discontent against their Master, were conspiring to assassinate the King. *Mordecai* overhearing their Design, gave Notice of it to Queen *Esther*, who informed the King of it in the Name of *Mordecai*. Presently Enquiry was made into it, and the Information proving true, the two Eunuchs were hanged, and the Matter was registered in the Annals by Order of the King. After this *Ahasuerus* took Occasion to raise one *Haman* (or *Aman*) to the Dignity of his chief Favourite, and to the highest Pitch of Fortune. He made him take Place above all the Princes that were about his Person [b], and all the King's Servants were forced to bend the Knee to this Courtier. *Mordecai* could never prevail with himself to pay him this Honour, because *Haman* pretended to the same Respects in Proportion, as Subjects pay to the Kings of *Persia*, that is, even to divine Honours [c].

*Haman* was so provoked at this Refusal, that he vowed the Destruction of all the *Jews*. He obtained a Decree from the King, that condemned them all to perish, and all their Goods to be confiscated to the King's Use. As soon as this Decree was published, *Mordecai* acquainted *Esther* with it, and urged her to prevail with the King to revoke it. But in the mean Time there happened a Thing, that had like to have drove *Haman* to Despair. For the King not being able to sleep one Night, for Amusement he caused the Annals of the preceding Years to be read to him. (Esther vi. 1, 2, &c.) There was read the Conspiracy of the two Eunuchs against the Life of the King, discovered by *Mordecai*. The King asked, if this Man had been rewarded for his Discovery, according to his Merits. And being told he was not, he asked who was in the Antichamber? To which he was an-

[s] Plin. l. ii. c. 101. [t] Rab. Salomon. Munst. Jun. Malvenda, &c. [u] Year of the World 3468, before *Christ* 532, before the Vulgar *Æra* 536. [x] Vide 1 Esdras ii. 2. Abenezra Cornel. à lapide, & alios. [y] From the Year of the World 3405, to the Year 3499. [z] Rupert. l. viii. c. 5. Grotius. Scaliger. Cajet. Bellarm. Carner. Menoch, &c. [a] Year of the World 3490, before *Christ* 510, before the Vulgar *Æra* 514. [b] Esther iii. 1, 2, &c. Year of the World 3495, before *Christ* 505, before the Vulgar *Æra* 509. [c] See Esther xiii. 12, 13, 14. Vide, si placet, Xenophont. l. viii. de Inst. Cyri. & Arrian. l. iv. de gestis Alex. & Judith. xii. 13. in Græco.

swered, *Haman*. He was then coming to the King, to beg of him that *Mordecai* might be hanged on a Gallows that he had provided for him. *Ahasuerus* caused him to come in, and presently asked him, *What should be done to the Man that the King delighted to honour? Haman* believing it to be himself that the King was desirous to pay this Distinction to, answered immediately, that he ought to be clothed in a Royal Habit, be set upon the King's Horse, having a royal Diadem on his Head; that the Chief of the Nobles of the Court should lead the Horse by the Bridle, and walking before him through the publick Places of the City, should cry out, *Thus shall it be done to the Man whom the King delighteth to honour.* The King replied, Make haste then, take a Robe and a Horse, and do to *Mordecai* in the Manner you have spoken.

*Haman* was forc'd then to find out *Mordecai*, and having cloathed him in a royal Garment, he sat him upon the King's Horse, and conducted him through the City, in the Manner that he himself had suggested to *Ahasuerus*. After this *Haman* return'd to his own House, full of Grief and Disappointment, and *Mordecai* comes again to the Gate of the Palace, as was his Custom. In the mean while *Esther* having prepared herself by Fasting and Prayer, presented herself before the King, in Hopes of diverting that Danger from her People, to which *Haman* had exposed them. She contented herself at first to beg the Favour of the King, that he and *Haman* would regale themselves with her in her Apartment. At the first Repast she made no Discovery of her Intentions to the King, but only pray'd him to do her the same Favour a second Time. Then she discovered to him the wicked Design of *Haman*, that *Mordecai* was her Uncle, that she was a *Jewess* by Birth, and that all her People were condemned to the Slaughter. Then *Ahasuerus* revoked the Decree that he had made against the *Jews*, condemned *Haman* to be hanged on the Gallows that he had set up for *Mordecai*, gave the Confiscation of his Goods to the Queen, and raised *Mordecai* to the same Honours that *Haman* had enjoy'd. He suffer'd the *Jews* to revenge themselves on their Enemies throughout his whole Dominions, and to exercise this Revenge on the same Day that was appointed for their Destruction. This was the fourteenth Day of the Month *Nisan*, and this Day was a solemn Festival to the whole Nation for Ages afterwards. See ESTHER and PURIM.

Esther vii. 1, 2, 5, &c. viii. 1, 2, 3, &c.

The greatest part of Criticks and Commentators [d] believe, that *Mordecai* was the Author of the Book of *Esther*. It was certainly he that in Conjunction with *Esther* writ the Letter, which ordains the Celebration of the Feast of Lots, or of *Purim*[e]. But this Letter is no other than the very Book of *Esther*, to which some slight Alterations have been made, to give it the Form of an History rather than of a Letter. The Reader may consider the ninth Chapter of this Book, and our Preface to it, p. 504, and the Article *Esther*.

MORIAH, A Mountain upon which the Temple of *Jerusalem* was built by King *Solomon*. 'Tis thought that this was the same Place where *Abraham* was going to offer up his Son *Isaac*, though this Supposition is attended with great Difficulties. Instead of *Moriah* in *Genesis*, the *Samaritans* read *Moreh*, and pretend that God sent *Abraham* near to *Sichem*, where certainly was *Moreh*, *Gen.* xii. 6. and *Deut.* xi. 30. and that it was upon Mount *Gerizim* that *Isaac* was brought, in order to be sacrificed. (2 Chron. iii. 1. Gen. xxii. 2. 14.)

MORNING, This is sometimes put for *quickly*. Thou shalt hear me in the Morning, or quickly. The Evening and the Morning make the Day, according to *Moses*; because the antient *Hebrews* began their Day in the Evening, *à Vesperâ in Vesperam*. (Gen. i. 5.) The Morning expresses the Diligence with which any Thing is done. The Lord says, that he arose early to invite his People to return to him. The *Psalmist* says the same, that he praised God in the Morning, that he was in hast to pay his Devotion to him. (Jer. vii. 13. xi. 7. Psal. lix. 16. xcii. 2.)

*Ezekiel* says, *faciet sacrificium super eo cata mane, manè.* The Priest of the Week shall offer every Morning to the Lord the ordinary Sacrifice of a Lamb. *Cata manè, manè*, is an Expression taken from the *Greek*, where the Preposition *cata* being joined to a Noun signifying a Year, a Day, or the Hour of the Day, denotes the Action to be repeated every Time at that Hour, *cata manè*, every Morning. (Ezek. xlvi. 14, 15. Vulgat.)

*Zephaniah* says, *manè, manè judicium dabit in lucem. Every Morning doth he bring his Judgment to Light. Manè, manè*, being repeated, expresses very early in the Morning. *Amos* v. 3. *Convertens in manè tenebras.* God changes the Darkness into Morning, the Night into Day. *Joel* ii. 2. *Quasi manè expansum super Montes, &c.* As at the Break of Day the Light appears upon the Mountains, so shall the Locusts shew themselves in the Country. (Zeph. iii. 5. Vulgat.)

From Morning to Evening expresses a very short Time. *De manè usque ad ve-*

[d] Clem. Alex. l. 1. Strom. Albenezra. Sanct. Bonfrer. Serrar. alii.

[e] See *Esther* ix. 20, 23, 26. xi. 1. xii. 4.

*speram*

*speram succidentur. Job* iv. 20. And the *Psalmist* comparing the Life of Man to a Flower, says, that in the Morning it lifts up his Head, it flourisheth, that afterwards it withereth, and in the Evening is
Psal. xc. 6. dry'd up and decay'd. *Manè sicut herba transeat, manè floreat & transeat, vesperè decidat, induret, & arescat.* The Rain of the Evening and of the Morning, or rather of the Spring and Autumn. See the Article RAIN.

The *Psalmist* speaking of the Birth, or
Psal. xc. 3. of the eternal Generation of the *Messiah* says, that he was begot before the Morning, or according to the *Hebrew*, that "His Posterity is as the Dew, which is "produced from the Bosom of the Morning[f]". This Posterity are the faithful Believers in *Jesus Christ*. Their Multitude may be well compared to a plentiful Dew that falls in the Morning, and which seems even to come out of the Bosom of the Morning.

The same *Psalmist*, to express the Rapidity of his Flight, expresses himself thus:
Ps. cxxxix. 9, 10. *If I take the Wings of the Morning, and dwell in the uttermost Parts of the Sea; even there shall thy Hand lead me, and thy right Hand shall hold me.* We know no Motion so rapid as the Diffusion of the Beams of the Sun, at the breaking of the Day.

If. viii. 20. *Isaiah* says, that those who do not keep the Law and the Ordinances of God, shall have no Morning, *Non erit eis matutina lux.* They shall perish without seeing the Light, they shall not abide 'till Morning.

Job xli. 9. *Job* compares the Eyes of the *Behemoth* to the Brightness of the Morning. *Oculi ejus ut palpebræ diluculi*, they are as splendid as the Morning. The *Behemoth* is the Elephant.

Numb. xxxiii. 30. MOSEROTH, or *Moserah*, is probably the same as *Hazeroth*, or *Hazerah*, one of the Encampments of the *Israelites* in the Wilderness. It was in the Neighbourhood of *Kadesh*, and near Mount *Hor*, where *Aaron* died.

MOSES, Son of *Amram* and *Jocabed*, was born in *Egypt* in the Year of the World 2433, before *Christ* 1567 Years, before the vulgar *Æra* 1571 Years. His Father and Mother were of the Tribe of *Levi*. He had a Brother called *Aaron*, and a Sister named *Miriam*, of both which we have spoke already, but shall be obliged to mention them again in the Life of *Moses*. *Miriam* was elder than *Aaron* and *Moses*, and *Aaron* was three Years older than *Moses*, and *Miriam* might be about five or six Years older than *Aaron*. Some Time before the Birth of *Moses*, [g] the King of *Egypt* had made a Decree, that all the male Children of the *Hebrews* should be put to Death as soon as born, and that only the Females should be preserved. The Parents of *Moses* could not comply with this severe Law, and therefore conceal'd the Child in their House for three Months. But seeing they could no longer hope to hide him, they resolved upon exposing him to the wide World, and to commit to Providence the Care of his Preservation. They put him into a kind of little Vessel made of Rushes, and laid him down upon the Banks of the *Nile*, while his Sister *Miriam* stood as a Spy at a Distance, to observe what would become of him. But the Daughter of Exod. ii. 3, 4, 5, &c.
*Pharaoh*, King of *Egypt*, happening to come that Way, to bathe herself in the River, or to wash her Linen, and having Exod. ii. 5. תרד לרחץ
perceived the Basket upon the Shore among the Reeds, she order'd it to be fetch'd to her, and open'd it. And being moved with the Beauty and Innocence of the Infant, she had Compassion on it, not doubting but that it was one of the *Hebrew*'s Children.

Then *Miriam* the Sister of little *Moses* came near, and asked her if she would please to have her fetch an *Hebrew* Nurse for the Child, to which the Princess consented. She went then, and brought *Jocabed*, her own and *Moses*'s Mother, to whom the Child was committed. The Princess bid her nurse it for her, and she would pay her for her Pains. She gave to the Infant the Name of *Moses*, which in the *Egyptian* Language signifies one that has been saved out of the Water[h]. *Mô* or *Moï* signifies Water, and *Uses* one that is drawn out; so say *Josephus*, and *Clemens Alexandrinus*. But the Abbot *Renaudot*, who has particularly apply'd himself to the *Egyptian* Language, says that in this Tongue *Moou* signifies Water, and *Si* to draw or take. According to *Josephus*[i], the Name of *Pharaoh*'s Daughter, by whom *Moses* was preserved, was *Thermutis*. She adopted him for her Son, and took care to have him instructed in all the Learning that was then in Vogue in *Egypt*. But *Amram* and *Jocabed*, who Acts vii. 22.
brought him up in his Infancy, took care betimes to inform him in such Things, as belong'd to the Religion and History of his Forefathers. They taught him the *Hebrew* Tongue, and inculcated into his

[f] Our Translation renders it thus: *Thy People shall be willing in the Day of thy Power, in the Beauties of Holiness, from the Womb of the Morning.*

[g] *Exod.* i. 8, 9. In the Year of the World 2431, before *Christ* 1569, before the vulgar *Æra* 1573.

[h] Exod. ii. 10. משה כי מן המים משיתהו Joseph. Antiq. l. ii. c. 5. p. 56. τὸ γὰρ ὕδωρ μῶ οἱ Αἰγύπτιοι καλοῦσι, ὑσῆς δὲ, τοὺς ἐξ ὕδατος σωθέντας. Vide & Clem. Alex. l. 1. Strom.

[i] Joseph. Antiq. l. 2. c. 5.

Mind

Mind whatever might give him a Disrelish for those Honours and Advantages, that he might have expected at *Pharaoh*'s Court. So that when he grew up, he would not so much as own for his Mother the Princess that had adopted him, (Heb. xi. 24, 25, 26) chusing rather to partake with his own People in their Afflictions, than to share in the Pleasures of a Court, which he could not enjoy without losing his Innocency. He had in View the eternal Recompence he should obtain, and preferr'd the Participation of his Saviour's Sufferings, before the Possession of all the Treasures of *Egypt*.

*Clemens Alexandrinus* [k] says, that *Moses*'s Parents had at first given him the Name of *Joachim*, when he received Circumcision. *Pharaoh*'s Daughter gave him the Name of *Moses*, in Memory of his being taken out of the Water; and lastly, 'twas thought that in Heaven he had the Name of *Melchi*. For though the Scripture (Deut. xxxiv. 5, 6.) tells us expresly that *Moses* is dead, yet the *Jews* believed he was still living in Heaven, as we shall see afterwards. *Clemens Alexandrinus* adds, that as he grew up, he had the ablest Masters in all *Egypt*, to teach him Arithmetick, Geometry, Musick, Physic, and the whole Science of Sounds and Harmony, as well vocal as instrumental. And besides all this, he learn'd the symbolic Philosophy, which was taught by Means of Hieroglyphick Characters. He was also instructed in all that belongs to the Language and Manner of Writing of the *Egyptians*. *Philo* [l] says pretty much the same Thing. He adds, that *Grecians* were sent for to instruct him in all the liberal Sciences, that the *Assyrians* taught him their Learning, and the *Egyptians* the Mathematicks. *Eupolemus* [m] quoted by *Clemens Alexandrinus* and by *Eusebius*, says that *Moses* is the first of Sages, that he first gave to the *Hebrews* the Art of Grammar, from whom the *Phenicians* received it, and from them the *Grecians*.

*Josephus* [n] has much adorn'd the History of *Moses*, and 'tis thought very probable, that he has deliver'd nothing but what was then believed among the *Jews*. This is in short what he relates. The King of *Egypt* had a Daughter named *Thermutis*, who going to divert herself upon the Banks of the River *Nile*, saw in the Water a little Box floating; she order'd some Swimmers to fetch it, and having found in it a Child of extraordinary Beauty, she sent for some Women to give it suck. But the Child refusing the Breast from any of the Women that were present, *Miriam* the Child's Sister approach'd as if by Accident, and told the Princess it would be in vain to send for other Nurses, for the Child would not suck any other but a *Hebrew* Nurse. At the same Time she offer'd herself to fetch one. She went, and brought *Jocabed* the Child's Mother, who having presented the Nipple to young *Moses*, he presently took it. The Princess then desired the Mother to take care of it, and to nurse it. The Beauty of young *Moses* was so great, and he shew'd so much Wit and Address in whatever he did, that every Body was charm'd with him, and were never satisfied with looking on him. The Princess *Thermutis* adopted him, not having any Children of her own, and when he was three Years of Age, she presented him to the King her Father; telling him that she had chose him for her Son for the Sake of his rare Qualities, and could wish that he might succeed to the Crown of *Egypt*. And at the same Time she put the Child into the Hands of her Father. The King receiv'd him into his Arms, and to oblige his Daughter in a Way of Mirth he put his Diadem upon the Child's Head. But *Moses* presently snatch'd it off, and letting it fall upon the Ground, he trod it under Foot. This was look'd upon as no good Omen, and the Priest that had foretold the Birth of this Child should be fatal to *Egypt*, was very urgent to have him put to Death, saying that *Egypt* could not be in Safety if he was suffer'd to live. Presently *Thermutis* took him away, without any Opposition from the King; and without regarding the Predictions of the Fortune-teller, she caus'd *Moses* to be brought up in a Manner befitting that Dignity to which she had a Design to promote him.

When he was grown up, Providence threw into his Way an Opportunity of shewing his Valour and Capacity. The *Ethiopians* that inhabited towards the South of *Egypt*, made great Ravages in the Country of the *Egyptians*; who took the Field with a great Army, marched against the *Ethiopians*, and gave them Battle, but were defeated. Great part of them fell by the Edge of the Sword, and the rest fled. The *Ethiopians* proud of their Success, penetrated into *Egypt*, as far as *Memphis*, and even to the Sea, laying all Waste before them, and taking away a great Booty. The *Egyptians* not finding themselves in a Condition to oppose them by humane Means, immediately had Recourse to the Oracle, which told them they must apply themselves to an *Hebrew* for Assistance. The King then desired *Moses* of *Thermutis*, that he might be at the

[k] Clem. Alex. l. 1. Strom.
[l] Philo de Vitâ *Mosis*.
[m] Eupolem. apud Clem. Alex. l. 1. Strom. & Euseb. præp. l. 9. c. 26.
[n] Joseph. Antiq. l. 2. c. 5.

Head

Head of his Army. *Thermuthis* would not consent to it, 'till her Father had promised with an Oath, that no Injury should be done to his Person. As soon as he found himself at the Head of the Army, he set himself to contrive Means of cutting off the Enemy's Retreat, and of attacking them before they could know any Thing of his March. He took up a Resolution of leading his Army, not along the *Nile*, which was the direct Way, but within the Country, where it was very dangerous to pass, because of the Multitude of Serpents, and other venomous Beasts, that infest those Quarters.

This is the Way he thought of, to succeed in this Undertaking. He had Cages made of Twigs, which he fill'd with a sort of Birds call'd *Ibis*, very common in *Egypt*, and great Enemies to Serpents, and other venomous Insects, upon which the *Ibis* preys. So that when he came into those Places, which most abounded with these Creatures, he let go the *Ibis*, which destroyed the Serpents, and preserved the Army from their Bitings. By this Means he came upon the *Ethiopians* before they were aware, or had the least Knowledge of his Coming. He cut them in Pieces, made a Descent into their Country, took several of their Cities, and forc'd them to shut themselves up in the City of *Saba*, to which afterwards *Cambyses* gave the Name of *Meroe*. Here he besieged them, and lying a good while before the Town, because it was in an Island, and otherwise well fortify'd, he could not carry the Place so soon as he expected. But in this Interval there happen'd an Accident, that much facilitated the taking of the Town, and that without any Danger.

For *Tharbis* Daughter to the King of *Ethiopia*, having from the Walls seen *Moses* as he was fighting bravely at the Head of the *Egyptian* Army, conceived a great Affection for him for his Valour and Conduct, which had restored the Affairs of *Egypt*, and repelled the *Ethiopians* before victorious. She sent secretly to him, and made Proposals of Marriage. *Moses* consented to this, on Condition that she should deliver up the City to him. This she performed, and *Moses* took Possession of *Meroe*, married *Tharbis*, and with his victorious Army returned into *Egypt*. But there instead of finding the Repose he expected, and the Acknowledgments he deserved, he found himself exposed to the Envy of the Courtiers, and accused to *Pharaoh* of having murdered an *Egyptian*. The King himself taking Umbrage at the Bravery and Reputation of *Moses*, was resolved to make Use of this Pretence to put him to Death. But *Moses* having discovered these Designs against him, thought fit to retire through the Desart into the Country of *Midian*, not finding it safe to go the ordinary Road, for Fear of being apprehended by the Officers that were sent to secure him.

But *Moses* himself acquaints us with none of these Particulars; for he tells his own Story thus [a]. At that Time *Moses* being grown up, went to visit his Brethren, and was a Witness of those Hardships that the *Egyptian* Task-masters made them undergo. He saw an *Egyptian* oppressing an *Hebrew*, and observing no one to be near, he vindicated his Cause, slew the *Egyptian*, and hid his Body in the Sand. The next Day he found two *Hebrews* at Variance, and being willing to reconcile them, he took Part with him that suffered the Injury, asking the other why he struck his Brother? He answered him with another Question, Who has made you a Ruler and Judge over us? Will you kill me as you did the *Egyptian* yesterday? *Moses* hearing this, was afraid, and wondered how it came to be discovered: And *Pharaoh* being informed of it, sought for *Moses* to put him to Death. But he fled into the Country of *Midian*, beyond the *Red-Sea*, in *Arabia Petræa*, towards Mount *Sinai*. Being come hither, he sat down near a Well; and whilst he was there, the seven Daughters of *Jethro* Priest of *Midian* came thither, according to their Custom, to draw Water for the watering of their Flocks. But no sooner had they filled the Troughs with Water, but Shepherds coming with the same Intention, drove them away. *Moses* observing this, took the Part of the Damsels, drove away the Shepherds, and himself watered *Jethro*'s Flocks.

When they came home to their Father, they told him what had happened; and *Jethro* asked them, where is the Man, why did you let him go? Fetch him hither, that we may entertain him according to the Laws of Hospitality, in Return for his Kindness. *Moses* being come, and living for some Time with *Jethro*, he engaged himself with an Oath to continue with him. For this *Jethro* gave him his Daughter *Zipporah* in Marriage, who became the Mother of a Son whom *Moses* called *Gershom*; for he said, *I have been a Stranger in a Foreign Country*. Afterwards she had another Son, to whom *Moses* gave the Name of *Eleazar*; for he said, *The God of my Fathers has helped me, and has delivered me from the Hand of* Pharaoh. A good

[a] Exod. ii. 11, 12, &c. Year of the World 2473, before *Christ* 1527, before the Vulgar *Æra* 1531. *Moses* was then 40 Years old, Acts vii. 23.

while after this [o], the King of *Egypt* dies, and the Children of *Israel* groaning under the Weight of their Oppressions, send their Cries to Heaven, and the Lord heard them.

But *Moses* was employed in feeding the Sheep of *Jethro* his Father-in-Law; and having one Day drove his Flock a good Way into the Desart, he came as far as the Mountain of *Horeb* [p], where the Lord appeared to him in a Bush that burned without being consumed. *Moses* being astonished at this Miracle, says within himself, I must go and examine how it comes to pass, that the Bush is not consumed. But the Lord seeing him come nearer, speaks to him out of the Bush, saying; *Moses* approach no nearer, but put off your Shoes, for the Place whereon you stand is holy Ground. To which he adds, "I "am the God of your Fathers, the God "of *Abraham*, the God of *Isaac*, and the "God of *Jacob*. I have seen the Afflicti"on of my People in *Egypt*, and have "heard their Cries and Groans, which are "caused by those that have the Oversight "of their Labours. I am come down to "deliver them from the Bondage under "which they groan, and to bring them "unto a Land that flows with Milk and "Honey, into the Land of the *Canaanites*, "the *Hittites*, the *Amorites*, the *Perizzites*, the *Hivites* and the *Jebusites*. I "have cast my Eyes upon you, to send "you into *Egypt* to *Pharaoh*, that you "may bring the Children of *Israel* out of "*Egypt*.

*Moses* put off his Shoes, and covered his Face, as soon as he heard the Voice of the Lord; but when he heard that he was to be sent to *Pharaoh*, he began to excuse himself, and was willing to decline the Employment. But the Lord said to him; I will be with you, and for a Token that it is I that send you, when you have brought my People out of *Egypt*, you shall come upon this Mountain to offer Sacrifices to me. Therefore doubt not, either of your own Calling to this Office, or of the Success of your Undertaking. To which *Moses* replied, If I should go and say to the Children of *Israel*, the God of your Fathers has sent me to you, to bring you out of *Egypt*, and they should ask me, what is his Name, what must I then say to 'em? You shall say, *I am that I am*. You shall say, you are sent by him who is Existence it self, and the Cause of it in all created Beings. You shall tell your Brethren that I have sent you to 'em, and that I will bring them into the Land that I promised to their Fathers. They shall hearken to your Words, and believe them. You shall also present your self before *Pharaoh*, and shall say to him; the God of the *Hebrews* has commanded us to go three Days Journey into the Wilderness, there to sacrifice to the Lord. I know that he will not hearken to you, and that he will not let you go, till he is compelled by a mighty Hand. I shall stretch out my Hand, and shall smite *Egypt* with several Plagues, and I shall force the *Egyptians* to let you go.

But *Moses* still intreating to have himself excused, the Lord commanded him to throw his Rod upon the Ground, which he had no sooner done, but it was immediately changed into a Serpent. God bid him take it up again, and then it became a Rod again as before. Then he bid him put his Hand into his Bosom, and when he drew it out again, it was all over leprous. He bid him put it in again, and when he took it out it was clean as before. These two Miracles, says he, you shall perform before the Children of *Israel*. If after this they shall not believe you, take Water out of the *Nile*, and pour it out upon the Land, and it shall be presently changed into Blood. Then *Moses* replied; Lord, I beseech thee to hear me. I am not eloquent nor powerful in Speech, and therefore very unfit for this great Undertaking. I never had a Faculty of speaking well, and even now, since thou hast honoured me with thy Conversation, I find my Tongue but more heavy and unfit to discharge its Office. The Lord said to him, Who was it that made the Mouth of Man? Was it not I? Go on then, I shall be with thy Mouth, and shall teach you what you shall say. But *Moses* not yet intirely acquiescing, the Lord said to him. I know that your Brother *Aaron* is a Man of a ready Utterance; he is coming to meet you. Tell him what I have ordered you to do, I shall be with your Mouth, and with his. He shall speak for you, and shall be a Tongue to you, and you shall be as a God to him [q]. Take also this Rod with you, which shall be the Instrument you shall make Use of, to perform all your Miracles.

*Moses* then returning to *Jethro*, told him that he must go to see his Brethren in *Egypt*, without explaining any further to him the Occasion of his Journey. He took his Wife and Children with him, and set forward. But when he was arrived at his Inn, the Angel of the Lord sought to kill his

[o] Exod. ii. 23, 24. Year of the World 2512, before *Christ* 1488, before the Vulgar *Æra* 1492.
[p] Exod. iii. 1, 2, 3, &c. Year of the World 2513, before *Christ* 1487, before the Vulgar *Æra* 1491.
[q] Exod. iv. 16. הוא יהיה לך לפה ואתה תהיה לו לאלהים

his ſecond Son *Eleazar* [r], the Occaſion of which was (as ſome think) becauſe he was not circumciſed. Therefore *Zipporah* immediately took a ſharp Stone, and circumciſed her Son; and throwing her ſelf at *Moſes*'s Feet, ſhe ſaid to him, You are a bloody Huſband to me. After this they parted from each other, and ſhe returned to her Father *Jethro*, and took her Sons along with her. At the ſame Time *Aaron* received Orders from God, to come to meet his Brother *Moſes*. They met at the Mountain *Horeb*, and *Moſes* acquainted him with every Thing the Lord had ordered him to do, for the Deliverance of his People out of *Egypt*. Being come back thither, they called together the Heads of the People, and *Aaron* declared to 'em what the Lord had ſaid to *Moſes*, and convinced them that the Lord had viſited his People.

After this, *Moſes* and *Aaron* went to *Pharaoh*, and told him, that the God of the *Hebrews* had ordered him, to ſuffer them to go three Days Journey into the Deſart of *Arabia*, there to offer Sacrifices to him. *Pharaoh* anſwered, that he knew not the God of the *Hebrews*, neither would he let them ſtir out of his Dominions. At the ſame Time he gave Orders, that the Children of *Iſrael* ſhould no longer be allowed Straw, as before, for the making of Bricks; ſaying, they were too numerous, and too idle, and therefore muſt be brought low by hard labour. The People upon this made their Complaint to *Moſes*, and he to the Lord, who told him [s], you ſhall ſee the Plagues with which I am going to ſmite the *Egyptians*. I will harden the Heart of *Pharaoh*, and he ſhall not let my People go, till he is forced by a powerful Hand. *Moſes* and *Aaron* coming then to *Pharaoh*, and having again declared to him the Orders of the Lord, *Aaron* threw down his miraculous Rod before him, which immediately was changed into a Serpent. *Pharaoh* then ſent for his Magicians, the Chief of which were *Jannes* and *Jambres* [t], who by their Enchantments changed alſo their Rods into Serpents; but *Moſes*'s Rod that was changed into a Serpent, devoured thoſe of the Magicians.

After this the Lord ſmote *Egypt* with ten different Sorts of Plagues, in the Compaſs of a few Days [u]. The firſt Plague was that of *Blood*, *Moſes* changing the Waters of the *Nile* into Blood, which happened on the eighteenth Day of the ſixth Month, which afterwards was called *Adar*, and which anſwers to our *February*. This Plague continued about ſeven Days.

The ſecond Plague, being that of *Frogs*, happened about the twenty fifth of the ſame Month, and continued but one Day. Exod. viii. 2, 3, &c.

The third Plague was that of *Lice* [x], and happened on the twenty ſeventh of the ſame Month. The Day following *Moſes* threatened *Pharaoh* with the fourth Plague, or that of *Flies* [y]; which happened the twenty ninth, and which at the earneſt Intreaty of *Pharaoh* was taken away on the thirtieth of the Month *Adar*.

The fifth Plague was the *Peſtilence*, or the *Mortality among the Cattle* [z], and happened about the ſecond Day of the ſeventh Month, which afterwards was the firſt Month of the holy Year, and was called *Niſan*. It ceaſed on the third Day.

The ſixth Plague was that of Boyls and Ulcers, which ſeized upon all the *Egyptians*, and even hindered the Magicians themſelves from appearing before *Pharaoh*, and from counterfeiting the Miracles of *Moſes* by their Sorceries, as they had done before. This Plague continued two Days, that is, the third and fourth Days of the Month *Niſan*, called *Abib* by *Moſes*. Exod. ix. 10, 11, 12.

The ſeventh Plague was that of *Thunder and Lightning*, *Rain and Hail*, and happened on the fifth Day of the ſame Month, and continued but one Day. Exod. ix. 17, 18.

The eighth Plague was that of *Locuſts* or *Graſhoppers*, which devoured every Thing that had eſcaped the Hail. It was threatned by *Moſes* on the ſeventh of the ſame Month *Niſan*, and happened on the eighth. Exod. x. 4. — 13.

The ninth Plague was that of *Darkneſs*, which covered all the Land of *Egypt* for three Days, while the Land of *Goſhen*, where the *Iſraelites* lived, was enlightened as uſual. This Plague happened on the tenth Day of the Month *Niſan*, and the ſame Day *Moſes* ordered the *Hebrews* to prepare a Lamb for the Paſſover, which was to be inſtituted and celebrated four Days after. Exod. x. 22, 23. Exod. xi. xii.

The tenth and laſt Plague was that of the *Death of the Firſt-born* of the *Egyptians*, who were put to Death by the deſtroying Angel on the Night between the fourteenth and fifteenth of the Month *Niſan*, which Exod. xii. 23, 29, 30, &c.

[r] The *Hebrew* Text of Ver. 24, 25, 26, is very obſcure, becauſe it does not expreſs who it is the Angel would kill, nor at whoſe Feet *Zipporah* caſt her ſelf, nor what is the Nominative Caſe to *dimiſit, eum* in the Vulgate. In Ver. 26, we have followed the Senſe, that to us appeared to be moſt rational.
[s] Exod. vi. 1, 2, 3, &c. vii. 1, 2, 3, &c. In the Year of the World 2513, before *Chriſt* 1487, before the Vulgar *Æra* 1491. *Moſes* was then 80 Years old, and *Aaron* 83. Exod. vii. 7.
[t] Timoth. iii. 8. See the Articles of JANNES and JAMBRES.
[u] Some *Rabbins* believe, that they continued a whole Year, not ſucceeding one another immediately, but by Intervals.
[x] Exod. viii. 17. The *Hebrew* כינים *Chinnim*, Lice.
[y] Exod. viii. 21, 24. ערב כבר *Gnarob Cabad*. Vulg. Omne genus muſcarum, ſeu muſca graviſſima, ſeu colluvies muſcarum.
[z] Exod. ix. 1, 2, 3, &c. דבר כבר מאד LXX θάνατος μέγας σφόδρα.

was the same Night on which the *Hebrews* came out of *Egypt*.

While the Plague of Darkness continued, *Pharaoh* sent for *Moses* and *Aaron*, and told them, they might go to sacrifice to their God, provided they left behind them their Flocks and their Herds; but *Moses* answered him, that since God had not acquainted them what Sorts of Cattle they must sacrifice to him, they could not leave any behind, but must take all their Cattle along with them. But God suffered *Pharaoh* still to harden his Heart, and he drove away *Moses*, saying, Begon and see my Face no more, for the first Time you appear before me again, I will surely put you to Death. *Moses* then departed from him, and told him; I will see your Face no more. And indeed he returned no more to Court after that, but *Pharaoh* sent to him, to bid him begone out of *Egypt* with all possible Speed. Exod. x. 24, 25, &c.

The fourteenth Day of the Month *Abib* or *Nisan*, at Evening, the *Hebrews* killed the Lamb of the Passover, or of the Passage of the Lord, and with the Blood they sprinkled the two Posts and upper Part of their Doors; that the destroying Angel passing over their Houses, might not enter to kill their First-born. About the middle of the Night the Lord smote to Death all the First-born of the *Egyptians*, from the First-born of *Pharaoh*, to the First-born of the meanest of his Slaves; and there was a great Outcry throughout all *Egypt*. So that *Pharaoh* sent to call *Moses* and *Aaron* in great Haste, and bid them go quickly and sacrifice to their God, and take their Wives and Children along with them, their Cattle, and all that they had; and when they went, to pray for him also. The *Egyptians* also urged them to be gone, so that they had not Time so much as to prepare their Bread, and to mix Leaven with it. They carried with them the Paste or Dough, raw as it was, and made unleaven'd Bread by the Way, as well as they could. From whence it comes to pass, that for ever after, during the whole eight Days of the Passover, they made Use of none but unleavened Bread. Exod. xii 29, &c.

Thus the Children of *Israel* set out from *Ramesses* to the Number of six hundred Thousand Footmen, without reckoning Women and Children, or the Strangers that joined themselves with 'em. *Moses* took with him the Bones of the Patriarch *Joseph*, who had laid this Injunction upon the *Israelites* a little before his Death. The *Hebrews* departing from *Rameses*, came first to *Succoth*, and thence to *Etham*. From *Etham* they returned towards *Pi-hahiroth*, which is between the Sea and *Migdol*, over against *Baal-zephon*. No sooner were they arrived there, but *Pharaoh* came upon them with a powerful Army, thinking to force them back into *Egypt*. But the Lord put between the Camp of *Israel* and that of the *Egyptians*, a miraculous Cloud, which was luminous on the Side towards the *Israelites*, and dark towards the *Egyptians*. The *Hebrews* terrified at the Danger in which they thought themselves, began to murmur against *Moses*; but he encouraged them with the Assurance of Protection from the Lord. At the same Time the Lord commanded *Moses* to stretch out his Rod towards the *Red-Sea*, to separate its Waters, and to prepare a Passage for 'em through the midst of it. *Moses* obeyed, the Sea parted, and a strong Wind that blew all the Night dried up the Bottom, and converted it into dry Land. The *Hebrews* entered therein, and passed thro' it without Harm or Danger. What will be said concerning the *Red-Sea*, may be consulted on this Occasion. The Place at which they passed over is two or three Leagues below its Point or Extremity, at a Place named *Colsum* or *Clysma*, at which they pretended to shew for a long while after, the Marks and Remains of the Wheels of the Chariots belonging to the *Egyptians*[a]. Exod. xiii. 19. Gen. l. 25. Exod. xiv. 2.

Towards Day-break the *Egyptians* perceiving that the *Hebrews* had fled through the separated Waters, they had a Mind to pursue them, and entered after them into the Bottom of the Sea. But the Lord caused a Wind to arise, which brought back the Waters, which till then had remained suspended on each Side of the Passage; so that of the whole Army of the *Egyptians* not one escaped drowning. The Tide cast their Bodies on the Shore, and the *Israelites* took the Advantage of seizing their Arms and Spoils. Then *Moses* and the *Israelites* sang a Song of Thanksgiving to the Lord. From hence they went on towards *Sinai*, and were three Days in the Wilderness of *Shur*, where they found no Water. The fourth Encampment was at *Marah*, where they found Plenty of Water indeed, but very bitter, which caused the People to murmur and complain. But *Moses* crying to the Lord, he shewed him a certain kind of Wood, which being thrown into the Waters took away the Bitterness, and made them very potable. From thence they came to *Elim*, where were twelve Fountains of sweet Water, and threescore and ten Palm-Trees. Exod. xiv. 28, 29, &c. Exod. xv. 1, 2, &c.

On the fifteenth Day of the second Month, that is a whole Month after they came out of *Egypt*, the *Hebrews* departed from *Elim*, and came into the Wilderness of Exod. xvi. 1, 2, 3, &c.

[a] Paul. Oros. l. i. c. 10. Gregor. Turon. l. i. c. 10. Cosmas. Monach. l. v. p. 194.

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of *Sin* or *Zin*, which is between *Elim* and *Sinai*. Here the Multitude being tired out with the Length of their Journey, began to murmur against *Moses* saying, Would to God that we had died in *Egypt*, where we sat at the Flesh-pots, and where we eat Bread in Abundance! So the Lord spake to *Moses*, and promised him to make it rain Food from Heaven to satisfie the People. *Moses* gave Warning of it to the People, and told them that on the *Sabbath* Day it would not rain Food, but that the Day before they might gather a double Portion of it. That very Evening all the Camp of the *Israelites* was covered over with Quails, which were brought thither by the Wind; and the next Morning they saw all round the Camp a kind of Hoar-frost, or like little Grains, of the Colour of *Bdellium*, and of the Shape of Coriander-Seeds. The People viewing it, said to one another, *Man-hu*, or, What is this? Which occasioned this Sort of Food to receive the Name of *Manna*. They took a great Quantity of Quails, and gathered up the Manna. But *Moses* bid them gather no more than an Omer for every one's Share. Thus were they abundantly supplied with Food for their whole Journey; for the Manna never failed to fall, save only on the *Sabbath* Day, during the whole forty Years of their Pilgrimage, till they entered into the Land of Promise. See the Article of MANNA before. Then *Moses* bid *Aaron* to fill an Omer with Manna, and to lay it up before the Lord, to remain as a Monument to future Generations.

From the Desart of *Sin*, the *Hebrews* arrived at *Dophkah*, thence they proceeded to *Allush*, and afterwards to *Rephidim*; where the People being in want of Water, began to murmur against *Moses*. But the Lord, by the Ministry of *Moses*, drew them Water out of the Rock of *Horeb*; and the Water from this Rock served them through their whole March. At this Time the *Amalekites* coming to attack the *Israelites*, *Moses* sent *Joshua* out against them, with the Choice of his Troops; he himself at the same Time, with *Aaron* and *Hur*, being upon an Eminence, from whence they could see the Engagement. While *Moses* held up his Hands elevated towards Heaven, *Joshua* had the Advantage over the Enemy; but no sooner did he hold them down when weary, but the *Amalekites* prevailed. Wherefore *Aaron* and *Hur* put Stones under him, that he might sit down, while each of them supported his Arms, that he might not be tired. So that the *Amalekites* were intirely defeated. And the Lord said to *Moses*, write an Account of this Action in a Book, and instruct *Joshua* in it; for I will utterly destroy the Memory of *Amalek* from under Heaven.

Exod. xvii. 1, 2, 3.

The third Day of the third Month from their coming out of *Egypt*, they arrived at the Foot of Mount *Sinai*, where they continued one whole Year. 'Twas there that God intended to give them his Law, and to regulate the Form of their civil Government. 'Twas there that God had told *Moses*, that they should offer Sacrifices to him after they came forth out of *Egypt*. *Moses* therefore ascended up into the Mountain, and God told him he intended to make a Covenant with *Israel*, and to give them his constant Protection, on Condition that the People would engage themselves to be obedient to him, and to continue faithful to him. *Moses* made a Report to the People of what the Lord had proposed to 'em, and the People answered, We will do every Thing that the Lord shall please to require of us. *Moses* ascended again into the Mountain, and carried the Peoples Answer to the Lord. Then the Lord bid *Moses* go down, and order the People to purify themselves, and to be in Readiness against the third Day; for that in three Days the Lord would descend upon the Mountain, to make a Covenant with them. On the third Day therefore God gave sensible Marks of his Presence upon *Sinai*, by the Fire that appeared there, and by Claps of Thunder and Flashes of Lightning, and by the Sound of the Trumpet that was heard there. God ordered *Moses* to set up Barriers at the Foot of the Mountain, that no one might approach it. Afterwards going up again into the Mountain, God gave him the Law of the Decalogue, or Ten Commandments, which contains an Abstract of the whole *Jewish* Religion. See before under the Article LAW.

Exod. xix. 1, 2, 3, &c.

Exod. xx. 1, 2, 3, &c.

After this God gave to *Moses* several Ceremonial and Political Laws, contained in Chap. xxi, xxii, and xxiii. of *Exodus*. Then coming down from the Mountain, *Moses* declared to the People the Laws he had received, and the Articles of the Covenant that the Lord would make them. And the People answering, that they would perform whatever the Lord should please to enjoin them, *Moses* erected an Altar of unhewn Stone, at the Foot of the Mountain, and twelve Monuments, or twelve other Altars, in the Name of the twelve Tribes of *Israel*. He offered burnt Sacrifices, and Peace-Offerings to the Lord; and taking the Blood of the Victims, he poured half upon the Altar, and the other half into Cups; and having read to the People the Ordinances he had received from the Lord, and which he had wrote into a Book, he sprinkled all the People with the Blood that was in the Cups. Thus was concluded this so solemn and celebrated a Covenant, between the Lord and the Children of *Israel*.

Exod. xxiv 1, 2, 3, &c.

Exod. xx. 25.

Then the Lord bid *Moses* come up again into the Mountain, and bring with him *Joshua*

Exod. xxiv. 12, —— 18. *Joshua* his Servant, that he might instruct him in all the Particulars of those Laws and Regulations, that he would have observed by the Priests or People, in the publick Exercise of Religion. He ordered a Exod xxv. 1, 2, 3, &c. xxvi xxvii. Tabernacle or Tent to be erected, in which he would receive the Homages, the Sacrifices, and the Adorations of the *Israelites*. He gave to *Moses* the Description of this Tabernacle, of the Ark, of the Altars, of the Veils or Curtains, of the Candlestick, and of all the Utensils that were to be made Use of there. Of the Habits of the Priests, and particularly of the Ornaments of the High-Priest. Exod. xxviii. He prescribed the Manner in which the Priests were to be consecrated, the Order, Manner, and Quality of the burnt Offerings, and of the Incense and Perfumes to be offered. Exod. xxix. xxx. He particularly appointed *Bezaleel* and *Aholiab* to perform all the Exod. xxxi. Work of the Tabernacle. Lastly, God gave him the Tables of the Law, which contained the Decalogue written by the Exod. xxxi. 18. Finger of the Lord: And at the same Time he informed him, that the People whom he had brought out of *Egypt*, had soon forgot all their Promises and Engagements; for at that very Time they had made them a molten Image, and were worshiping a Exod. xxxii 7, 8, 9, &c. golden Calf. To this he added, that he had a Mind utterly to exterminate this headstrong and untractable People; but as for *Moses*, he would make him the Father Exod. xxxii. 1, 2, 3, &c. and Chief of a great Nation. *Moses* then threw himself at the Feet of the Lord, and interceded for the People. God hearkened to him, and sent him back into the Camp, after he had been upon the Mountain forty Days and forty Nights without receiving any Sustenance.

As he came down, *Joshua* heard the Noise of the People, who were then making great Shouts and Rejoycings. He said to *Moses*, that he heard a Noise in the Camp, as if there were some Engagement with the Enemy. But *Moses* knowing what had happened, told him, that it was not the Sound of an Alarm, but Cries of Joy. And when they came nearer the Camp, and saw the golden Calf, and the People singing and dancing about it, *Moses* for Indignation threw down the Tables of Stone he held in his Hands, and so broke them to Pieces. Then taking the Calf they had made, he melted it, and reduced it to Powder, and scattered the Powder into the Water, and made all the Congregation drink of it. See the Article of the Golden Calf. Then *Moses* severely rebuked *Aaron*, for being so weak as to comply with the People in their Request, of having sensible Gods and molten Images. *Aaron* excused himself as well as he could, and *Moses* setting himself at the Entrance of the Camp, proclaimed, Whoever is for the Lord, let him join himself to me. Then all the Children of *Levi* assembling about him, he said; Thus says the Lord, let every one of you take his Sword, and let him go from Gate to Gate a-cross the Camp, and let every one slay his Brother, his Friend, or his Kinsman. The Children of *Levi* performed what was enjoined them, and that Day there were slain about three Thousand of the People.

The next Day *Moses* spoke to the People, and remonstrated to 'em the Heinousness of their Sin, and told them, that he would go up again into the Mountain, and endeavour to obtain Forgiveness for them. He went up, and intreated the Lord to pardon them; or otherwise he begged that himself might be blotted out of the Book of the Lord. The Lord answered him, That only he that offended should be blotted out of his Book; that he did not intend to forsake his People, that he would give them his Angel to conduct them into the Land he had promised them; but that the Crime they had committed should not always go unpunished, for that he would chastise them in the Day of his Vengeance. And that as to himself, he would not go along with them, but would send his Angel before them. *Moses* having declared Exod. xxxiii. 1, 2, 3, &c. these Words to the *Israelites*, they were much afflicted at them, and humbled themselves before the Lord, and laid aside all their Ornaments at the Foot of Mount *Horeb*. And farther to shew the Displeasure of the Lord, *Moses* carried the Tabernacle out of the Camp, where the Lord was used to speak to him Face to Face, and to give him his Orders. But *Moses* not desisting to importune the Lord, and to pray him to continue his Conduct of his People to the Land of Promise, he was prevailed with at length, and promised not to forsake them. Then *Moses* desired another Favour from the Lord, which was, that he might see his Glory. The Lord answered him, that he could not let him see his Face, for no Man could support that Sight and live; but that he would pass before the Opening of the Rock, where *Moses* might place himself, and so might see his hinder Parts as he passed along.

Afterwards *Moses* went up into the Mountain, and carried with him new Tables of Stone which he had prepared. There Exod. xxxiv. 1, 2, 3, &c. God manifested his Glory to him, as he had promised. He gave him the Decalogue anew, and several other Commandments; and after forty Days and forty Nights he came down from the Mountain, bringing the two Tables of Testimony along with him. He was not aware that his Face cast forth Rays of Light[b], which

[b] Exod. xxxiv. 29. Vulgat. *Quod cornuta esset facies sua*; or that his Face had Horns. But Interpreters understand it of Rays of Glory, that shone upon his Fa

remained

remained upon him after the Communication he had with the Lord. *Aaron* and the Children of *Israel* seeing him thus illuminated, durst not come near him; but *Moses* encouraged them to come and speak to him, and having finished his Discourse, put a Veil over his Face, that they might converse with him with greater Liberty. Then he began to put in Execution what the Lord had commanded him, concerning the Tabernacle of Testimony. He caused it to be proclaimed all over the Camp, that whoever had any valuable Metals, or precious Stones, Thread, Wool, Furrs, or fine Wood fit for the Work of the Tabernacle, might make an Offering of them to the Lord. [Exod. xxxv, xxxvi, xxxvii, &c.] The *Israelites* inflamed by a holy Zeal, brought with great Alacrity whatever they had that was fit for this Design; insomuch that *Bezaleel* and *Aholiab* were obliged to tell *Moses*, that the People offered more than was necessary; [Exod. xxxvi. 5, 6, 7.] upon which Proclamation was made thro' the Camp, that they need not make any more Offerings.

Besides what every one offered voluntarily, the Lord commanded that each *Israelite* should contribute half a Shekel, or about thirteen Pence Half-penny of our Money. And that this Contribution might be regularly raised, he caused an Account to be taken of all the People, from twenty Years old and upwards; [Exod. xxx. 11, 12. xxxviii. 25, 26.] and there were found six hundred three Thousand five hundred and fifty, each of which having paid a *Bekah* or half *Shekel*, the Sum amounted to one hundred Talents of Silver, and one Thousand seven Hundred and seventy five Shekels. The hundred Talents of Silver make about thirty four Thousand two hundred and nineteen Pounds Sterling; and one Thousand seven hundred seventy five Shekels make about two Hundred and two Pounds and nine Shillings. For six whole Months they worked upon the Tabernacle, that is, from the sixth Month of the holy Year, after their coming out of *Egypt*, of the Year of the World 2513, to the first Day of the first Month of the following Year 2514, before *Christ* 1486, before the Vulgar *Æra* 1490. On the first Day of the Month *Nisan*, which answered to the 21st of *April*, according to *Usher*, the Tabernacle of the Covenant was set up, and filled with the Glory of the Lord. [Exod. xl. 2, 17, 34.] The fourteenth of the same Month the *Israelites* celebrated the second Passover from their coming out of *Egypt*; [Numb. ix. 1,—14.] and about the same Time *Moses* published the Laws that are contained in the seven first Chapters of *Leviticus*. He consecrated *Aaron* and his Sons, and anointed and dedicated the Tabernacle, all the Vessels, and every Thing else that belonged to it.

The first Day of the second Month of the same Year, *Moses* took a second Account of the People, in which the *Levites* were reckoned apart, and appointed to the Service of the Tabernacle. *Moses* regulated their Functions, and the Offices each was to sustain, in their Marches in the Wilderness. Also the Order was settled, [Numb. i. 1, 2, &c. iii. 3, 34, 51. viii. 5,—26.] which every Tribe was to observe in their Marches and Encampments, that in so great a Multitude no Confusion might arise. The Princes of the Tribes made their [Numb. ii. 1, 2, 3, 4, &c.] Offerings to the Tabernacle, each according to his Rank, and upon his Day, during the twelve Days of the Dedication and [Numb. vii. 1, 2,—85.] Consecration of this holy Place. Lastly, about the same Time *Moses* made several Ordinances, relating to the Purity that was to be observed in holy Things, the several Uncleannesses that were to be avoided, and the Manner in which they were to approach the Tabernacle.

About the End of that Year in which the People made their Abode at Mount *Sinai*, *Jethro* the Father-in-Law of *Moses* brought him his Wife *Zipporah*, and his two Sons *Gershom* and *Eliezer* [c]. *Moses* received him with all possible Respect, and by his Persuasion changed the Method he had established for judicial Proceedings. He commissioned Judges to assist him in accommodating Differences, and in deciding Causes of lesser Consequence, reserving the Determination of greater Matters to himself. Soon after the Pillar of Clouds raising itself, by which the *Israelites* were conducted, they decamped from *Sinai* to go towards *Paran*. *Moses* tells the Names of but two Encampments between *Sinai* and *Kadesh*, which are *Taberah*, that is, *burning*, and *Kibroth-hattaavah*, that is, *the Graves of Lust*. We speak to each of these under their proper Articles.

'Twas on the Account of the Arrival of *Zipporah* in the Camp, that *Aaron* and *Miriam* his Sister spoke against *Moses*, [Numb. xii. 1, 2, 3, &c.] because his Wife was an *Ethiopian* [d]; saying, *Has the Lord indeed spoken only by Moses? Hath he not also spoken by us?* We cannot know the Particulars of this Dispute, nor upon what Account it arose; but the Scripture tells us, that the Lord interposed in the Defence of *Moses*, who was the meekest Man upon Earth. The Lord therefore coming down in the Pillar of Clouds, spoke to *Miriam* and *Aaron* at the Door of

[c] Exod. xviii. 1, 2, &c. Deut. i. 9,—18. Numb. x. 29. In the Year of the World 2514, before *Christ* 1486, before the Vulgar *Æra* 1490.

[d] 'Tis generally believed that he means *Zipporah*, who was indeed a *Midianite*, but this Country was very near that which the *Hebrews* call *Cush*, or *Ethiopia*. Others will have it that he speaks of *Tharbis*, Daughter of the King of *Ethiopia*, whom *Moses* married after the taking of *Meroe*, according to *Josephus*, Antiq. l. ii. c. 5. See before.

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the Tabernacle, telling them, *If there be a Prophet among you, I the Lord will make my ſelf known to him in a Viſion, and will ſpeak unto him in a Dream. My Servant* Moſes *is not ſo, who is faithful in all mine Houſe. With him will I ſpeak Mouth to Mouth, even apparently, and not in dark Speeches, and the Similitude of the Lord ſhall he behold: Wherefore then were ye not afraid to ſpeak, againſt my Servant* Moſes? At the ſame Time the Pillar of Clouds withdrew, and *Miriam* appeared to be all covered over with Leproſie. *Aaron* ſeeing her in this Condition, preſently applied himſelf to the Clemency of *Moſes*, who intreated the Lord for her. But the Lord ſaid to him, *If her Father had but ſpit in her Face, ſhould ſhe not be aſhamed ſeven Days? Let her be ſhut out from the Camp ſeven Days, and after that let her be received in again.* See MIRIAM.

It is not eaſy to determine, whether the Sedition of *Korah*, *Dathan*, and *Abiram* happened after the Arrival of the *Hebrews* at *Kadeſh-barnea*, or before: However we ſhall mention it here, that we may relate what happened after the Encampment at *Kadeſh-barnea* without Interruption. *Korah* was of the Tribe of *Levi*, as well as *Moſes* and *Aaron*; *Dathan*, *Abiram*, and *On*, were of the Tribe of *Reuben*. Being diſguſted at *Moſes* and *Aaron*, becauſe they ſhared between themſelves all the chief Honours of the Republick, they raiſed a Mutiny againſt them, ſupported by two Hundred and fifty others of the chief of the People. They expoſtulated with *Moſes* and *Aaron*, ſaying, *Ye take too much upon you, ſeeing all the Congregation are holy every one of 'em, and the Lord is among them: Wherefore then lift ye up your ſelves above the Congregation of the Lord?* When *Moſes* heard this, he fell upon his Face, and told them; that the next Morning the Lord would make known who were thoſe that belonged to him. Let every one of you take his Cenſer, and preſent himſelf to Morrow before the Lord; and the Lord will then cauſe it to be known whom he hath choſen. *Moſes* in the mean Time having ſent for *Dathan* and *Abiram*, they ſent him Word they would not come to him. *Is it a ſmall Thing*, ſay they, *that thou haſt brought us up out of a Land that floweth with Milk and Honey, to kill us in the Wilderneſs, except thou make thy ſelf altogether a Prince over us? Moreover thou haſt not brought us into a Land that floweth with Milk and Honey, or given us an Inheritance of Fields and Vineyards. Wilt thou put out the Eyes of theſe Men? We will not come up.*

Numb. xvi. 1, 2, 3, &c.

The Day following *Moſes* having aſſembled all the People at the Door of the Tabernacle, the Glory of the Lord appeared; and the Lord ſaid to *Moſes* and *Aaron*, *Separate your ſelves from among this Congregation, that I may conſume them in a Moment.* But *Moſes* and *Aaron* threw themſelves upon their Faces before the Lord, ſaying, *O Lord God, ſhall one Man ſin, and wilt thou be wroth with all the Congregation?* And the Lord commanded that all the People ſhould ſeparate themſelves from the Tents of *Korah*, *Dathan*, and *Abiram*; which being done, *Moſes* ſaid to 'em, *If theſe Men die the common Death of all Men, then the Lord hath not ſent me: But if the Earth open her Mouth and ſwallow them up, then ye ſhall underſtand that theſe Men have provoked the Lord.* No ſooner had he ſpoke theſe Words, but immediately the Earth opened under their Feet, and they were ſwallowed up with their Tents, and all that they had. And at the ſame Time a Fire went forth from the Lord, which conſumed the two Hundred and fifty Men of *Korah*'s Party, who were there preſent with their Cenſers. *Moſes* then took all theſe Cenſers, which were of Braſs, and beat them out into broad Plates, and made a Covering of them for the Altar of burnt Offerings, that they might ſerve as a Monument of what had happened. Yet the very next Day the People began again to murmur againſt *Moſes* and *Aaron* on the ſame Occaſion, ſaying, *Ye have killed the People of the Lord.* But the Lord cauſed a ſudden Fire or Plague to go forth, which took hold of the Camp, and had entirely conſumed it, if *Moſes* had not preſently ſent *Aaron* with his Cenſer. He placing himſelf between the Living and the Dead, offered his Incenſe, and intreated the Lord for them, upon which the Plague ceaſed. Upon this Occaſion no leſs than fourteen Thouſand and ſeven hundred Men periſhed, without reckoning thoſe that died on the Account of *Korah*'s Mutiny. After this the Lord confirmed again the Prieſthood to *Aaron* and his Family, by the Miracle of the Rod that budded and flouriſhed, Numb. as may be farther ſeen in the Article of xvii. AARON.

From the Encampment call'd the *Graves of Luſt*, the People went to *Hazeroth*, and thence to *Kadeſh-barnea*, where they con- Numb. tinued a good while. Then by the Order xxxiii. 17, of God, and for the Satisfaction of the 9. xiii. 1, People, *Moſes* ſent twelve choſen Men 2. Deut. i. 22, 23. to take a View of the Land of *Canaan*. Theſe Meſſengers or Spies were forty Days upon their Search, and at their Return they brought back ſome of the Fruits of the Country, which were of an extraordinary Largeneſs and Fairneſs; among other Things they brought a Bunch of Grapes, ſo large as to be carry'd between two of them. Being come into the Camp, they very much commended the

the Land for its Beauty and Fertility, but added withal, that the Inhabitants were of a gigantic Stature, and had many ſtrong and populous Cities; ſo that there were but little Hopes that this Country could be conquer'd by them. This Report put all the Camp into a Mutiny. *Joſhua* and *Caleb*, who were two of the Spies, ſtrove in vain to appeaſe the Multitude. Nothing would ſatisfy them, but they would preſently return into *Egypt*. Then the Lord in his Anger threatned to deſtroy all the People, but *Moſes* interpoſed by his Prayers. However Sentence was paſs'd againſt theſe Murmurers, that from the Age of twenty Years and upwards they ſhould all die in the Deſart. The ten Spies, who were at the Head of the Faction, were puniſh'd by a ſudden Death. Only *Joſhua* and *Caleb* were preſerved, and God declared that they alone of the whole Multitude ſhould enter into the Land of Promiſe.

But for all this the People being reſolute, againſt the poſitive Orders of *Moſes* would needs force the Paſſages, to take Poſſeſſion of the Land of *Canaan*; but they were repuls'd by the *Amalekites* and *Canaanites* with conſiderable Loſs. When they had continued for a good while at *Kadeſh*, they decamped from thence, and turned back towards the *Red-Sea*, to *Ezion-gaber*. *Moſes* reckons theſe eighteen Encampments between *Kadeſh* and *Ezion-gaber*. 1. *Rithmah*. 2. *Rimmon-parez*. 3. *Libnah*. 4. *Riſſah*. 5. *Kehelathah*. 6. Mount *Shapher*. 7. *Haradah*. 8. *Makheloth*. 9. *Tahath*. 10. *Tarah*. 11. *Mithcah*. 12. *Hathmonah*. 13. *Moſeroth*. 14. *Bene-jaakan*. 15. *Hor-hagidgad*. 16. *Jotbathah*. 17. *Ebronah*. 18. *Ezion-gaber*. Each of theſe Encampments may be ſeen under their proper Articles. From *Ezion-gaber* they returned to *Kadeſh*, perhaps by the ſame Way. They were thirty eight Years performing this Journey. Being come to *Kadeſh*, *Miriam* the Siſter of *Moſes* died there [e]. In this Encampment the People murmur'd for want of Water, which *Moſes* and *Aaron* ſupplied them with, by cauſing it to guſh out of a Rock. But as they ſhew'd ſome Diſtruſt in the Lord, he condemned them to die in the Wilderneſs, without the Satisfaction of coming into the Land of Promiſe. This made them give this Encampment the Name of *Meribah*, or *the Waters of Contradiction*.

Num. xiv. 40,—45. Deut. i. 40,—45.

Numb. xxxiii. 18, 19, &c.

Num. xx. 2,—13.

Then *Moſes* ſent Ambaſſadors to the Kings of *Edom* and *Moab*, to obtain leave for a free Paſſage for his People through their Dominions; which they not only refuſed, but threatned to hinder them by Force of Arms if they ſhould attempt it. This obliged the *Iſraelites* to take a Circuit in the Wilderneſs, that they might avoid the Territories of theſe People, whom the Lord would not ſuffer them to injure. They went then to Mount *Hor*, where *Aaron* died at the Age of one hundred and twenty three [f]. From hence they went to *Zalmonah*, where it is thought that *Moſes* erected the brazen Serpent, to heal thoſe that had been bit by the winged Serpents, which came to aſſault them in their Camp. *Numb.* xxi. 6. See SERPENT. From *Zalmonah* they went to *Punon*, thence to *Oboth*, thence to *Ije-abarim*; then to the Valley of *Zared*, thence to the Hills of the Brook *Arnon*, to *Mattanah*, to *Nahaliel*, to *Bamoth*, to *Dibon-gad*, to *Almon-diblathaim*, to Mount *Piſgah* in the Deſart of *Kedemoth*. From hence they diſpatch'd Ambaſſadors to *Sihon* King of the *Amorites*, to demand a Paſſage through his Country, which being refuſed, *Moſes* gave him Battle, overcame him, and took Poſſeſſion of all his Territories. Sometime afterwards *Og* King of *Baſhan* marched againſt *Moſes*, and fought with him; but *Moſes* conquer'd him, and made himſelf Maſter of all his Country.

Numb. xx. 14, &c. Deut. ii. 4, 5, 6, &c. Judg. xi. 17, &c.

Numb. xxxiii. 41.

Num. xxi. 21,—31. Deut. ii. 24,—36, &c.

After this *Moſes* came and encamped in the Plains of *Moab*, at *Shittim*, where the *Iſraelites* continued 'till they left it to paſs over *Jordan*, under the Conduct of *Joſhua*. While they abode in this Encampment, *Balak* King of *Moab* ſent to invite *Balaam* the Sorcerer or Wizard, to come and curſe the *Iſraelites*. But the Sorcerer, contrary to his Expectation, having rather bleſs'd than curs'd them, he took up another Reſolution, which was much more pernicious. He ſent the Daughters of *Moab* into the Camp, to tempt the *Iſraelites* to Idolatry and Fornication. This wicked Counſel had the deſired Effect; but *Moſes* ſoon put a Stop to the Progreſs of it, by putting to Death all thoſe that had given themſelves to the Worſhip of *Baal-peor*. And the Lord cut off that Day to the Number of three and twenty Thouſand, beſides a Thouſand others that were executed by the Sentence of the Judges. 'Twas upon this Occaſion that *Phinehas* Son of *Eleazar* the High-Prieſt ſignalized his Zeal for the Lord, as may be ſeen under his Article.

Deut. iii. 1,—11. Num. xxi. 33, 34, 35. Numb. xxxiii. 48, 49.

1 Cor. x. 8.

Numb. xxv. 4, 5, 6.

After this the Lord commanded *Moſes* to make War againſt the *Midianites*, who had ſent their Daughters, along with thoſe of *Moab* to debauch the *Iſraelites*. *Phinehas* was appointed Captain of this Expedition, for which Purpoſe *Moſes* gave him twelve thouſand choſen Men. He routed

[e] *Numb.* xx. 1. In the Year of the World 2552, before *Chriſt* 1448, before the vulgar *Æra* 1452.

[f] *Numb.* xx. 13, 14. In the Year of the World 2552, before *Chriſt* 1448, before the vulgar *Æra* 1452. He died the firſt Day of the fifth Month of the fortieth Year, from the coming out of *Egypt*. *Numb.* xxx. 38.

the *Midianites*, kill'd all the Males that he found in their Country, put five of their Princes to Death, with the wicked Wizard *Balaam*, who was the first Occa-
Numb. xxxi. 8. sion of all the Misfortune. See BALAAM. The Tribes of *Reuben*, *Gad*, and the half Tribe of *Manasseh* having asked of *Moses* for their Inheritance the Country that they had conquer'd from the *Amorites*, *Moses*
Numb. xxxii. Deut. iii. 12. xxxi. 1—8. gave his Consent, but upon Condition that they would go along with their Brethren over *Jordan*, to assist them in the Conquest of the Country possess'd by the *Canaanites*.

The first Day of the eleventh Month of the fortieth Year after the coming out of *Egypt*, *Moses* being in the Fields of *Moab*, and knowing that he was not to pass over *Jordan*, and that his last Hour was not far off; he made a long Discourse to the People, which is a sort of Recapitulation of all he had done, and of all that had happen'd from the coming forth out of *Egypt*. He there repeated certain Laws, renewed with the Elders of *Israel*, the Covenant they had made with the Lord, set before them the Happiness that would attend their Constancy and Fidelity, and the Calamities with which they would be visited, if they should be found to prevaricate; put into the Hands of the Priests and Elders a Copy of the Law, with an Injunction to have it read solemnly every seventh Year in a general Assembly of the Nation. Lastly, he composed an excellent Canticle or Poem, which is a kind of Prophecy of what was after to happen to
Deut. xxxii. *Israel*. He there exclaims against their future Infidelities, and threatens them with all the Evils that in after Ages came upon them. Lastly, a little before his Death
Deut. xxxiii. he gives to each of the Tribes a particular Blessing, in which he mingles several Prophecies and Predictions. The Tribe of *Simeon* is there not mentioned, for Reasons that to us are unknown.

Lastly, the Lord commanded *Moses*, at the beginning of the twelfth Month, to
Deut. xxxiv. 1, 2, 3. ascend up to Mount *Nebo*, where he gave him a View of the whole Country, both on this Side and beyond *Jordan*, saying to him, *This is the Land which I sware unto Abraham, and unto Isaac, and unto Jacob, saying, I will give it unto thy Seed, I have caused thee to see it with thine Eyes, but thou shalt not go over thither. So Moses the Servant of the Lord died there in the Land of Moab, according to the Word of the Lord. And he buried him in a Valley in the Land of Moab, over against Beth-peor; but no Man knoweth of his Sepulchre, unto this Day. And* * *Moses was an hundred and twenty Years old when he died: His Eye was not dim, nor his natural Force abated. And the Children of Israel wept for Moses in the Plain of Moab thirty Days.* This is what the Scripture informs us, concerning the Death of *Moses*: To which it is added, *There arose not a Prophet since like unto Moses, whom the Lord knew Face to Face: In all the Signs and the Wonders which the Lord sent him to do in the Land of Egypt, to Pharaoh, and to all his Servants, and to all his Land: And in all that mighty Hand, and in all the great Terror which Moses shew'd in the Sight of all Israel.*

The whole Scripture is full of the Praises of this great Man, and see here how *Jesus* Son of *Sirach*, Author of *Ecclesiasticus*, speaks of him. "*Moses* was be- Eccles. xlv. 1, 2,
"loved of God and Men, and his Me- 3, &c.
"morial is blessed. The Lord gave him "a Glory equal to that of the Saints; he "made him great and terrible to his Enemies, and he made the Wonders to cease "by his Words, (when in *Egypt* he held "the Arm of God, as we may say, and "stopp'd the Course of the ten Plagues, "as he judg'd convenient,) God exalted "him in Honour before Kings, he prescribed him Ordinances before his People, and has made him see his Glory. "He has given him the Gifts of Faith and "Meekness, and has chosen him from among Men. God has heard him, and "has caused him to enter into the Cloud; "he has given him his Commandments "before all his People, and the Law of Life "and Knowledge, to teach his Covenant "to *Jacob*, and his Ordinances to *Israel*.

*Moses* is the most antient Writer, of whom there remains any authentic Works. He has left us the *Pentateuch*, that is to say, the five first Books of the *Old Testament*, which are *Genesis*, *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*, of each of which we have spoken under their several Titles. Probably these Books were not separate Works at the beginning as we find them now. *Moses* compos'd but one single Work, of which the Law was as it were the Body, and *Genesis* was the Preface. Afterwards they were divided for the greater Convenience in Reading. These Books are acknowledg'd as authentic and inspired, by the general Consent both of *Jews* and *Christians* of all Persuasions. Some Difficulties have been started about the Author of these Books, because some Passages have been observed therein, that seem not to agree to *Moses*. And indeed it must be own'd, that some small Additions have been made. But these Additions make no Alteration in the Sense, they are only put there by Way of Illustration; so that it would carry the Matter too far, to con-

* *Deut.* i. 1. to Chap. xxvii. In the Year of the World 2553, before *Christ* 1448, before the vulgar Era 1452.

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clude from hence that *Moses* was not the Author of them.

Besides the Pentateuch, the *Jews* also ascribe to *Moses* these eleven *Psalms* following.

1. *Ps.* XC. *Domine refugium factus es nobis, &c.*
2. XCI. *Qui habitat in adjutorio altissimi, &c.*
3. XCII. *Bonum est confiteri Domino, &c.*
4. XCIII. *Dominus regnavit, &c.*
5. XCIV. *Deus ultionum, &c.*
6. XCV. *Venite exultemus Domino, &c.*
7. XCVI. *Cantate Domino canticum novum, &c.*
8. XCVII. *Dominus regnavit, &c.*
9. XCVIII. *Cantate Domino canticum novum, &c.*
10. XCIX. *Dominus regnavit, &c.*
11. C. *Jubilate Deo omnis terra, &c.*

But there is no sufficient Proof that these *Psalms* had *Moses* for their Author. For the Proof taken from the Title of the ninetieth *Psalm*, which is, *a Prayer of Moses the Man of God*, which they pretend must be applied also to the ten following *Psalms*, is not sufficient to ascertain them to this Lawgiver. 'Tis well known that the greatest part of the Titles of the *Psalms* are not original, nor indeed very antient; and that some of them are wrong placed. Besides in these *Psalms* we find the Names of Persons, and other Marks, that by no Means can agree with *Moses*. We are of the Opinion of some learned Interpreters, that the Name of *Moses* only insinuates, that the *Psalms* might be composed by some *Levites* who lineally descended from *Moses*; or that having been written by some Prophet, they were appointed to be sung by the Choir of Musicians of the Race of *Moses*. See our Dissertation upon the 90th *Psalm*.

Some Antients thought [h] that *Moses* was the Author of the Book of *Job*. *Origen* [i] pretends, that he did but barely translate it out of *Syriack* into *Hebrew*. But this Opinion is rejected both by *Jews* and *Christians*: and if this Book had truly belong'd to *Moses*, would the *Jews* have separated it from the *Pentateuch*? There is also quoted an Apocalypse or Revelation of *Moses*, a lesser *Genesis*, the Ascension of *Moses*, the Assumption of *Moses*, the Testament of *Moses*, the mysterious Books of *Moses*. These are cited by some antient Writers, and Passages are found quoted from hence in their Works. 'Tis thought that from the Apocalypse of *Moses* St. *Paul* quoted these Words, *Gal.* v. 6. *For in Jesus Christ, neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love. And.* vi. 15. *For in Christ Jesus, neither Circumcision availeth any Thing, nor Uncircumcision, but a new Creature.* 'Tis imagin'd also, that what is said in the Epistle of St. *Jude*, ℣ 9. concerning the Contention of *Michael* the Archangel with the Devil, about the Body of *Moses*, is taken from the Assumption of *Moses*. The Reader may peruse the Collection of M. *Fabricius*, concerning the Apocryphal Books of the *Old Testament*.

As to the Death and Burial of *Moses*, many Difficulties have been raised. The Scripture tells us expresly, that *Moses* died, according to the Word of the Lord. Deut. xxxiv. 5, 6.
But as the *Hebrew* Words literally import *upon the Mouth of the Lord*, the Rabbins have imagin'd, that the Lord took away his Soul by a Kiss that he gave him. על פי יהוה
This Opinion may be seen discuss'd at length in the Books publish'd by M. *Gaulmin* in *Hebrew* and in *Latin*, under the Title *Petirath Mosh*. Others have maintain'd that he did not die, and others have not denied his Death, but however have pretended that he was transported into Heaven [k]. *Our Masters have assured us*, says *Maimonides*, *that our Master Moses is not dead, but ascended into Heaven, where he serves God to all Eternity.* *Josephus* says [l] that he disappear'd; but that it was he himself that gave an Account of his own Death, for Fear that the *Jews* astonish'd at his exalted Virtue, should imagine that he had made Approaches to the Deity itself. And since no Body could tell where his Place of Burial was, and since he appear'd with *Elias* in the Transfiguration of *Jesus Christ*; and lastly since St. *Jude* says, that there was a Dispute between *Michael* and the Devil about his Body, it has been concluded that he did not really die, but that he ascended Body and Soul into Heaven. For farther Satisfaction about the Death of *Moses*, the Reader may have Recourse to the Dissertation we have prefix'd before our last Tome upon the *New Testament*. And as to his Tomb, which was pretended to be found in the Year 1655, the same Dissertation may be consulted, p. LXXX, LXXXI, and *Hornius*'s Ecclesiastical History, No. 74. and M. *Basnage*'s Continuation of *Josephus*, Tom. IV. L. vi. c. 17. Art. 13. Edit. Par. and lastly, *Bartolucci*'s *Biblioth. Rabbin.* T. 3. p. 513 and 928.

The *Rabbins* [m] in the Account they give us of the Life of *Moses*, do not con-

[h] Pseudo-Origen. in Job. a Perionio Edit.
[i] Origen in Job. p. 277.
[k] Maimonid. Præfat. in Thalmud. Ern. Israel. p. 2. p. 39.
[l] Joseph. Antiq. L. 4. c. ult. [illegible]
[m] See Bartollucci Bib. Rab. T. 3. p. 548, 551. Tom. III. p. 529, 531. and Basnage Hist. of the Jews. T. 4. L. 6. c. 16, 17. Paris Edit.

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tent themſelves with the Miracles that the Scripture relates of him, but very much improve upon them. They ſay, for Example, that he was born circumciſed; that the Daughter of *Pharaoh*, who found him upon the Banks of the *Nile*, was leprous, and that as ſoon as ſhe touch'd the Ark in which the Infant lay, ſhe was immediately cured of her Leproſy. *Bathia*, for ſo they call this Princeſs, having brought *Moſes* to *Pharaoh*, at the Age of three Years, *Moſes* took his Crown, and put it upon his own Head. *Balaam*, the famous Wizard mention'd in Scripture, being then at *Pharaoh's* Court, adviſed him to put the Child to Death. But *Pharaoh's* Magicians deſiring to try if *Moſes* had done this out of Knowledge and Deſign, or by mere Chance, put Diamonds and Coals of Fire before him. *Moſes* was reaching out his Hand to the Diamonds, but the Angel *Gabriel* pull'd it back, and put it to the Coals of Fire. He put them upon his Tongue, and burn'd himſelf, which made him heſitate in his Speech for ever after. This Action was the ſaving of his Life: When it was known to *Pharaoh* that he had kill'd an *Egyptian*, he condemned him to loſe his Head; but God permitted that his Neck ſhould become as hard as a Pillar of Marble, and the Rebound of the Sword kill'd the Executioner. *Moſes* fled away, and no Body could ſtop him; for *Pharaoh* became dumb that Minute, and all the reſt either deaf, dumb, or blind.

*Moſes* withdrew to *Korkan* King of *Ethiopia*, who was then in *Armenia*. *Balaam* being alſo then in *Ethiopia*, excited the People to an Inſurrection againſt their Prince; but *Moſes* ſtood up in the Defence of *Korkan*. He put himſelf at the Head of the Army, and beſieged *Balaam* in the Capital City of *Ethiopia*. To make the Approach to the City more difficult, he brought an infinite Multitude of Serpents round about. But *Moſes* charm'd the Serpents, and made himſelf Maſter of the Town. He married the Queen, then Widow to the King, who died during the War, and reigned forty Years over *Ethiopia*: The Queen complain'd that *Moſes* did not uſe her as his Wife; at which the People mutined, and *Moſes* was conſtrain'd to retire to *Jethro*, where he found a famous Rod or Twig, that God had at firſt created for *Adam*. It paſs'd afterwards to *Abraham*, then to the Kings of *Egypt*, from whom *Jethro* took it, when he left that Court. He planted it in his Garden, and promiſed his Daughter to any one that would pluck it up. The Name of God was engraven upon this Twig, which was the Cauſe of its being ſo miraculous. He married *Zipporah*, who ſoon brought him a Son. But *Jethro* having covenanted that his firſt-born Son ſhould not be circumciſed, God immediately ſent two Angels, who ſo far ſwallow'd up *Moſes*, as that there only remain'd his Feet. But no ſooner had *Zipporah* circumciſed her Son, than that *Moſes* was deliver'd from this Danger. The *Jews* relate a thouſand Miracles about the Manner of *Moſes's* receiving the Law. According to them it is not enough to ſay, that *Moſes* aſcended into Mount *Sinai*; they will have it that he aſcended into Heaven; that being come to the Top of *Sinai*, a Cloud took him up, and carry'd him into Heaven. Upon his Way he met the Angel *Remuel*, chief of twelve thouſand Angels, who was deſirous to accompany him. But pronouncing the Name of God, compos'd of twelve Letters, he made him fly away to the Diſtance of twelve thouſand Furlongs. Purſuing his Way, he found the Angel *Adarniel*, who put him into a great Fright. For this Angiel had a terrible Voice, which he cauſed to be heard in the two hundred thouſand Spheres encompaſs'd with a white Fire. *Moſes* being diſmay'd would have fled away, but the Lord encourag'd him; and pronouncing the Name of God compos'd of ſeventy two Letters, he terrified the Angel in his Turn, who fled away crying out as he went, Happy art thou *Moſes*, who knoweſt that of which the Angels are ignorant. They believe the Tables were of Sapphire, on which the Law was written; and that *Moſes* was made rich by the Fragments only, that were taken from theſe Tables when they were poliſhed, *Exod.* xxxiv. 1. They ſay moreover, that *Moſes* put to Death the Accomplices of *Korah*, by putting a deadly Poiſon into their Cenſers, the Fume of which killed them. We have ſpoken of his Death before, and of the Fables that the *Rabbins* relate about it. The *Petirath Moſe* of M. *Gaulmin* may be ſeen on this Head, and *Sixtus Senenſis*, Tom. ii. l. v. *Annot.* 59, 61. and l. vi. *Annot.* 91.

Thoſe that have compared the Hiſtory of *Moſes* with what is contained in the fabulous Hiſtories of *Bacchus*, *Mercury*, and *Muſæus*, have found a great many Reſemblances, which make them of Opinion, that the Pagans had ſome Knowledge of the holy Hiſtory, and that they had done Honour to their Deities, by aſcribing to them ſuch Things as belonged to *Moſes*. M. *Huet* may be conſulted in this Matter, in his *Bibliotheca Evangelica*.

The Hiſtory of *Moſes* was ſo famous for many Ages, in almoſt all the Countreys of the World, that it is no Wonder that Writers of different Nations have each repreſented it after his own Manner. The Orientals, the ancient *Grecians*, the *Egyptians*, the *Chaldeans*, the *Romans*, have all made

made Additions to his History. Some of 'em have improved upon the Miracles that the Scripture relates concerning his Life; others have disguised his Story, by adding to it not only false, but mean and trifling Circumstances. This is in short what the Orientals have said about him [o]. *Moses* was born five hundred and six Years after the Flood, and lost his Father at a Month old. *Valid* King of *Egypt*, who then reigned, had married *Assiah*, the Niece of *Amram* Father to *Moses*, and Cousin-german to this Law-giver. This Alliance, though it procured *Amram* great Credit at Court, yet it could not remove the Uneasiness of *Nagiah* the Mother of *Moses*, who dreaded that Hatred that *Pharaoh Valid* had conceived against the *Hebrews*. She exposed her Son upon the *Nile*, in a little Box, which was brought by the Stream to the Foot of the King's Palace, where the Child was taken up, nursed, and educated at Court.

Here he lived till the Age of forty one Years, when he killed an *Egyptian*, and was forced to retire into the Country of *Midian*, where he married *Zipporah*, Daughter of *Shobab* or *Jethro*. At the End of some Years he took a Resolution to return into *Egypt*. At the River *Aimon* he found in his Way the Garment and Staff of a Prophet. No sooner had he put on the Garment, and took up the Wand, but his Hand became white and glistering like a Star. God then appeared to him, and gave him Orders to bring the *Hebrews* out of *Egypt*. The *Arabians* alluding to this, when they would intimate that a Man performs Miracles, or when a Physician, for Example, performs wonderful Cures, they say he has a Hand as white as *Moses*, or the Breath of the *Messiah*.

*Moses* appeared before *Pharaoh*, and told him the Commands he had received from God concerning the *Israelites*. The King required Miracles from him; for, says he, those are the proper Credentials of a Prophet. *Moses* then threw his Staff upon the Ground, which was immediately changed into a monstrous Dragon, which opening his Mouth, and fixing his Eyes earnestly upon the King, put him into a terrible Fright, and made him run away. He desired *Moses* to take away this Serpent: He took hold of it, and it returned to the Figure of a Staff again. Afterwards *Pharaoh* required other Miracles from him. *Moses* then shewed him his Hand, which was brown as the rest of his Body; but he had no sooner put it under his Arm, but he brought it out again as white as Snow, and as bright as a Star. The Orientals add many Particulars to what the Scripture tells us of the Magicians of *Pharaoh*, which may be seen under the Articles JANNES and JAMBRES.

The *Greek* and *Latin* Authors have proceeded in a Manner just contrary to this. As the *Jews* and Orientals generally have enlarged the Number of *Moses's* Miracles, and magnified his Exploits, so the others have extenuated them, or made them doubtful by a Mixture of Fable. *Manetho* says [p], for Example, that *Moses* was a Priest of *Heliopolis*, called *Osarsiph*, who being at the Head of a Company of Lepers, and other diseased Persons, whom King *Amenophis* had a Mind to drive out of his Kingdom, he revolted against the King, and fortified himself with his People in the City of *Avaris*, or *Typhon*. This new Commander made a Beginning by making his Followers swear Obedience to him; then he gave them Laws, which consisted chiefly of such Points as these; that they should not worship the Gods, that they should not refrain from eating such Things as passed for sacred in *Egypt*, and that they should not make any Alliance with any other People, but only with such as would espouse their Cause. After this *Osarsiph* changed his Name for that of *Moses*.

He sent Ambassadors to the Shepherds whom King *Themutis* had drove out of *Egypt*, and who were withdrawn to *Jerusalem*, to persuade them to enter into Confederacy with them, and to join their Forces together against King *Amenophis*. The Shepherds were very well pleased at this Invitation, and with great Diligence repaired to the City *Avaris*, to the Number of two hundred Thousand Men. King *Amenophis* got together an Army of three hundred Thousand Men, but instead of fighting with the Rebels, he retired into *Ethiopia*, where he found a Protection, the King of that Country being in Alliance with him. The Rebels having no longer any Thing to fear, dispersed themselves all over *Egypt*, and there committed a Thousand Outrages, not only against the Men, but also against the sacred Animals, killing, burning, and destroying where-ever they came. At the End of thirteen Years, King *Amenophis* joining his Troops with those of the King of *Ethiopia*, he poured at once upon the Rebels, and drove them as far as to the Frontiers of *Syria*. Thus was the Story of *Moses* related by *Manetho*.

*Justin* was no better informed. He tells us that when *Joseph* was sold by his Brethren, and carried into *Egypt*, he there soon insinuated himself into the King's Favour, by Means of the magick Art, in which he was very expert. Besides which he had the Knack of interpreting Dreams, Just. l. xxxvi.

o Herbelot. Bibl. Orient. p. 643, &c.

p Apud Joseph. cont. App. l. 1. p. 1051, &c.

and had it not been for him, all *Egypt* had died for Hunger. For he foretold a great Famine that happened, the Distress of which was prevented, by hoarding up all the Corn of *Egypt* for several Years, by his Advice. *Moses* was his Son, and Inheriter of all his Secrets. But besides his Knowledge, he was valued likewise for the extraordinary Beauty of his Person. But the *Egyptians* being much vexed with Leprosies, and fearing this Evil might be farther communicated, they consulted the Gods about it, who commanded that all those should be driven out of the Country who were infected with this Distemper; *Moses* therefore was driven out, and all the other Lepers. At going away, they stole the Gods of the *Egyptians*; who being desirous to recover them again, pursued the Lepers with Weapons in their Hands. But they were soon obliged by Tempests to return home again.

*Moses* therefore being at the Head of the Exiles, conducted them to the Country of *Damascus*, which was the Country of their Ancestors *Abraham* and *Israel*. They made themselves Masters of Mount *Sinai*, after seven Days marching and fasting. In Memory of this seventh Day they observed the *Sabbath*, and dedicated it to Fasting. And fearing lest the Leprosy, which still infested them, should make them odious to the neighbouring People, they resolved to have no Correspondence with any other Nation, which by Degrees became a Principle of their Religion. After *Moses* his Son *Arrat*, who was Priest of the *Egyptian* Gods, was created King of the *Jews*; from which Time the Royalty and the Priesthood have always been united in the same Person. This is what was related of *Moses* by *Trogus*, whose History *Justin* has abridged; in which there are almost as many Errors as Words. Under the Word JEWS may be seen some other Passages of the Ancients, who speak of *Moses*, and the Origin of the *Hebrews*.

MOTHER. This Word is sometimes
2 Sam. xx. 19. used for a Metropolis, the capital City of a Country, or of a Tribe; and sometimes for a whole People. The Synagogue is the Mother of the *Jews*, as the Church is of the *Christians*. *Isaiah* says, l. 1. *Where is the Bill of your Mother's Divorcement whom I have put away?* That is, of the Synagogue. And St. *Paul* says, *Galat.* iv. 26. *But Jerusalem which is above, is free, which is the Mother of us all.* The great *Babylon*, the Heathen City of *Rome*, is cal-
Rev. xvii. 5. led in the *Revelations*, *the Mother of Harlots and Abominations of the Earth*, that is, of Idolatry.

A Mother in *Israel* signifies a brave Woman, of whom God makes use to deliver his People. This Name the Scripture gives to *Deborah*. Judg. v. 7. Wisdom calls her *Mater pulchræ dilectionis*, the Mother of chaste Love. The Earth, to which at our Death we must all return, is called the Mother of all Men: *Mater omnium. To the Day that they return to the Mother of all Things.* Eccles. xl. 1. Before a Child is able to call his Father or his Mother, before he can speak. *Thou* Isai. viii. *art my God from my Mother's Belly.* I was Psal. xxii. 10. thine before I was born.

MOUNTAINS. *Judæa* was a mountainous Country, but the very Mountains were generally beautiful, fruitful, and well-cultivated. They bore Fruits, Olives, Vines, Pasturage. *Moses* says, that the Deut. xxxii. 13. Rocks of its Mountains produce Oil and Honey, by a Figure of Speech, which elegantly shews their Fertility. He says else- Deut. viii. 7, 9. where, that the Mountains of *Palestine* are the Heads of excellent Fountains, and that in their Bowels are Iron and Brass. And indeed we are informed by History, that heretofore there were very good Mines in *Palestine* and Mount *Libanus*. *Aristeas* in the History of the seventy Interpreters assures us, that these Mines were in Being down to the Empire of the *Persians*, and that then the Governors of this Province acquainting the King, that the Charges of working the Mines exceeded the Profit, they were left off. *Moses* desires earnestly of the Lord, that he might see these fine Mountains of *Judæa* and *Libanus*. *Deut.* iii. 25. *Videbo montem istum egregium, & Libanum.*

Here are the Names of the chief Mountains mentioned in Scripture, of each of which we say something in particular, under their respective Heads.

*A Catalogue of the most famous Mountains mentioned in Scripture,*

- Mount *Seir*, in *Idumæa*, *Gen.* xiv. 6.
- Mount *Horeb*, near to *Sinai*, in *Arabia Petræa*, *Deut.* i. 2.
- Mount *Sinai* in *Arabia Petræa*, *Deut.* xxxiii. 2.
- Mount *Hor* in *Idumæa*, *Numb.* xx. 22.
- Mount *Gilboa*, to the South of the Valley of *Israel*, 2 *Sam.* i. 21.
- Mount *Nebo*, Part of the Mountains of *Abarim*, *Numb.* xxxii. 3.
- Mount *Tabor* in the lower *Galilee*, to the North of the great Plain, *Judg.* iv. 6.
- The Mountain of *En-gedi*, near the *Dead-Sea*, *Josh.* xv. 62.
- Mount *Libanus* and *Anti-libanus*, *Deut.* iii. 25.
- Mount *Calvary*, whereon *Jesus Christ* was crucified, North-West from *Jerusalem*, *Luke* xxiii. 33.

- Mount *Gerizim*, whereon was afterwards the Temple of the *Samaritans*, *Judg.* ix. 7.
- Mount *Ebal* near to *Gerizim*, *Josh.* viii. 30.
- Mount *Gilead* beyond *Jordan*, *Gen.* xxxi. 21, 23, 25.
- Mount *Amalek* in the Tribe of *Ephraim*, *Judg.* xii. 15.
- Mount *Moriah*, where the Temple was built, 2 *Chron.* iii. 1.
- Mount of *Paran* in *Arabia Petræa*, *Gen.* xiv. 6. *Deut.* i. 1.
- Mount *Gabash* in the Tribe of *Ephraim*, *Josh.*
- The Mount of *Olives*, otherwise called the Mount of Scandal, *Luke* xxi. 37.
- Mount *Pisgah* beyond *Jordan*, *Num.* xxi. 20. *Deut.* xxxiv. 1.
- Mount *Hermon* beyond *Jordan*, near *Libanus*, *Josh.* xi. 3.
- Mount *Carmel* near the *Mediterranean* Sea, between *Dora* and *Ptolemais*, *Josh.* xix. 26.

There are many other Mountains, which are famous only for having Cities on their Tops; as *Hebron*, *Samaria*, *Nazareth*, *Gibeon*, *Shophim*, *Shilo*, &c.

The Mountains of *Judah* are chiefly to the South of the Country belonging to this Tribe, inclining towards *Idumæa*.

The Mountains of *Ephraim* are spread through the whole Extent of this Tribe, except what is situated upon *Jordan* to the East, and upon the *Mediterranean* Sea to the West.

The Mountains of *Gilead* stretch out North and South, from *Libanus*, or Mount *Hermon*, as far as the Mountains of *Seir*, or of *Idumæa*.

The Mountains *Abarim*, *Pisgah*, and *Nebo*, make but one Chain of Mountains, stretching from East to West, from the Mountains of *Gilead* or *Seir*, far into the Plains of *Moab*, to the East of *Jordan*.

In the Article of *Jerusalem* may be seen what Mountains were in or near this City. The *Hebrews* frequently give to the Mountains the Epithet of *Eternal*, because they are as old as the World it self. (Gen. xlix. 26. Deut. xxxiii. 15.)

Some Philosophers have doubted, whether before the Deluge there were any Mountains in the World. They pretend that Mountains were first produced by the sinking and tumbling of Earth, caused by the Openings made by the Waters under the Earth in several Places, to overflow the Globe of the Earth. Then the Surface of the Earth being unequally raised and sunk by the Shocks and Motions that the Waters caused, Mountains and Vales must of Necessity be produced. This is the System proposed by the Author of *Telluris Theoria Sacra*. The Reader may consult what we have said before, upon the Article DELUGE.

MOURNING. The *Hebrews*, at the Death of their near Friends and Relations, gave all possible Demonstrations of Grief and Mourning. They wept, tore their Cloaths, smote their Breasts, fasted and lay upon the Ground, went barefoot, pulled off their Hair and Beards, or at least cut them, and made Incisions upon their Breasts, or tore them with their Nails. The Time of Mourning was commonly seven Days; (Levit. xix. 28. xxi. 5. Jerem. xvi. 6.) but sometimes this was lengthened or shortened, according to the State or Circumstances in which they found themselves. *Jesus* the Son of *Sirach* says, *the Days of Mourning are seven*; and elsewhere, *My Son, let Tears fall down over the Dead, and begin to lament, as if thou hadst suffered great Harm thy self; and then cover his Body according to the Custom, and neglect not his Burial. Weep bitterly, and make great Moan, and use Lamentation as he is worthy, and that a Day or two, lest thou be Evil spoken of; and then comfort thy self for thy Heaviness.* (Ecclus. xxxviii. 16, 17.) The *Rabbins* also admit of several Degrees in their Grief and Mourning. For the three first Days it was allowed to give up themselves to Tears, and to the most sensible Grief. The seven Days following their Trouble was more moderate. But if the Time of Mourning was extended to a whole Month, it was to be managed with a great deal of Moderation. The Mournings for *Saul*, *Judith*, and *Herod* the great [e], (1 Sam. xxxi. 13. Judith xvi. 24.) lasted but seven Days. Those for *Moses* and *Aaron* were prolonged to thirty Days. (Numb. xx. 3. Deut. xxxiv. 8.) *Josephus* says [f], that a thirty Days Mourning ought to be sufficient for any wise Man, in the Loss of his nearest Relation, or his dearest Friend.

For the whole Time of their Mourning the near Relations of the deceased, as Father, Mother, Husband, Brother, Sister, Children, continued sitting in their Houses, and eat upon the Ground. The Food they took was thought unclean, and even themselves were judged impure; at least it was so before the Destruction of the Temple by the *Romans*. *Their Sacrifices shall be unto them as the Bread of Mourners; all that eat thereof shall be polluted*, says *Hosea*. (Hos. ix. 4.) Their Faces were covered, and for all that Time they could not apply themselves to any Labour, nor read the Book of the Law, nor say their usual Prayers. (Ezek. xxiv. 17.) They did not dress themselves, nor make their Beds, nor uncovered their Heads, nor shaved themselves, nor cut their Nails, nor went into the Bath, nor saluted any Body.

[e] Joseph. Antiq. l. xvii. c. 10.

[f] Joseph. Antiq. l. iv. c. 8.

No Body ſpoke to them unleſs they ſpoke firſt. Their Friends commonly went to viſit and comfort them, bringing them ſomething to eat, according to that of the Prov. xxxi. 6, 7. *Proverbs: Give ſtrong Drink unto him that is ready to periſh, and Wine to thoſe that be of heavy Hearts. Let him drink and forget his Poverty*, (or Affliction) *and remember his Miſery no more.*

*Leo* of *Modena* ſays[p], that after they come back from the Funeral, the Relations of the deceaſed ſit down upon the Ground, and after they have taken off their Shoes, they have Bread, Wine, and hard Eggs ſet before them. In ſome Places they make a great Entertainment for the Relations, and thoſe that aſſiſted at the Funeral. *Joſephus* ſays[q], that after *Archelaus* had kept a Mourning of ſeven Days, for his Father *Herod* the Great, he made a magnificent Treat for the People; and that it was a Cuſtom among the *Jews* upon theſe Occaſions, to make great Feaſts for the Relations; which was very inconvenient to many Perſons, who could not well bear that Expence. Antiently they ſet Bread Tob. iv. 18. Eccleſ. xxx. 18. Baruch vi. 26, 31. and Meat at the Tombs of the Dead, that the Poor might have the Benefit of it, and might pray for the Repoſe of the deceaſed Perſon. The Reader may ſee our Diſſertation upon the Funerals of the *Hebrews*, before our Commentary upon *Numbers*.

Antiently in Times of publick Mourning, the *Hebrews* went up to the Roof, or upon the Platforms of their Houſes, there to bewail their Misfortune. *Through all* Iſai. xv. 3. *the Cities of Moab*, ſays *Iſaiah*, *They ſhall gird themſelves with Sack-cloth; on the Tops of their Houſes, and in their Streets, every one ſhall howl, weeping abundantly.* And Iſai. xxii. 1. elſewhere, ſpeaking to *Jeruſalem*, he ſays; *What aileth thee now, that thou art wholly gone up to the Houſe-tops?*

They hired Women to weep and mourn, and Players upon Inſtruments, as well at the Funerals of the *Hebrews*, as anciently among the *Romans*. But this Cuſtom is not to be obſerved in the Eaſt, till after the *Romans* got footing there. They introduced alſo this Cuſtom there. Perſons in Years were carried to their Graves by Sound of Trumpet, as *Servius* ſays, and younger People by the Sound of the Flute. Matth. ix. 23. In St. *Matthew* we may obſervo a Company of Players upon the Flute, invited to the Funeral of a young Girl of twelve Years of Age. Among the *Romans* the Kings had fixed the Number of Players upon the Flute at Funerals; it was not allowed to have more than ten. The *Rabbins* have determined among the *Hebrews*, that a Huſband could not have fewer than two at the Burial of his Wife[r], without reckoning the two He-mourners and the She-mourner that were hired, who were always to be there. If a Woman of Condition ſhould marry a Man of inferior Quality, he was not to bury her according to his Condition, but according to hers. For according to the *Rabbins*[s], the Wife aſcends with her Huſband, but ſhe deſcends not with him, even at her Death.

All thoſe that meet a Funeral Proceſſion, or a Company of Mourners, out of Civility were to join them, and to mingle their Tears with thoſe that wept[t]. St. *Paul* ſeems to allude to this Cuſtom, when he ſays; *Rejoice with them that do rejoice, and weep with them that weep.* Rom. xii. 15. And our Saviour in the Goſpel; *The Men of this Generation are like unto Children ſitting in the Market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.* Luke vii. 32. Matth. xi. 17. When *Jeſus Chriſt* was led away to his Crucifixion, the Women of *Jeruſalem* followed him, and made great Lamentations: When the Daughter of *Jephthah* was devoted by her Luke xxiii. 27. Father to be ſacrificed, ſhe went with her Companions upon the Mountains, to make her Lamentations for her own Death, and for being obliged to leave the World before ſhe was married. A Cuſtom which Judg. xi. 38. was afterwards obſerved in the Country, where the young Women uſed to go upon the Mountains, to bewail the Virginity of *Jephtha*'s Daughter. In *Paleſtine* and in *Syria*, the Women go out alſo into the burying Places at certain Times, there to mourn for the Death of their near Relations.

The Habit or Suit of Mourning among the *Hebrews* is not fixed either by the Law or by Cuſtom. We only find in Scripture, that in theſe Circumſtances they uſed to tear their Garments. A Cuſtom that is ſtill obſerved to this Day, but they only tear a ſmall Part of it, and that only for Form's Sake. We ſee alſo that in Times of Mourning they cloathed themſelves in Sack-cloth, or Hair-cloth, that is, in coarſe or ill made Clothes, of brown or black Stuff[u]. At this Day, that they may not become ridiculous, they wear Mourning after the Faſhion of the Countries they

[p] *Leo* of *Mod.* Ceremonies of the *Jews*. [q] Joſeph. de bello, l. ii. c. 1. [r] Miſna. Tit. *Chetuboth*. [s] Gemar. Babyl. ad Tit. *Chetuboth*. [t] Joſeph. l. ii. cont. Appion. p. 1075. a. [u] 2 Sam. iii. 31. 1 Kings xx. 31, 32. xxi. 27. 2 Kings xix. 1, 2. Nehem. ix. 1. Eſther iv. 1, 2, 3. Job xvi. 16. Pſal. xxix. 12. Iſai. xv. 3. xx. 3. xxii. 12. xxxvii. 1, 2. lviii. 5. Baruch iv. 20. Dan. ix. 3. Joel i. 8, 13. Amos viii. 10. Jon. vi. 5, 6. Rev. xi. 3.

live

live in, without being constrained to it by any Law.

MOUSE, or Rat. In *Greek* and *Latin*, *Mus*, in *Hebrew Gnachbar*, or *Achbar* [x]. This little Animal is known by every Body. *Moses* has declared it to be unclean, (Levit. xi. 29.) which insinuates that it was eaten sometimes. And in Truth 'tis affirmed, that the *Jews* were so oppressed with Famine during the Siege of *Jerusalem* by the *Romans*, that they were compelled to eat Dogs, Mice, and Rats [y]. And *Isaiah* reproaches the *Jews* with eating the Flesh of *Mice*, and other Things that were impure and abominable. (Isai. lxvi. 17.) The *Rabbins* [z] say, that one of the Reasons why the Law has forbid the eating of Mice, is, because their Flesh causes the Loss of Memory. And hence it comes to pass, as they say, that Cats have no Memory. *Herodotus* [a] imputes the Ruine of the Army of *Sennacharib* to Mice. These Creatures, he says, having gnawed the Leather of their Bucklers one Night, and the Strings of their Bows, *Sennacharib* was obliged to retire. 'Tis known what Spoil was made by Mice in the Fields of the *Philistines*, (1 Sam. v. 6, 7, &c.) after this People had brought into their Countrey the Ark of the Lord; and the Resolution that was then taken by the Lords of the *Philistines*, to send back the Ark with Mice and Emerods of Gold, as an Attonement for the Irreverence they had committed, and to avert from their Land the Vengeance that pursued them. The *Assyrians* that besieged *Bethulia*, when they saw the *Hebrews* come out of the City in Order of Battle, compared them to Mice, saying, *See the Mice are coming forth out of their Holes*, *Judith* xiv. 12. *Vulgat.*

MOUTH. We have observed upon the Verb *to adore*, that to kiss ones Hand, and to put it to ones Mouth, was a Mark of Adoration. The *Hebrews*, by Way of *Pleonasm*, often are used to say; he opened his Mouth, and spoke, sung, cursed, &c. They say also, that God opens the Mouth of the Prophets, that he puts Words into their Mouth, that he bids them speak and say what he inspires to them. To inquire of the Mouth of the Lord, is to consult him. (Josh. ix. 14.) God says, that he will be the Mouth of *Moses* and of *Aaron*. (Exod. iv. 15.) *We will call the Damsel, and enquire at her Mouth*; let us know what *Rebecca* thinks of the Matter. (Gen. xxiv. 57.) *Let us hear what is in the Mouth of* Achitophel; let us consult him about this Affair. (2 Sam. xvii.)

*To open the Mouth*, is often used by Way of *Emphasis*, instead of speaking aloud, boldly, and freely, 1 *Sam.* ii. 1. *Dilatum est os meum super inimicos meos*, says *Hannah* the Mother of *Samuel*. *Ezek.* xxiv. 27. *In die illa aperietur os tuum, loqueris, & non silebis* And *Isaiah* lvii. 4. *Super quem dilatasti os.* And in a contrary Sense, to shut the Mouth, to impose Silence, is a Mark of Humiliation and Affliction. (Psal. cvi. 42.) *Omnis iniquitas oppilabit os suum.* And *Psal.* xxxvii. 14. *Factus sum sicut mutus, non aperiens os suum, & non habens in ore suo redargutiones.* *To set their Mouth against the Heavens*, is when they speak arrogantly, insolently, and without the Fear of God. (Psal. lxxiii. 9.)

God appoints, that his Law may be always in the Mouth of his People, (Exod. xiii. 9.) that the *Israelites* may commune frequently with one another about it. He forbids them so much as to pronounce the Name of strange Gods; *neque audietur ex ore vestro.* (Exod. xxiii. 13.) God says, that the Earth opened her Mouth, to receive the Blood of *Abel.* (Gen. iv. 11.) The *Hebrews* generally say; to cause to pass by the Mouth of the Sword, whereas we say, the Edge of the Sword. To speak Mouth to Mouth, is an usual Way of speaking among the *Hebrews*, which we render by Face to Face. (Numb. xii. 8. Heb.) *Moses* tells us, that God opened the Mouth of *Balaam*'s Ass, that is, he made him speak to his Master. (Numb. xxii. 28.) To lay one's Hand upon one's Mouth, signifies to keep Silence out of Respect, Admiration, or Fear. (Judg. xviii. 19. Wisd. viii. 12. Isai. lii. 15.) To fill from one Mouth to the other, from one Extremity to the other; as a Sack that is full from the Bottom to the Top. (Esdr. ix. 12.) *Shut not up the Mouths of those that praise thee*; let them not be oppressed, or prevented from publishing thy Praise. (Esth. xiii. 17. xiv. 9. Judith. xiii. 25.) The Scripture often says, that God does what he barely permits, or even what he foretels shall be done. *With one Mouth*, is with one common Consent. (Dan. iii. 51.) To observe the Mouth of the King, is to hear his Words with Attention. (Eccles. viii. 2.) To walk by the Mouth of any one, is to be obedient to his Orders. To transgress against the Mouth of the Lord, is to disobey his Commands. (1 Sam. xv. 24.) You shall be justified by your own Mouth, you shall be condemned out of your own Mouth, by the good or ill Use of your own Tongue.

*Hosea* says, that the Lord has put the People to Death by the Words of his Mouth. (Hos. vi. 5.) *Occidi eos in verbis oris mei.* That is to say, that he foretold Death or Captivity to them by the Mouth of his Prophets. *Isaiah* says of the *Messiah*; *He shall smite the Earth with the Rod of his Mouth, and with the Breath of his Lips shall he slay the wicked.* (Isai. xi. 4.) These Expressions denote the absolute Power of God, and that it requires only one Breath to destroy his Enemies. The same Prophet says; *He hath made my Mouth like a sharp Sword.* (Isai. lix. 2.) And St. *Paul* says, that the Word of the Lord is like a

[x] עכבר Achbar, Mῦς, Mus. [y] Hist. Hebr. tempii secundi. p. 241. [z] Beth. Jacob. Fol. 181. [a] Herodot. l. ii. c. 142.

Heb. iv. 12. two-edged Sword. All these Ways of speaking are very energetical to express the sovereign Authority of God, as well over the Mind as the Body.

*From the Abundance of the Heart the* Matth. xii. 34. *Mouth speaketh*, says *Jesus Christ*. Our Discourses are the Eccho of the Sentiments of our Hearts. 'Tis not what enters into the Matth. xv. 11. Mouth that defileth the Man; 'tis neither Meat nor Drink that makes us unclean in 2 Tim. iv. 17. the Sight of God. St. *Paul* says, that he was delivered out of the Jaws of the Lion, that is, he had escaped the Cruelty of *Nero*. *Metite in ore misericordiæ*, says Ho- Hos. x. 12. *sea*; that is, take Care that you may reap in Proportion to your Mercies, and the Alms that you have bestowed. This Ex- Hos. x. 12. פי חסן pression *in ore*, or *ad os*, often signifies, *pro ratione, proportione servatâ*. For Example, They shall take of their Neighbours according to what shall be wanting for the eating of the Lamb, *Exod.* xii. 4. You shall redeem it according to the Number of the Years; *ad os multitudinis annorum*, *Levit.* xxv. 16. You shall distribute their Lot according to the Report of the Deputies; *ad os visitatorum*, *Numb.* xxvi. 54, *&c.*

I. MOZA, or *Mosa*, Son of *Caleb* and his Concubine, or Wife of the second Rank, *Ephah*, 1 *Chron.* ii. 46.

II. MOZA, Son of *Zimri*, and Father of *Binea*, of the Tribe of *Benjamin*, 1 *Chron.* viii. 36.

MULBERRY-TREE, in *Latin Morus*. The Author of *Psalm* lxxviii. at Verse 47, says, that among other Plagues with which the Lord visited *Egypt*, *he destroyed their Vines with Hail, and their Mulberry-trees with Frost*. [So the Vulgate; the *English* Translation in our Bibles reads *Sycomore-trees*.] The *Hebrew* Word made use of in Heb. שקמות בחנמל this Place, according to the Generality of Interpreters, signifies *Sycomores*. *He killed their Sycomore-trees with Frost, or great Hail-stones*. The *Sycomore* is frequent in *Egypt*, and has a Leaf near resembling that of a Mulberry-tree, and Fruit something like Figs; hence the Word *Sycomore*, from *Sycos* a Fig or Figtree, and *Morus* a Mulberry-tree. The *Hebrew* Word *Shikamah* is evidently the *Radix* of *Sycaminus*, which signifies also a *Sycomore*.

It is said in the first Book of the *Macca-* 1 Macc. vi. 34. *bees*, that the young King *Antiochus Eupator* coming into *Judæa* with a powerful Army[b], in which were a good many Elephants; those that had the Care of these Animals *shewed them the Blood of Grapes and Mulberries, that they might provoke them to fight*. The Elephant of its own Nature is not at all cruel; to make him fierce he must be vexed, urged, made drunk, or shewed some Blood, or something like Blood. We read in the third Book of the *Maccabees*, that to provoke the Elephants to tread under Foot, or under their Knees, those *Jews* of *Egypt* that *Ptolemy Philopator* had a Mind to put to Death, they gave them to drink a medicated Wine, to intoxicate their Brain, and to stifle that Sentiment of Pity and Compassion that is natural to them. It must indeed be allowed, that we do not find in any profane Author, that they used to shew these Creatures the Juice of Grapes or Mulberries, in Order to make them fierce. *Plutarch*[c] and *Seneca*[d] tell us, that Bulls are provoked by seeing red Colours, and Elephants by seeing white. But we cannot doubt of what is here related in the *Maccabees*; and since Experience shews us, that there are few Animals but what are provoked at the Sight of Blood, or even at the Sight of any lively red Colour, as *Vallesius*[e] affirms; why may not the same happen to Elephants also?

MULE, An Animal produced between two Animals of different Species, a Horse and a She-Ass, or an He-Ass and a Mare.

There is great Likelihood that the *Jews* did not breed Mules, because it was forbid them to couple together two Creatures of different Species, *Levit.* xix. 19. *Thou shalt not let thy Cattle gender with a divers Kind.* But they were not forbid to make Use of 'em. Thus we may observe, especially since *David*'s Time, that He and 2 Sam. xiii. 29.
She-Mules were common among the *He-* xviii. 9.
*brews*: Formerly they used only He and 1 Kings i.
She-Asses. 33, 38,

Some[f] have thought, that *Anah* Son of 44. x. 25.
*Zibeon*, one of the Posterity of *Seir*[g], being xviii. 5. &c.
in the Desart, had found out the Manner of breeding Mules, by coupling together Animals of different Kinds. This Opinion has been much espoused by the Ancients. But St. *Jerome*, who takes Notice of it in his *Hebraical* Questions upon *Genesis*, does however translate, *that* Anah *found hot Waters in the Desart, as he was feeding the Asses of his Father* Zibeon. The *Greek* Translators have preserved the *Hebrew* Word *Jamim*. The *Syriac* says, he found a *Fountain*. Others believe that *Jemim* or *Jamim* signifies a sort of People that *Anah* found, whom he set upon and defeated. These *Jemims* might perhaps be the same as the *Emim*, mentioned by *Moses*, *Deut.* ii. 10, 11.

MULTIPLICATION. We find in Scripture several Examples of a miraculous Multiplication of several Species of Food.

[b] In the Year of the World 3841, before *Christ* 159, before the Vulgar *Æra* 163. [c] Plut. l. de fortun. Alexand. [d] Senec. l. iii. c. 30. de Irâ. [e] Franc. Valles. Philosoph. sacr. c. 82. [f] Vide Hieronym. Quæst. Hebr. in Genes. & alios plures. [g] Gen. xxxvi. 24. מצא את הימים It seems as if St. *Jerome* had read חמים *Chamaim*, Baths of Hot-Waters.

That

THE EXPIATION OF A MURDER COMMITTED IN THE OPEN FIELD THE AUTHOR WHEREOF IS UNKNOWN. Deut. XXI. 1, 9.

That for Instance performed by *Elijah* in Favour of the Widow of *Zarephath*, whose Meal and Oil was so multiplied or increased, that from a small Quantity which she had at first, it became sufficient for her self and Son, and for her Guest *Elijah*, during
1 Kings xvii. 10, 11. the whole Time of a grievous Famine. The second Example of this Kind of Multiplication is that of *Elisha*, in Favour of a
2 Kings iv. 1, 2, &c. Widow, who had been the Wife of a Prophet: She being pursued by her Husband's Creditors, addressed her self to *Elisha* for Relief. He asked her what she had in her House; she answered, she had only a little Oil. *Elisha* bid her borrow of her Neighbours what empty Vessels she could, and fill them up with Oil, then sell as much as would pay her Creditors, and she and her Son to live upon the rest. This she did, and the Event answered the Promises of the Prophet. The Oil did not cease to run, as long as she had any Vessels to receive it. The same Prophet multiplied twenty Barley-Loaves that were brought him, so as to be sufficient for the feeding of an hundred Prophets that were gathered together, with some Remainder after-
2 Kings iv. 42. wards.

We read in the New Testament, that *Jesus Christ* fed five Thousand Men, without reckoning Women and Children, with only five Barley-Loaves and two Fishes;
Matth. xiv. 17, &c. John vi. 5, &c. so that there remained over and above twelve Baskets full. At another Time he satisfied four Thousand Men, besides Women and
Matth. xv. 32. Children, with seven Loaves and a few small Fishes. St. *Austin* [h] compares this Multiplication of the Bread by *Jesus Christ*, to that which God brings to pass every Day, in a Manner not less to be admired, of a few Grains of Seed, which produce an immense Quantity of Fruits and Grains, for the Support of Men and other Creatures. But these natural Miracles being familiar to us, we give little Attention to 'em; and therefore God has reserved to himself the exerting of this miraculous Power, to awaken our Attention, and to make us admire his Works. *Quia miracula ejus assiduitate viluerunt, ita ut pene nemo dignetur attendere opera Dei mira & stupenda in quolibet seminis grano; secundum suam ipsam misericordiam, servavit sibi quædam quæ faceret opportuno tempore, præter usitatum cursum ordinemque naturæ, ut non majora; sed insolita videndo stuperent, quibus quotidiana viluerunt.* We are entirely ignorant of the Manner by which this Multiplication was effected; whether it be by a new Creation, or by a sudden Change of the Parts of the adjacent Matter; or lastly by a sudden and imperceptible Transportation of Parts of the same Nature, which joined themselves to those that were already in the Hands of the Apostles, and so augmented their Quantity. St. *Austin* [i] and St *Jerome* [k] believed, that the Multiplication of the Loaves was performed in the Hands of *Jesus Christ*; St. *Chrysostom*, *Leontius*, and *Euthymius*, in the Hands of the Apostles. But St. *Hilarius* would not decide the Question.

MUPPIM, or *Mophim*, Son of *Benjamin*. The same as is called *Shupham*, Gen. xlvi. 21.
*Numb.* xxvi. 39.

MURDER. Voluntary Murder was always punished with Death, but involuntary Murder among the *Hebrews* was only punished by Banishment. Cities of Refuge were appointed for involuntary Manslaughter, whither they might retire, and continue in Safety, till the Death of the High-priest. Then the Offender was at Numb.
Liberty to return to his own City and his xxxv. 28.
own House, if he pleased. But as for the voluntary Murderer, he was put to Death without any Remission, and the Kinsman of the murdered Person might kill him with Impunity. Money could not redeem his Ibid. 27.
Life, he was dragged away even from the Ibid. 31.
Altar, if he had taken Refuge there. Exod. xxi. 14.

When a dead Body was found in the Fields, of a Person that had been slain by a Murderer unknown, *Moses* commanded, that the Elders and Judges of the neighbouring Places should resort to the Place, Deut. xxi. 1, 2,—8.
and examine what City was nearest to it. The Elders of this City were to take a Heifer, which had never yet bore the Yoke, and were to lead it into some rude and uncultivated Place, which had not been plowed or sowed, where they were to cut the Throat of the Victim; after which the Priests of the Lord, with the Elders and Magistrates of the City, were to come near the dead Body, and washing their Hands over the Heifer that had been slain, they were to say: "Our Hands have not shed "this Blood, nor have our Eyes seen it "shed. Lord be favourable to thy People "*Israel*, and impute not to us this Blood, "which has been shed in the midst of our "Countrey." This whole Ceremony may inform us, what Idea they had of the Heinousness of Murder, and how much Horror they conceived at this Crime; and also the Fear they were in, that God might take Vengeance for it on the whole Countrey: And of the Pollution that the Countrey was supposed to contract, by the Blood that was spilt in it, unless it were expiated, or revenged upon him that was the Occasion of it; if he should happen to be discovered.

[h] Aug. tract. 24 in Johan. [i] Aug. in Johan. tract. 24. [k] Hieron. in Matth.

MURMURING. A Complaint made for some Wrong pretended to have been received. St. *Paul* forbids all Murmuring, which was so fatal to the *Israelites* that murmured in the Wilderness. *Neither murmur ye, as some of them murmured, and were destroyed of the Destroyer.* And the Wise-man, *Therefore beware of Murmuring, which is unprofitable, and refrain your Tongue from Backbiting; for there is no Word so secret that shall go for nought, and the Mouth that belyeth slayeth the Soul.* And indeed God severely punished the *Hebrews* that murmured in the Desart. He was more than once upon the Point of forsaking them, and even of destroying them, had not *Moses* stood in the Gap, and appeased his Anger by earnest Prayer. They murmured at *The Graves of Lust*, and God sent them Quails for Food; but hardly was this Meat out of their Mouths, but the Wrath of the Lord was kindled against them, and he destroyed three and twenty Thousand of them. They murmured again after the Return of the Spies, that were sent to explore the promised Land; and the Lord punished them by depriving them of the Happiness of ever seeing that Land, and condemned them to die in the Wilderness. They were again punished for murmuring again, by the winged Serpents that God sent against them, which killed a great Number of them. The Murmuring of *Miriam*, the Sister of *Moses*, was punished by a Leprosie that seized her whole Body, and obliged her to abide seven Days without the Camp. Lastly, the Murmuring and Rebellion of *Korah*, *Dathan* and *Abiram*, was chastised in a still more terrible Manner: The Earth opening and swallowing up the Authors of the Sedition, and Fire consuming their Accomplices.

1 Cor. x. 10. Wisdom i. 11. Numb. xi. 33, 34. Ps. lxxviii. 30. Numb. xiv. 30, 31, &c. Numb. xxi. 4, 5, 6, &c. Numb. xii. 1, 2, 3, &c. Numb. xvi. 3, &c.

MUSACH. This Term signifies literally *a Veil or Covering*, or a Work of cast Metal[1]. There is a great Variety of Opinions concerning the proper Signification of *Musach of Judah*, that *Manasseh* caused to be uncovered at the Approach of the King of *Babylon*; and of the *Musach of the Sabbath* that *Ahaz* caused to be turned towards the Temple, for Fear of the King of *Assyria*. Some have thought it was a Veil, that covered the Courts of the Temple; others that it was a Tent, wherein the Priests rested themselves in the Temple, when their Week was out; others that it was a Chest wherein they threw their Offerings for the Repairs of the Temple. Our Opinion is, that it was the Scaffold of Brass made by *Solomon*, and placed in the Temple, upon which he stood upon Festival Days. The same Name was given to the Scaffold upon which a Priest ascended on great Solemnities, to read the Law to the People.

2 Chron. vi. 13.

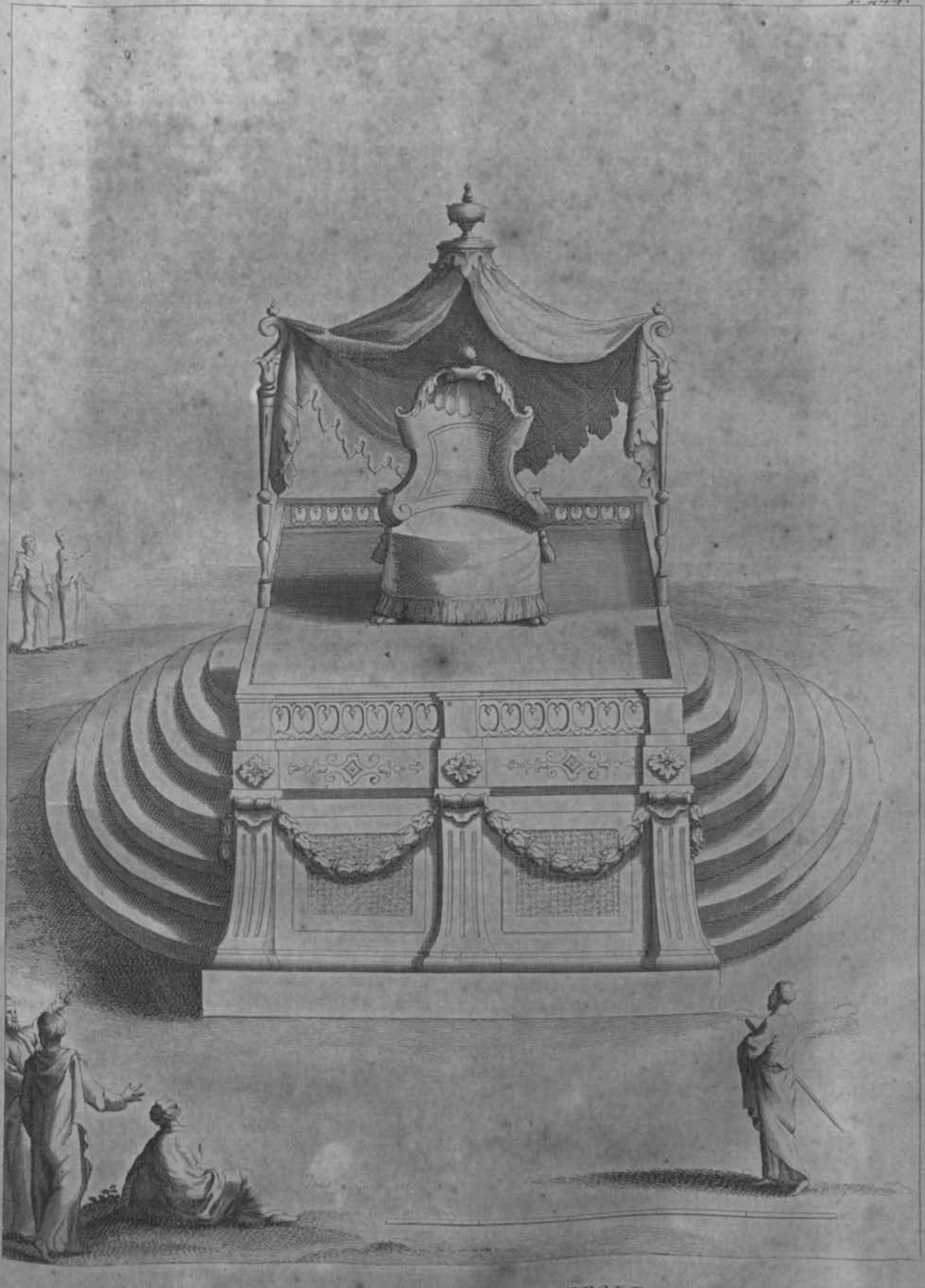
*Ahaz* fearing that King *Tiglath-pileser* should come to *Jerusalem*, and take away this Scaffold, which was very valuable both for its Matter and Form, he caused it to be taken away from its Place, and put into some secret Part of the Temple. *Manasseh* upon a like Occasion tore off the Plates of Brass with which it was covered. The High-priest *Jehoiada*, desiring to have young *Joash* acknowledged as King, caused Guards to be set about him in the *Musach* that was in the Temple. The Prince was seated upon the Scaffold, and the Guards placed round about. 2 Kings xi. 4.

MUSHI, or *Musi*, Son of *Merari*, Chief of the Family of the *Levites* named *Mushites*. 1 *Chron.* vi. 19. *Numb.* iii. 33.

MUSICK. The antient *Hebrews* had a strong Inclination to Musick and musical Instruments. They used it in their Ceremonies of Religion, in their publick and private Rejoycings, at their Feasts, and even in their Mourning. We have in Scripture Canticles of Joy, of Thanksgiving, of Praise, of Mourning; *Epithalamiums*, or Songs composed on the Occasion of some famous Marriages; as the Song of Songs, and *Psalm* xlv, which are thought to have been composed to celebrate the Marriage of King *Solomon*. Also mournful Songs, as those that *David* composed upon the Death of *Saul* and *Abner*, and the Lamentations of *Jeremiah* upon the Death of *Josiah*, Psalms to celebrate the Accession of a Prince to his Crown, as *Psalm* lxxii. *Deus judicium tuum Regi da.* Songs of Victory, Triumph, and Thanksgiving, as that which *Moses* sung after passing the *Red-Sea*, that of *Deborah* and *Barak*, and some others. Lastly, the Book of *Psalms* is an ample Collection of different Pieces of Musick, composed upon all Sorts of Subjects by inspired Authors. We shall say nothing here of the *Hebrew* Poetry, nor of the Nature of the Verse of these divine Hymns, because we shall speak of it elsewhere. See POETRY.

Musick is very antient in the World. *Moses* tells us of *Jubal*, who lived before the Deluge, and was the Father or Master of those who played upon the *Kinnor*, and the *Hugab*. Now the first of these manifestly signifies the Harp, and the other the antient Organ, that is, a kind of Flute composed of several Pipes of a different Bigness, joined to one another. *Laban* complains that his Son-in-Law *Jacob* had left him, without bidding him farewell, and Gen. iv. 21.

[1] Exod. xxxii. 4. עגל מסכה Vitulus fusionis. Isai. xxv. 7. המסכה הנסוכה Velamen velatum. 4 Reg. xvi. 18. מוסך השבת Musach Sabbati. Et מוסך הפתח Velum ostii. Exod. xxxv. 15. Item Isai. xxii. 8. מסך יהודה Musach Juda.



SOLOMONS BRASEN SCAFFOLD,

*According to the dimensions described in 2.Chr. 6.13.*

without giving him an Opportunity of sending him away, *with Mirth and with Songs, with Tabret and with Harp.* (Gen. xxxi. 27.) *Moses* having passed over the *Red-Sea*, composed a Song, and sung it with the Men, while *Miriam* his Sister sung it with Dancing, and playing upon Instruments, at the Head of the *Israelitish* Women. (Exod. xv. 1,—20.) This Legislator caused Silver Trumpets to be made, to be (Numb. x. 2.) sounded upon solemn Sacrifices, and on religious Festivals. *David*, who had a great Taste for Musick, seeing that the *Levites* were numerous, and were no longer employed as formerly, in carrying the Boards, the Veils, and Vessels of the Tabernacle, its Aboad being fixed at *Jerusalem*; he appointed a great Part of 'em to sing and play upon Instruments in the Temple.

*Asaph*, *Heman*, and *Jeduthun* were the Chief of the Musick of the Tabernacle under *David*, and of the Temple under *Solomon*. *Asaph* had four Sons, *Jeduthun* six, and *Heman* fourteen. These twenty four *Levites*, Sons of the three great Masters of the Musick of the Temple, were at the Head of twenty four Bands of Musicians, which were very numerous, and served in the Temple by Turns. Their Number there was always great, but especially at the great Solemnities. They were ranged in Order about the Altar of Burnt-Sacrifices. Those of the Family of *Kohath* were in the Middle, those of *Merari* at the left, and those of *Gershom*'s Family on the right Hand. As the whole Business of their Lives was to learn and practise Musick, it must be supposed that they understand it perfectly well; whether it were vocal or instrumental Musick. The Lord had abundantly provided for their Maintenance, and nothing could hinder them from being perfect in their Art, and compleat Masters of it.

The Kings also had their particular Musick. *Asaph* was chief Master of Musick to King *David*. He was, as the Scripture says, *A Prophet at the King's Hand.* (1 Chron. xxv. 2. Vulgat.) And *Barzillai* said to *David* [m], *Can I hear any more the Voice of singing Men and singing Women?* Even in the Temple, and in the Ceremonies of Religion, Female Musicians were admitted as well as Male, who generally were the Daughters of the *Levites*. *Heman* had fourteen Sons and three Daughters, who all understood Musick. (1 Chron. xxv. 5.) The ninth *Psalm* is addressed to *Benaiah*, Chief of the Band of young Women that sang in the Temple. *Ezra* in his Enumeration of those whom he brought back with him from the Captivity, reckons up two Hundred singing Men and singing Women. (Ezra ii. 65. Nehem. vii. 67.) The *Chaldee* Paraphrast upon Chap. ii. v. 8. of *Ecclesiastes*, where *Solomon* says that he *gat Singing-Men and Singing-Women*, understands it of singing Women of the Temple. In the first Book of *Chronicles* xv. 20. it is said, in the *Hebrew*, that *Zechariah*, *Aziel*, and *Shemiramoth*, presided over the seventh Band of Musick, which was that of the young Women.

As to the Nature of their Musick, we can judge of it only by Conjecture, because it has been a long Time lost, and out of Use. But this is very probable, that it was only a Mixture of several Voices, of which all sung together in the same Tune, every one according to his Strength and Skill; and that there was not among them those different Parts, and that Combination of several Voices and Tunes, which constitute our Concerts, or compounded Musick. It is very probable also, that generally the Voices were accompanied by the Instrumental Musick. But if we may draw any Conclusions in Favour of the Excellence of their Musick, from its wonderful Effects, its Magnificence, Majesty, and the fine Sentiments contained in their Songs; we must allow that their Musick was very excellent and perfect. Every one knows, that *David* by his Skill upon the Harp used to dispel the melancholy Vapours to which *Saul* was subject, and drove away the Evil Spirit that disturbed him. The same *Saul*, (1 Sam. xix. 23.) having sent Messengers to apprehend *David*, who had withdrawn himself to *Naioth* in *Ramah*, and was there in the midst of a Company of Prophets; the Messengers had no sooner heard the Sound of the Instruments of the Prophets, who were there singing and playing, but they were immediately transported (as it were) by a divine Enthusiasm, and began to do the same themselves. *Saul* sent a second and a third Company after them, who did in the same Manner. (1 Sam. xix. 23, 24.) Lastly this Prince came thither himself, was seized in the same Manner by the divine Spirit, and began to have all the Motions of those that are inspired, even before he came to the Place where the Prophets were assembled. The Prophet *Elisha* finding himself a little disturbed, caused a Minstrel to be sent for to calm his Spirits, and to put him into a Temper fit to receive the Impression of the divine Spirit. (2 Kings iii. 15.) The Reader may have Recourse to our Dissertation upon the Musick of the *Hebrews*, at the Beginning of the second Tome upon the *Psalms*.

The Musical Instruments of the antient *Hebrews* are, perhaps, what has been hitherto least known, of any Thing in the Text of the holy Scriptures. The *Rabbins* themselves know no more in this Matter, than such Commentators as were least acquainted with the Affairs of the *Jews*.

[m] 2 Sam. xix 35. See also Ecclesiastes ii. 8. *I gat me Men-Singers and Woman-Singers.*

One can hardly read without Pity and Contempt, what they generally ſay upon certain unknown Terms, that are found in the Titles of ſome of the *Pſalms*, and which at all Adventures they take for Inſtruments of Muſick. Such are for Example, the Words *Neginoth*, *Sheminith*, *Nehiloth*, *Shiggaion*, *Gittith*, *Muth-labben*, *Michtam*, *Aijeleth*, *Shahar*, *Shoshannim*, *Alamoth*, &c. But if we take a nearer View of this Matter, we ſhall find that the *Hebrews* had a much ſmaller Number of muſical Inſtruments, and which may all be reduced to one of theſe three Heads. 1. Stringed-Inſtruments. 2. Wind-Inſtruments, or ſeveral Sorts of Flutes, and 3. different Sorts of Drums or Tabours.

Stringed-Inſtruments were the *Nebel* [n],
Dan. iii. 5. the *Pſaltery*, or *Pſanneterim*; and probably theſe three Inſtruments were much the ſame Thing. They have ſome Relation to the Harp and the antient *Cithara*, or the *Haſhur* [o], that is to ſay, an Inſtrument with ten Strings. Both of 'em were pretty near of the Figure of a Capital Δ; but the *Pſalterion* or *Nablium* was hollow above, and was played upon below; whereas the *Cithara*, or Inſtrument of ten Strings, was played upon above, and was hollow below. Each of 'em was played upon with a Bow, and with the Fingers.

The *Chinnor* [p], or antient *Lyra*, had ſometimes three, ſometimes ſix, and ſometimes nine Strings. Theſe Strings were ſtrained from Top to Bottom, and ſounded upon a hollow Belly that was at Bottom. It was played upon with the Fingers, or with a Bow.

The antient Symphony, or Dulcimer, was an Inſtrument very nearly approaching to our old one.

The Sackbut, or *Sambuca*, was a ſtringed Inſtrument, which we believe was very near of the Form of the modern Pſaltery. And theſe are all the ſtringed Inſtruments, that we find mentioned in Scripture.

There may be alſo ſeveral Sorts of Trumpets and Flutes, of which it is very difficult to aſcertain the exact Form. What is moſt obſervable of this Kind, is the antient Organ, called in *Hebrew*, *Huggab* [q], which is probably nothing elſe than thoſe antient Flutes, compoſed of ſeveral Pipes of unequal Thickneſs and Length, which gave an harmonious Sound when they were blown in, by moving them ſucceſſively under the lower Lip.

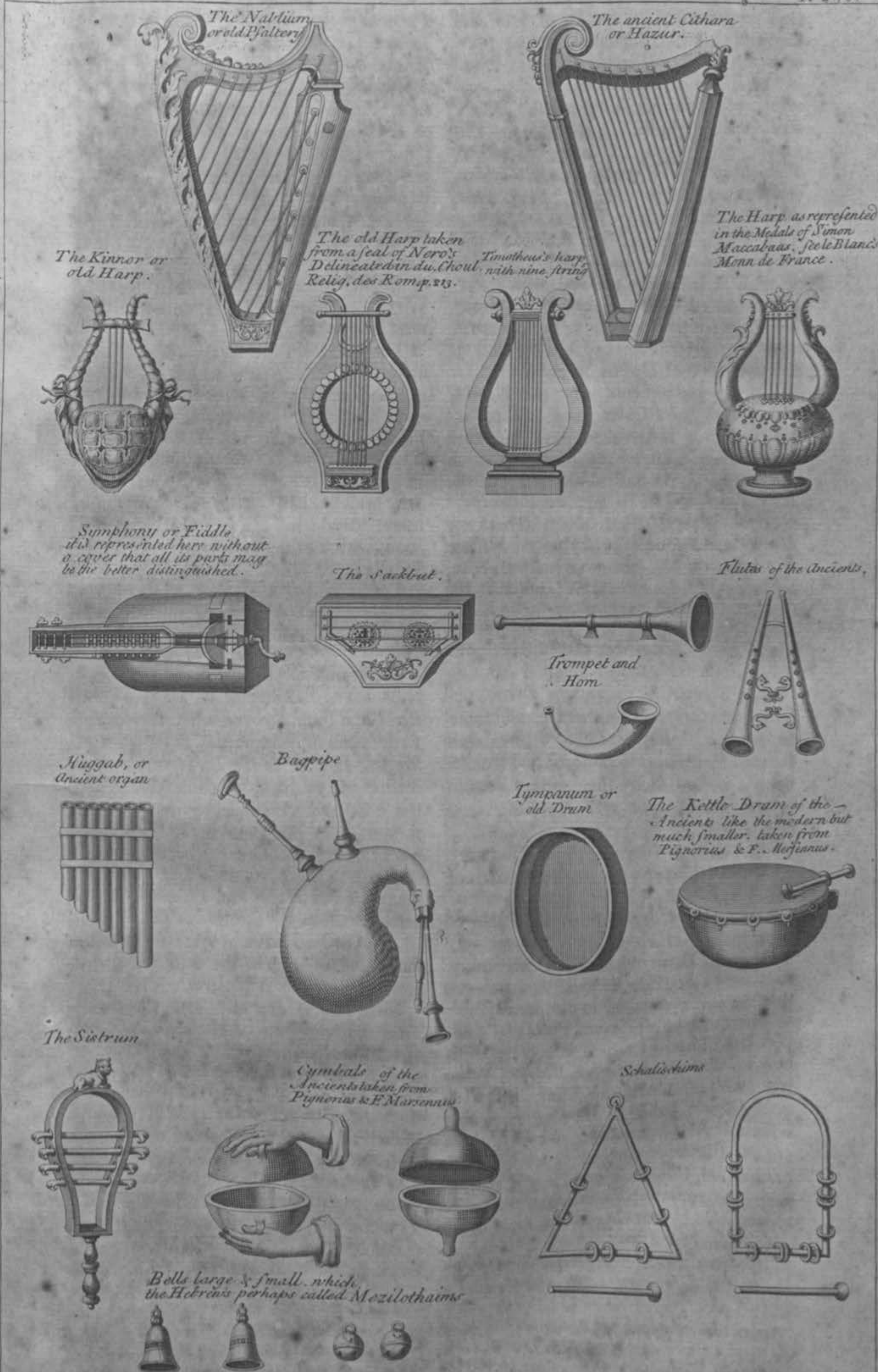
The Drums were of ſeveral Sorts. The *Hebrew* Word *Tuph* [r], from whence comes *Tympanum*, is taken for all Sorts of Drums, Tabors, or Kettle-Drums. The Word *Tzaltzelim* [s] is commonly tranſlated in the Septuagint, and in the Vulgate, by *Cymbala*, which was an Inſtrument of Copper, of a very ſhrill Sound, made in Form of Caps, which were held in each Hand one, and ſtruck againſt each other. Later Interpreters by *Tzaltzelim* underſtand the *Siſtrum*, which was an Inſtrument formerly much uſed in *Egypt*. It was of an oval Figure, or a Semicircle extended in Form of a Belt, croſſed by ſome Braſs Rods or Wires that moved in Holes, in which they were ſtopped by their Heads or Knobs.

The *Hebrew* Text ſpeaks of an Inſtrument called *Shaliſhim* [t], which the Seventy have tranſlated by *Cymbala*, and St. *Jerome* by *Syſtra*. 'Tis found only in one Place of Scripture, *viz.* 1 *Sam.* xviii. 6. The Word *Shaliſhim* ſhould inſinuate, that it was of a triangular Form, and might very well be that antient triangular Inſtrument, in which were ſeveral Rings moved about with a Stick, and which gave a ſhrill Sound.

Laſtly, there is Mention made of *Metzilothaim* [u] which was an Inſtrument of Copper, and gave a ſharp and ſhrill Sound. 'Tis commonly tranſlated by *Cymbala*, but others tranſlate it by *Tintinnabula*, or little Bells. The Prophet *Zechariah* ſays [x], that the Time ſhould come when they ſhould write upon the *Metziloth* [or Bells] of the Horſes, *Holineſs to the Lord*: Which may incline one to think, that this Word ſignifies a Bell; ſince we know that formerly they uſed to put Bells upon Horſes that went to Battle, in Order to accuſtom them to Noiſe. We have treated of the Inſtruments of Muſick of the antient *Hebrews*, before the ſecond Volume of the Commentary upon the *Pſalms*. We have alſo ſaid ſomething of each of the principal Inſtruments under their reſpective Articles.

MUSTARD, *Sinapi*. *Jeſus Chriſt* compares the Kingdom of Heaven to a Grain of Muſtard-Seed, which is the leaſt of all Grains, and which being ſown upon good Land, becomes a great Tree; ſo that the Birds of the Air come and ſit upon its Branches. This would ſeem to be incredible, if we did not know, that in *Pale-* Matth. iii. 31, 32.
*ſtine* there grew Plants and Shrubs, very much larger than in moſt other Countries. The *Talmuds* of *Jeruſalem* and *Babylon* make Mention [y], that one *Simon* had a Stock or Stem of Muſtard, which grew ſo high and ſtrong, that a Man might climb

[n] נבל Nebel, Nablum, vel Pſalterium. [o] עשור Haſhur, decachordum. [p] כנור Chinnor, cithara. [q] עגב Huggab, Organum. [r] תוף Tuph, Tympanum. [s] צלצלים Tzaltzelim, cymbala, or Syſtra. [t] שלישים Shaliſhim, cymbala, vel ſyſtra. [u] מצלותים Metzilothaim, cymbala. [x] Zech. xiv. 20. על מצלות הסוס The Bells which were at the Bottom of the High-prieſt's Garment are called פעמון *Phaamon*, LXX. Κώδων Tintinnabulum. [y] Talmud teras, c. 7. Peach; & Talmud Babyl. c. Chetub.




FIGURES OF THE MUSICAL INSTRUMENTS
Spoken of in Scripture.

up into it without breaking it. Mention is there made also of another Mustard Plant, which had three Branches, one of which served as a Shade to some Potters, who worked under it in the Summer. This Branch alone, as they say, afforded three Barrels of Mustard.

MYA, a Town belonging to the Tribe of *Gad*, beyond *Jordan*. *Joseph. Antiq.* l. xx. c. 1. p. 642 b.

Perhaps this may be the same as *Zia* mentioned by *Eusebius*,[a] and which he places to the West of *Philadelphia*, and five Miles from it.

MYNDUS, a Maritime City of *Caria*, 1 *Macc.* xv. 23.

MYRA, a City of *Lycia*, where St. *Paul* embarked on Board a Vessel of *Alexandria*, in Order to go to *Rome*. The *Latin* Text of the *Acts* has *Lystram* instead of *Myram*, as it is in the *Greek*. But this must be a Fault; for *Lystra* is in *Lycaonia*, and not in *Lycia*. Besides *Lystra* was no Sea-port Town. (Acts xxvii. 5.)

MYRICA. *Jeremiah*[a] makes Use of this Term in two Places. *Quasi myrica in deserto**. The *Hebrew* reads *Aroer*, which signifies an useless Weed, that grows of it self in uncultivated Places. But they are not agreed about its Nature. *Myrica*, or *Agrio-myrica*, signifies wild Tamarisk. Others translate it by Juniper, others by Rosemary. *Symmachus, an useless Shrub.* The Tamarisk, or *Myrica*, is a Tree of a moderate Height, whose Leaves are small, long, round, thin, approaching to those of a Cypress, of a pale green Colour. Its Flowers grow in Clusters, small, purple without, white when they are blown, each composed of five Leaves. Its Fruit is downy, and contains blackish Seeds

MYRRHE, *Myrrha*, in *Hebrew*, *Mor*[b], a Sort of Gum, which comes from a Shrub that is common in *Arabia*, of about the Height of five Cubits, of a hard Wood, the Trunk of which is defended by Thorns. The Scripture distinguishes two Sorts of Myrrhe; one is *Myrrha electa*, literally, *Myrrhe of Liberty*, which distils of it self, and without Incision. This Sort is the best of all. *Pliny*[c] speaking of the Tree that produces Myrrhe, says, *Sudant sponte, priusquam incidantur, stacten dictam, cui mella præfertur.* This is the Myrrhe which is also called *Stacte*, the other is simple and common Myrrhe. It was employed in Perfumes, and embalming dead Bodies, to prevent their Corruption. The *Magi* that came from the East, to worship our Saviour at *Bethlehem*, made him a Present of Myrrhe.

Mention is made in the Gospel of *Myrrhatum Vinum*, Wine mingled with Myrrhe, which they offered to *Jesus Christ* at his Passion, to take from him, as 'tis thought, the too quick Sence of Pain. Among the *Hebrews* they were used to give to those that were executed, such Sorts of stupifying Liquors[d]. Some think that the *Myrratum Vinum* of St. *Mark*, is the same as the *Vinum felle mixtum*, the Wine mingled with Gall, mentioned by St. *Matthew*; but others distinguish between them. They gave our Saviour Wine mingled with Myrrhe, out of a Sentiment of Compassion, to take away from him a too lively Sense of Pain: But the Soldiers out of mere Cruelty and Inhumanity, mixed Gall with the Wine they offered him; for which Reason he refused to drink it. Or lastly, St. *Matthew* writing in *Syriack*, made Use of the Word *Marra*, which signifies *Myrrhe*, *Bitterness*, or *Gall*. The *Greek* Translator may have taken it for *Gall*, and St. *Mark* for *Myrrhe*. But however, the *Vinum Myrrhatum* was in much Esteem among the Antients. *Pliny* says[e], *Laudatissima apud priscos vina erant, Myrrhæ odore condita.* The Laws of the twelve Tables forbad to pour it upon the Dead. *Ne murrhata potio mortuo inderetur.* (Matth. ii. 11. Mark xv. 23.)

MYRTLE, in *Latin*, *Myrthus*, in *Hebrew*, *Chadas*, is taken for the Shrub that bears the Myrtle Flowers, and for the Flower it self, and for the Perfume that is extracted from thence. *Myrtetum* is a Place planted with Myrtles. This Shrub was common in *Judæa*. *Ezra*[f] sent the People into the Fields to fetch Myrtle-branches, Palm, and Olive-branches, to make Tents at the Feast of Tabernacles.

MYRUM. This Word is *Greek*, and signifies a Perfume in General, or an Oil wherewith they perfumed themselves, *Judith* x. 3. *Unxit se myro optimo.* The *Chrism* used by the *Romish* Church in Baptism, is by the *Greeks* called *Myrum*.

MYSIA, a Province of *Asia minor*, between *Bithynia* to the North, *Troas* to the South, *Phrygia* to the East, and the *Hellespont* to the West. St. *Paul* preached in this Countrey, *Acts* xvi. 7, 8.

MYSTERY. A Word which comes from the *Greek*, *Mysterion*, and which in this Language signifies properly a Secret. And this is derived from *Myo*, *I shut up*, and *Stoma*, *the Mouth*, as much as to say, our Mouths should be shut about these Matters. Or it may be derived from the *He-*

[a] Euseb. in Ζία, in locis Hebraicis.

[a] Jerem. xvii. 6. xlviii. 6. ערער Aroer.

* Eng. *Like the Heath in the Desart.*

[b] Exod. xxx. 25. מור Mor, Myrrha.

[c] Plin. l. xii. c. 15.

[d] Prov. xxxi. 6. Vide Talmud Tract. Sanhedrin. c. 6.

[e] Plin. l. xiv. c. 13.

[f] Nehem. viii. 15. הדס Chades, myrthus. See *Zech.* i. 8, 10, 11.



*brew,*

*brew*, *Satar*, *to hide*, whence *Mystar*, *a Thing concealed. Denudare amici mysteria, desperatio animæ*, says the wise Man, *Ecclesiasticus* xxvii. 16. When a Man has betrayed the Secret of his Friend, he is unworthy of any Credit for the Time to come. *Ei, qui revelat mysteria, & ambulat fraudulenter, — ne commiscearis.* Have no Correspondence with him that betrays the Secrets of his Friends, and who walks deceitfully, *Prov.* xx. 19.

All Religions true or false have their Mysteries, that is, certain Things that are not to be divulged, or exposed indifferently to every Body; certain Secrets, which are known only to those who have been initiated into that Religion. The Pagans had their Mysteries, but they were Mysteries of Iniquity, shameful Mysteries, that were concealed only because they would have rendered their Religion contemptible, ridiculous, and odious. If Men of Sense and Honour had known what was practised in the secret Mysteries of certain false Deities, they would have abhorred them. *Daniel* discovered the Secrets of the *Babylonian* Priests, who made the People believe, that *Bel* could eat, and that the Dragon was a God. The sacred Books often speak of the infamous Mysteries of *Astarte*, *Adonis*, *Priapus*, wherein a Thousand infamous Actions were committed, and where the most shameful Crimes were concealed under the Veil of Religion. *Baruch* speaks of the Prostitutions that were practised in Honour of *Venus* at *Babylon*. The whole Religion of the *Egyptians* was mysterious. But these pretended Mysteries were invented afterwards, to conceal the Folly and Vanity of it. They could not vindicate, for Example, the Adoration that they paid to Brutes but by saying, that the Gods had sometimes concealed themselves under these Shapes. In the *Maccabees* Mention is made of the Mysteries of *Bacchus*, and of the Ivy that was imprinted upon every one that was initiated therein, and of the Garlands of Ivy that were wore by those that assisted at these Ceremonies. *Asa* King of *Juda* would not suffer the Queen his Mother to continue to preside over the Mysteries of *Priapus*. No Doubt can be made but that they gave mysterious and secret Reasons for the Worship that was paid to *Moloch*, and for the human Sacrifices that were offered to him. 'Twas perhaps a perverse Imitation of *Abraham*'s intended Sacrifice of his Son *Isaac*. The *Phœnicians* assign a Reason not unlike this, for those cruel Sacrifices that they made to *Hercules* and to *Saturn*. See *Porphyry* in *Eusebius's Preparatio Evangelica*.

Baruch vi. 42, 43.

1 Macc. vi. 7. 2 Macc. vi. 7.

1 Kings xv. 13.

The Religion of the *Jews* was full of Mysteries. The whole Nation was a Mystery, according to St. *Austin*[a]. It represented the People of *Christ*, and the *Christian* Religion. Whatever happened to them, whatever they put in Practice, all that was commanded or forbidden them, was figurative according to St. *Paul*. Their Sacrifices, their Priesthood, their Purifications, their refraining from certain Sorts of Food, included Mysteries which have been explained by *Jesus Christ* and his Apostles. The Passage over the *Red-Sea* was a Symbol of Baptism. The brazen Serpent was a Mystery that represented the Cross and Death of *Christ*. *Sarah* and *Hagar*, *Isaac* and *Ishmael*, denoted the two Covenants. The Tabernacle and its Vessels insinuated the Worship that God was to receive in the *Christian* Church. The Priesthood of *Aaron* has been admirably explained by St. *Paul* of the Priesthood of *Jesus Christ*, and of that of his Church. St. *Barnabas* has unfolded the Secrets contained in the Prohibition of certain Foods. *Jesus Christ* himself has discovered the Mystery to us, of *Jonas*'s being confined for three Days in the Whale's Belly. And that of lifting up the Brazen Serpent in the Wilderness. That of Manna that represented the Sacrament of his Body and Blood. That of the Union of *Adam* and *Eve*, which contained the Mystery of the *Christian* Marriage. That of the Temple of *Jerusalem*, to be destroyed and rebuilt in three Days, prefigured his Death and Resurrection. The Reprobation of the *Jews*, and the Adoption of the Gentiles, was intimated in an hundred Passages of Scripture; for Example, by *Agar* and *Sarah*, by *Ismael* and *Isaac*, by *Ephraim* and *Manasseh*, by *Saul* and *David*, by *David* and his Brethren, by *Absalom* and *Solomon*, and even by *Moses* and *Aaron*, who were not permitted to enter into the Land of Promise.

1 Cor. x 11.

The Prophecies concerning the Person, the Coming, the Characters, the Death and Passion of the *Messiah*, are to be found in a Multitude of Places in the Old Testament, but after a figurative and mysterious Manner. The Actions, the Words, the Life of the Prophets, were a continual and general Prophecy, which was concealed from the Eyes of the People, and sometimes from the Prophets themselves, and was not explained and discovered, till after the Birth and Death of *Jesus Christ*; and these Mysteries were dispensed in so wonderful an Œconomy, and by so wise a Providence, that the first served as a Foundation for the second, and the succeeding gave new Light to those that went before. They still improved in Clearness and Evidence, and the Holy Ghost dispensed them by Mea-

[a] Aug. l. xiii. cont. Faust. & alibi non semel.



sure,

ſure, and in due Degrees. *Daniel* is more explicite than the Prophets before him; *Haggai*, *Zechariah*, and *Malachi*, ſpeak of the Coming, of the Death, and of the Prieſthood of *Jeſus Chriſt*, and of the Calling of the Gentiles, after a more plain and diſtinct Manner than the other Prophets before them.

The Myſteries of the *Chriſtian* Religion, as the Incarnation of the Word, his hypoſtatical Union, with his human Nature, his miraculous Birth, his Death, Reſurrection, Aſcenſion, his real Preſence in the Euchariſt, the Predeſtination and Reprobation of Men, the Grace of *Jeſus Chriſt*, and the Manner of its Operation in our Hearts, the Virginity of the Virgin *Mary*, both before and after her bringing forth, the Reſurrection of the Dead: In a Word, the Articles of Faith contained in the Apoſtles Creed, and the Myſteries revealed to us both in the Old and New Teſtament, are the Objects of the Faith of all true *Chriſtians*.

The Word *Myſtery* is alſo taken for Secrets of an higher Order, and which are Supernatural; as thoſe the Knowledge of which God has reſerved to himſelf, and of which he has ſometimes communicated the Knowledge to his Prophets and Friends. Thus *Daniel* gives to God the Name of *Revealer of Myſteries: Dominus Regum, & revelans myſteria.* He tells King *Nebuchadnezzar*, that there is none but God that reigns in Heaven, who can reveal hidden Myſteries, and Things to come. And our Saviour ſays to his Diſciples in the Goſpel of St. *Matthew*, that they are happy becauſe God has revealed to them the Myſteries of the Kingdom of Heaven. St. *Paul* often ſpeaks of the Myſtery of the Goſpel, of the Myſtery of the Croſs of *Chriſt*, of the Myſtery of *Chriſt* which was unknown to former Ages, of the Myſtery of the Reſurrection to come, *&c.* Myſtick *Babylon*, the great Harlot, had written upon her Forehead, *Myſtery*, to ſhew that ſhe did not repreſent any particular City, nor any Woman, but a corrupted and idolatrous People.

Laſtly, the Word *Myſtery* in the *Greek* is equivalent to *Sacramentum* in *Latin*. It expreſſes the Sacraments and Myſteries of the *Chriſtian* Church, and chiefly the Euchariſt, which is the moſt ſacred and the moſt ſublime of all our Myſteries. In Scripture *Sacramentum* is put barely for a Secret [h], a Thing that is hidden: But it is often put for Myſtery in the New Teſtament. *God has made known unto us the Myſtery of his Will*; his Incarnation, his Coming, his Goſpel; *Sacramentum voluptatis ſuæ.* St. *Paul* ſays, that the Myſtery of the Vocation of the Gentiles was revealed to him; and ſpeaking of *Chriſtian* Marriage, he ſays, it is a great Myſtery in *Jeſus Chriſt* and his Church. *Sacramentum hoc magnum eſt*, (the *Greek* ſays *Myſterium magnum*) *ego autem dico in Chriſto & in Eccleſiâ.*

Theſe then were called Myſteries, the Doctrine of the Goſpel, the Tenets of Chriſtianity, and the Sacraments of the Church; not only becauſe they included Secrets which had not been known, if the Son of God and his Holy Spirit had not revealed them to Believers, but alſo becauſe they were not revealed indifferently to every Body. The Advice of *Jeſus Chriſt* to his Apoſtles was in this Caſe put in Practice; *Give not that which is holy unto the Dogs, neither caſt ye your Pearls before Swine.* They preached the Goſpel only to thoſe, who ſeriouſly deſired to be inſtructed in it; nor did they preſently diſcover to 'em all the Myſteries of Religion, but in Proportion as they became capable to receive them, and when they had intirely reſolved to be baptized. The Preachers in their Sermons, and the Eccleſiaſtical Writers in their Books, did not fully expreſs themſelves upon all the Myſteries. They ſaid enough to be underſtood by the Faithful, but the Pagans could not comprehend their Diſcourſes. This wiſe Precaution continued a long while in the Church. The Pagans alſo put in Practice the ſame Reſerve, in Reſpect of many of the ſhameful and ridiculous Myſteries of their falſe Religion. But the Secrecy that was obſerved concerning our Myſteries, was chiefly founded upon their ſuperior Excellence and Sublimity, which made them inacceſſible to the human Underſtanding, unleſs it was aſſiſted by the Light of Faith.

MYSTICK. The myſtical Senſe of the Scriptures is that which is derived from the Terms or Letter of the Scripture, after and beſides their literal Signification. For Example, *Babylon* ſignifies literally a City of *Chaldæa*, the Habitation of Kings that were Perſecutors of the *Hebrew*, and overwhelmed in Idolatry and Wickedneſs. According to the myſtical Senſe, *Babylon* ſignifies a corrupted World, Sinners, wicked Perſons perſecuting good Men. St. *John* in the *Revelations* gives the Name of *Babylon* to the City of *Rome*, then Pagan and an Enemy to the Truth. So *Jeruſalem* is literally put for *Jeruſalem* a City of *Judæa*; but myſtically it ſignifies the heavenly *Jeruſalem*, which is the Habitation of the Saints. The Word Serpent as to the Letter, ſignifies a venomous Reptile; and in a myſtical Senſe it ſignifies the Devil, the old Serpent that tempted *Eve*.

[h] Tob. xii. 7. Sacramentum Regis abſcondere bonum eſt. Sap. ii. 22. Neſcierunt ſacramentum Dei. Vide & vi. 24. Dan. ii. 19, 30, *&c.*

# N.

NAAM, or *Naham*, Son of *Caleb*, 1 *Chron.* iv. 15.

I. NAAMAH, or *Noema*, Daughter of *Lamech* and *Zillah*, and Sister of *Tubal-cain*. 'Tis believed that she found out the Art of spinning Wool, and of making Cloth and Stuffs. She is thought to be the same as *Minerva*, who is sometimes called *Nemanoum* by the *Greeks* [i]. (Gen. iv. 22.)

II. NAAMAH, an *Ammonitess*, Wife of *Solomon*, and Mother of *Rehoboam*, 1 *Kings* xiv. 21.

III. NAAMAH, a City of the Tribe of *Judah*, *Josh.* xv. 41.

IV. NAAMAH, or *Naamath*, a City from whence came *Zophar*, one of *Job's* Friends, *Job* ii. 11.

I. NAAMAN, Son of *Benjamin*, *Gen.* xlvi. 21.

II. NAAMAN, Son of *Bela*, and Grandson of *Benjamin*, 1 *Chron.* viii. 4. He was Head of the Family of the *Naamites*, in the Tribe of *Benjamin*, *Numb.* xxvi, 40.

III. NAAMAN, General of the Army of *Ben-hadad*, King of *Syria*; he was in great Credit in the Court of the King his Master, because by his Means the Lord had saved *Syria*. (2 Kings v. 1, 2, 3, &c.) *Naaman* had in his House a young *Israelitish* Woman, who happened to say to her Mistress, "Would to God "that my Lord had been with the Prophet "*Elisha*, who is at *Samaria*; he would "soon have cured him of his Leprosie." For *Naaman* was a Leper, and there was then no natural Remedy found out for this Distemper. *Naaman* having heard these Words, went immediately to *Ben-hadad*, and desired Leave of him to go to *Samaria*, to see the Prophet *Elisha*. The King consented to it, and writ a Letter by him to the King of *Israel* in these Terms. "When "you shall have received this Letter, you "will know, that my Desire is you should "cure *Naaman* the General of my Army "of his Leprosie [k]." *Jehoram* King of *Israel*, Son of *Ahaziah*, having received this Letter, rent his Clothes and said, "Am "I a God, that I can kill and make alive?" You see how *Ben-hadad* seeks a Pretence to fall out with me.

But *Elisha* being informed of what had happened, sent Word to *Jehoram*; "Let "this Man come to me and he shall know "that there is a Prophet in *Israel*." *Naaman* came therefore with this Chariot and Horses, and stopped at the Door of *Elisha's* House; whether it were out of Respect to his Person, or that having the Leprosie he was impure, and not fit for the Conversation of sound Persons. *Elisha* without going out of his House sent to tell him, that he must go wash himself seven Times in *Jordan*, and he should be cured. *Naaman* being very angry, began to go his Way, saying, "I thought he would have "come out to me, that he would have "called upon the Name of his God, that "he would have touched me, and so have "cured me. Have we not at *Damascus* "the Rivers *Abana* and *Pharpar* [l], that "are better than all the Rivers of *Israel*, "that I may wash in and be healed?" As he was turning away in great Wrath, his Servants said to him; "Had the Prophet "enjoined you some hard Thing, you would "readily have obeyed him; how much "rather should you do it, when he only "bids you wash and be clean? *Naaman* was persuaded, went to *Jordan*, washed himself seven Times, and was perfectly cured.

Then he came back again to the Man of God, and told him; "Now I know "certainly that there is no other God but "the Lord: I intreat you to receive a Pre- "sent at my Hand." But *Elisha* would not take any Thing from him, how importunate soever he was. *Naaman* seeing that he could not prevail with him, said to him; I beseech you then to permit me to carry home with me, two Mules Loading of the Earth of this Country; for from henceforward I shall offer Sacrifice to no other God, but the God of *Israel*. *Elisha* readily permitted him, seeing his great Faith and Regard for the Lord, which made him think that the Earth of *Syria* was defiled, and that he could not offer any Sacrifices agreeable to God, but upon Earth that was holy, and taken out of the Land

[i] Plutarch. lib. de Iside & Osiride.

[k] About the Year of the World 3114, before *Christ* 886, before the Vulgar *Æra* 890.

[l] The *Gratians* called the River of *Damascus* by the Name of *Chrysorroas*, or the River of Gold. The *Syrians* for a long Time have called it *Barradi*. *Stephanus* the Geographer gives it the Name of *Bardine*. This River takes its Rise in *Libanus*, and is divided into two Arms, one of which passes through the City, and the other waters the Fields and the Country. Travellers give the Name of *Pharphar*, or *Farfar*, to that which goes through the Town, and the Name of *Abana* to that which goes through the Country. *Benjamin de Tudela* called that *Farfar* that runs into the Country, and the other *Abana* or *Amma*.

of *Israel*. This Piece of Devotion is antient among the *Jews*, and even among *Christians*. *Benjamin de Tudela* says, that the *Jews* of *Nahardea*, in the Kingdom of *Persia*, built their Synagogue with Earth and Stones, that were fetched on Purpose from *Jerusalem*. We are assured that the Empress *Helena*, Mother of *Constantine* the Great, caused a great Quantity to be brought to *Rome*, which she put in the Church of the *Holy Cross*, surnamed *in Jerusalem*. St. *Austin*[m] and *Gregory* of *Tours*[n] may supply us with several other Examples of the same Kind.

But to return to *Naaman*; speaking to *Elisha*, he added these Words. *In this Thing the Lord pardon thy Servant, that when my Master goeth into the House of* Rimmon *to worship there, and he leaneth on my Hand, and I bow my self in the House of* Rimmon: *When I bow down my self in the House of* Rimmon, *the Lord pardon thy Servant in this Thing. And he said unto him, go in Peace.* This Passage has given Occasion to many Scruples. The greatest Part of Commentators are of Opinion, that *Naaman* having sufficiently declared he intended to worship the God of *Israel* only, he asks Leave from *Elisha* to continue those external Offices to his Master *Ben-hadad*, that he had been used to render him, when he entered into the Temple of *Rimmon*; but not to adore *Rimmon*, whose idolatrous Worship he now abhorred: And that *Elisha* suffered him to continue to accompany the King his Master into the Temple of this Idol, provided however that he should pay him no Worship. The *Rabbins* pretend, that a Proselyte of Habitation, such as *Naaman* was, was not obliged to refrain from Idolatry out of the Land of *Israel*; and that if he should fall into the Worship of false Gods in a strange Land, this would not be imputed to him as a Fault.

Others[o] in great Numbers translate the *Hebrew*[p] by the Time past, in this Manner. *In this Thing the Lord pardon thy Servant, that when my Master went into the House of* Rimmon *to worship there, and he leaned on my Hand, and I bowed my self in the House of* Rimmon: *When I bowed down my self in the House of* Rimmon, *the Lord pardon thy Servant in this Thing. And he said unto him, go in Peace.* Where it may easily be perceived, that *Naaman* does not ask Leave to accompany his Master, when he shall go hereafter into the House of *Rimmon*, but he asks Pardon for having done it heretofore. He mentions only this Sin, and asks Pardon for it, because Idolatry in some Measure includes all other Crimes; and he chiefly insists upon this, in the Declaration that he makes to the Prophet, that from henceforward he would only worship the God of *Israel*. We have treated on this Matter at full Length in a particular Dissertation before our Commentary on the second Book of Kings, and in the Supplement to the same Book, *p.* 127. at the End of our last Tome upon the New Testament.

*Naaman* returned into his own Country very joyful at the Answer given him by the Prophet; but hardly was he got out of Sight, or had gone the Length of one Hundred and twenty Feet[q], but *Gehazi* displeased that his Master would take nothing from *Naaman*, runs after him to ask him for something. *Naaman* seeing him, presently alights from his Chariot, and asked him what he wanted with him. *Gehazi* tells him, My Master has sent me to acquaint you, that two young Men of the Sons of the Prophets are just now come to him from Mount *Ephraim*; he desires you to give him a Talent, and two Changes of Raiment for them. The Talent (of Silver) is worth of our Money about 342 Pounds Sterling. *Naaman* answered him, you had better take two Talents, and constrained him to receive them, and also sent two of his Servants to carry them for him. Towards Evening he took the two Talents into the House, and sent back *Naaman*'s Servants. *Gehazi* then coming to attend *Elisha*, the Prophet asked him where he had been. *Gehazi* answered, that he had not been out any where. But *Elisha* said to him, Went not mine Heart with thee, when the Man turned again from his Chariot to meet thee? You intend to buy Fields, and Vines, and Olive-trees with this Money, but you shall also have the Leprosie of *Naaman*, which shall cleave to you and your Race for ever. And immediately *Gehazi* became all over white with the Leprosie. See GEHAZI. The Scripture after this makes no further Mention of *Naaman*.

NAARAI, or *Hezrai*, one of the vali-

[m] Aug. de Civit. l. xxii. c. 8. Vide & Ep. 52. [n] Greg. Turon. l. i. c. 7. de gloria Martyr.
[o] Vide, si lubet, Gregor. de Valentia, tract. fide & fidei profes. disput. 1. qu. 3. punct. 2. ad 3 Joan. Andr. Queensted. Dissert. singul. in 4 Reg. v. 18. Saubert. Vivarienses Paraphrasta in Bibl. Nuremberg. Valter. centur. Miscell. Theolog. Art. vi. Glassius ab Hakspanhac de re consultus. Dorschæus Theolog. par. vi. Danhaver. Consciential. T. i. p. 2. Calov. Annot. Antigrot. in 4 Reg. v. 18. Dilher. disput. Academic. T. i. disput. 16. & 22. Vantil. medull. p. 436. Boch. Dissert. in 4 Reg. v. 18. T. ii. Oper. ejus edit. Lugd. Batav. An. 1692. p. 892. *Cene* Project of Translation, p. 471.
[p] הוה יסלח יהוה לעבדך בבוא אדוני בית רמון להשתחות שמה והוא נשען על ידי והשתחויתי בית רמון בהשתחויתי בית רמון יסלח נא יהוה לעבדך בדבר הזה
[q] 4 Reg. v. 18. וילך מאתו כברת ארץ Vulg. *Abiit electo terræ tempore*. He went at the finest Season of the Year. Compare *Gen.* xxxv. 16. The Letter of the *Hebrew* is, He went about a Land's Length, that is, about one Hundred and twenty Feet. See before KIBBRATH-ARETS.

ant

ant Men of *David*'s Army, 1 *Chron.* xi. 37.

NAARAN, or *Naarath*, or *Noran*, a City of *Ephraim*. See 1 *Chron.* vii. 28.

NAARATH, a City of the Tribe of *Ephraim*, *Josh.* xvi. 7. *Eusebius*[r] places the City of *Naarath* about five Miles from *Jericho*. This is probably the same as *Neara*, mentioned by *Josephus*[s], and from whence he says they brought the Waters which watered the Palm-Trees of *Jericho*. Perhaps this also may be the same as *Naaran* just now mentioned.

NABAL, a very rich but very churlish Man, of but little Understanding, of the Tribe of *Judah*, and of the Race of *Caleb*, whose ordinary Dwelling was probably at *Maon*, one of the most southern Cities of *Judah*, and who had a great Number of Flocks upon Mount *Carmel*, not far from *Maon*. This *Carmel* is very different from the other Mount *Carmel*, upon the Coast of the *Mediterranean* Sea, between *Dora* and *Ptolemais*. Whilst *David* was out of Favour with *Saul*[t], he was obliged to withdraw into the Wilderness of *Paran*, and near to *Carmel*; where he always took great Care, that none of his Followers should do *Nabal* any Injury, but rather that they should assist his Shepherds and Herdsmen as much as they could. Being therefore informed that *Nabal* was come thither to shear his Sheep, he sent ten young Men of his Company to him, to make his Compliments to him, and to ask him civilly for something to refresh himself and Followers. But *Nabal* answered them, "Who is "*David*, and who is the Son of *Jesse*? "We are pestered every Day with Servants "that run away from their Masters. Shall "I take the Flesh of my Sheep, and the "Provisions I have brought for my own "Servants, and shall I give it away to "Strangers?" The Men that *David* had sent went back, and acquainted him with *Nabal*'s churlish Answer.

Then *David* in Anger caused four Hundred of his People to arm themselves, and went with a Resolution to put *Nabal* and all his Family to the Sword. But in the *Interim* one of *Nabal*'s Servants having acquainted his Wife *Abigail* with what had passed, who was a very wise and prudent Woman; and told her also that *David*'s People had been very useful to 'em while they were in the Desart of *Paran*, and that they well deserved that at least *Nabal* should not affront them, and that it was much to be feared that *David*, who had the Power in his own Hands, would soon take Revenge for this Insult. *Abigail* presently prepared Provisions and Refreshments, which she sent to *David*; and she her self got up upon an Ass, unknown to *Nabal*, and went to make Excuses to *David*.[u] She met him coming with his Men armed, with a Resolution of putting the whole Family of *Nabal* to the Sword; but she found Means by her prudent Discourse so far to work upon him, that he gave Thanks to God for sending her to appease his Anger.

*Abigail* then returned to *Nabal*, and found him in his House making a Feast as it were for a Prince. His Heart swelled with Joy, and he had drank so much as to be quite drunk. *Abigail* said nothing to him till Morning; but after he had slept, she told him of the Danger he had been in. This Account had such Effect upon him, that he became as immovable as a Stone, and his Heart was so possessed with Fear, that he died of it in ten Days. *David* having heard of his Death, said; "Thanks "to the Lord, who has revenged me on "*Nabal*, for the outrageous Manner in "which he has treated me; and who has "not suffered me to revenge my self, for "the Injury that had been done me." Some Time after he sent to demand *Abigail* in Marriage, which she not refusing, he took her to Wife. *Nabal* in the Original signifies a Fool or Madman.

NABALLO, a City of *Arabia*, which the *Jews* conquered from the *Arabians*, *Joseph. Antiq.* l. xiv. c. 2.

NABARA, a Village in *Batanea*, *Euseb. in Nebra*.

NABATHEANS, or *Nabathenians*, *Arabians* Descendants from *Næbajoth*. Their Country is called *Nabathæa*, and extends from the *Euphrates* to the *Red-Sea*[x]. Not that the *Nabatheans* are the only Inhabitants of this vast Tract of Land, but they are the principal. Their chief Cities are, *Petra* the Capital of *Arabia Deserta*, *Medaba*, and some others. For the Country may be said to be intirely Desart, and the *Nabatheans* are at no Trouble in building Houses, or dwelling in Cites, nor any of the other Inhabitants of *Arabia Deserta*. They look upon this as a kind of Servitude and Baseness, to be tied down to the Earth. The wandering Manner of Life that they lead, with their Wives, Children and Cattle, and the Liberty they enjoy without being accountable to any Body, appears to them to be one of the greatest Blessings of Life. Their chief Substance consists in Cattle. *Isaiah* promises *Jerusalem*, that Isai. lx. 7.
the fat Rams of *Kedar* and *Nebaioth* should be brought into the Temple of the

[r] Euseb. in Νααραθὰ. [s] Antiq. l. xvii. c. 15. [t] 1 Sam. xxv. 2, 3, &c. In the Year of the World 2947, before *Christ* 1053, before the Vulgar *Æra* 1057. [u] *Joseph.* Antiq. l. i. c. 13. Hieronym. qu. Heb. in Genes. xxv. 13.

Lord, and offered upon his Altar.

The *Nabatheans* are hardly known in Scripture, but from the Time of the *Maccabees*. During the several Wars that the *Jews* maintained against the *Syrians*, and while almost all the other Nations about them were against the *Hebrews*, the *Nabatheans* alone shewed them Friendship. *Judas Maccabæus* going to the Assistance of his Brethren in the Country of *Gilead*, was very well received by the *Nabathites* [x]. Some Time after [y] *Jonathan Maccabæus* sent his Brother *John* to the *Nabatheans*, to conduct and deposite with them the heavy Baggage of his Army, which was an Incumbrance to him; but the Inhabitants of *Medaba*, or *Nadabatha*, took *John* as he went, slew him, and seized his Carriages. *Diodorus Siculus* [z] places among the *Nabatheans* the Lake *Asphaltites*, the Palm-trees and Gardens of Balm that are near there, and the City of *Petra*. Their Country extended Northward as far as *Libanus*. *Dionysius* the Geographer places the *Nabatheates* at the Foot of *Libanus*. *Josephus* says [a] that *Jonathan Maccabæus* being in the Country of *Emath*, and having drove his Enemies beyond the River *Eleuthera*, he penetrated into *Arabia*, beat the *Nabatheans*, and came to *Damascus*. *Epiphanius* [b] says, that the *Ebionites* came chiefly out of the Country of the *Nabatheans*, and from *Paneas*.

NABLUM, in *Hebrew*, *Nebel* [c], an Instrument of Musick among the *Hebrews*. The Seventy and the Vulgate translate it sometimes by *Nablum*, and at other Times by *Psalterion*, or *Lyra*, or even *Cithara*. The *Nablum* was a stringed Instrument, very near of the Form of a Δ, which was played upon by both Hands, and with a kind of Bow. It sounded by Means of a Belly that was hollow above, and was touched below. Our Dissertation may be read, concerning the Instruments of Musick of the antient *Hebrews*, before the second Tome of the Commentary upon the *Psalms*.

NABONASSAR, King of *Babylon*, the same as *Baladan*, *Berodach*, or *Merodachbaladan*, *Isai.* xxxix. 1. and 2 *Kings* xx. 12. He is also called *Belesis*, or *Belessus*, in *Agathias* and *Alexander Polyhistor*. But lastly he is most known by the Name of *Nabonassar*, given him by *Hipparchus*, *Ptolemy*, and *Censorinus*. He reigned fourteen Years at *Babylon*, from the Year of the World 3257, to 3272, and had *Nabius* for his Successor. The *Epocha* or *Æra* of *Nabonassar*, so famous among Chronologers, falls upon the Year 3967 of the *Julian* Period, 3257 from the Creation of the World, 747 Years before the Vulgar *Æra*, and 743 Years before the Birth of *Christ*. See BALADAN.

NABONADIUS, or *Nabonides*, called *Labynetus* by *Herodotus*, *Nabannidoch* by *Abydenus*, and *Belshazzar* by *Daniel*. He succeeded *Laborosoarchod*, who is probably the same as *Evilmerodach*, King of *Babylon*, in the Year of the World 3449, before *Christ* 551, before the Vulgar *Æra* 555. He reigned seventeen Years according to *Berosus*, and according to the Canon of *Ptolemy*. 'Twas under him that *Babylon* was taken by *Cyrus*, in the Year of the World 3466, before *Christ* 534, and before the Vulgar *Æra* 538. The Articles BELSHAZZAR and NERIGLISSOR may be consulted, in which we have stated the different Opinions of the Antients about the Successors of *Nebuchadnezzar*.

NABOPOLASSAR, See NEBUCHADNEZZAR II.

NABOTH, an *Israelite* of the City of *Jezreel*, who lived under *Ahab* King of the Ten Tribes, and had a fine Vineyard in *Jezreel*, near the King's Palace [d]. This Prince required of him, that either he would sell him his Vineyard, in Order to make a Kitchen Garden of it, or that he would accept of a better Vineyard instead of it. But *Naboth* answered him, God forbid that I should sell the Inheritance of my Fathers [e]. This Answer provoked *Ahab*, and returning into his House, he threw himself upon his Bed, turned towards the Wall, and refused to eat. *Jezebel* his Wife coming to him, asked him what was the Matter? Which he acquainting her with, she replied, Surely your Authority, I see, is great in *Israel*. Rise and eat, and set your Heart at Rest; I'll take it upon my self, to give you *Naboth*'s Vineyard. At the same Time she writ Letters in *Ahab*'s Name, sealed them with the King's Seal, and sent them to the Elders of *Jezreel*, where *Naboth* lived.

[x] 1 Macc. v. 24, 25. In the Year of the World 3841, before *Christ* 150, before the Vulgar *Æra* 361, [y] 1 Macc. xix. 35. Towards the Year of the World 3843, before *Christ* 157, before the Vulgar *Æra* 161. [z] Diodor. Sicul. l. ii. [a] Joseph. Antiq. l. xiii. c. 9. [b] Epiphan. heref. l. x. vel xxx. [c] נבל Nebel, Lyra, vel Cythara, vel Psalterium, vel Nablum. [d] 1 Kings xxi. 1, 2, 3, &c. In the Year of the World 3105, before *Christ* 895, before the Vulgar *Æra* 899.

[e] *Moses* forbids the *Israelites* to alienate their Lands, except on the utmost Necessity, *Levit.* xxv. 23, 24. And even then he permitted them to redeem them continually: He ordered moreover that in the Sabbatical Year, and the Year of Jubilee, every one should re-enter upon their Inheritance, which could not have been in this Case, if *Naboth* had parted with his Vineyard to the King. Lastly, it was a kind of Infamy for an *Israelite* to sell the Lands of his Fathers. *Naboth* therefore chose rather to expose himself to the King's Resentment, than to do so shameful a Thing unworthy of a Man of Honour. See St. *Ambrose*, l. iii. *de Officiis*, c. 9.

The Contents of which Letters were these. Publish a Fast, make *Naboth* sit among the Chief of the People, suborn against him two Sons of *Belial*, or two false Witnesses, who may depose, that *Naboth* has blasphemed against God and the King. The Text has it, that *Naboth* has *blessed* God and the King; but it is agreed, that *to bless* is here put for *to curse*, as likewise in several other Passages. See *Job* i. 5. ii. 9. The holy Text, out of Respect, avoids even the Mention of the Word *Curse*, when it is to be applied to God. The Matter was performed as the Queen had ordered it, *Naboth* appeared among the chief Men of *Jezreel*, was accused of having uttered injurious and blasphemous Words, both against God and the King, was presently condemned, taken without the City, and stoned.

These corrupt Judges presently sent Word to *Jezebel* that *Naboth* was dead, and that being found guilty of High-treason, all his Goods were forfeited to the King. *Jezebel* immediately went to the King, and bid him take Possession of *Naboth's* Vineyard, for he was dead. *Ahab* immediately departed from *Samaria*, and came to *Jezreel* to take Possession of *Naboth's* Estate. But the Lord commanded the Prophet *Elijah* to give him the Meeting, and to say to him; Have you then put *Naboth* to Death, and have you seized upon his Inheritance? But hear what the Lord says; in the same Place that the Dogs licked the Blood of *Naboth*, shall they also lick your Blood. If *Ahab* dies in the City, he shall be eaten up by the Dogs; and if he dies in the Country, he shall be devoured by the Birds of the Air. *Jezebel* shall also be eaten up of the Dogs in the Field of *Jezreel*. These Threats of the Prophet had some Effect upon *Ahab*, for he humbled himself, and put on Sack-cloth; but his Repentance was not sincere enough to repair the Evil he had committed. His Punishment was respited for a while, but not revoked. See the Articles of AHAB and JEZEBEL; and 2 *Kings* ix. x.

NACHON. Mention is made of the Floor of *Nachon* in the second Book of *Samuel*, vi. 6. So that *Nachon* must be the Name of a Man, who is known by no other Passage of Scripture, except that when the Oxen which brought the Ark were arrived at his Threshing-Floor, they began to stumble; this put the Ark in Danger of being overturned, which made *Uzzah* put his Hand to it to hold it up. But for this Piece of officious Irreverence, the Lord struck him dead. Others translate the *Hebrew*[f] by *the prepared Floor*, the Floor of *Obed-edom*, which was near, prepared to place the Ark therein. The first Book of *Chronicles*, xiii. 9. reads *the Floor of Chidon*, instead of *the Floor of Nachon*. The *Chaldee* has only *in the Place prepared*. This Place, wherever it was, either was in *Jerusalem*, or very near to *Jerusalem*, and the House of *Obed-edom*, which was in this City. 2 Sam. vi. 10.

I. NADAB, Son of *Aaron*, and Brother of *Abihu*. He offered Incense to the Lord with strange Fire, that is, with common Fire, and not with that which had been miraculously lighted upon the Altar of Burnt-Offerings. Therefore he was slain by the Lord, together with his Brother *Abihu*[g]. Levit. ix. 24. 'Tis guest, that perhaps these two Brothers had suffered themselves to be surprized with Wine, because that presently after this Accident the Use of Wine is forbid by the Lord to the Priests, during the Time that they are officiating in the Tabernacle. Levit. x. 8, 9, &c.

II. NADAB, Son of *Jeroboam* I. King of *Israel*. He succeeded his Father in the Kingdom of the Ten Tribes, in the Year of the World 3050, before *Christ* 950, before the Vulgar *Æra* 954. He reigned but two Years. He was assassinated while he was at the Siege of *Gibbethon*, by *Baasha* Son of *Abijah*, of the Tribe of *Issachar*, who usurped his Kingdom. The Scripture says of *Nadab*, that he did Evil in the Sight of the Lord, and that he imitated the Wickedness of his Father *Jeroboam*, who made *Israel* to sin. 1 Kings xv. 25, 26, &c.

III. NADAB, Son of *Shammai*, and Father of *Seled* and *Appaim*, 1 *Chron.* ii. 29, 30.

NAHALAL, or *Naalol*, or *Nachalal*[h], a City of *Zebulon*, *Josh.* xix. 15. It was yielded up to the *Levites*, and given to the Family of *Merari*, *Josh.* xxi. 35. The Children of *Zebulon* did not make themselves compleat Masters of it, but permitted the *Canaanites* to dwell in it, *Judg.* i. 30. Its Situation is not exactly known.

NAHALIEL, an Encampment of the *Israelites* in the Wilderness. From *Mattanah* they went to *Nahaliel*, and thence to *Bamoth*, *Numb.* xxi. 19. *Eusebius* says, that *Nahaliel* is upon the *Arnon*, and that *Mattanah* is beyond the *Arnon* towards the East, twelve Miles from *Medaba*. *Nahaliel* signifies, *My River is the Lord*.

NAHARAI, a Native of *Beeroth*, a Man of great Valour, and Armour-bearer to *Joab*, 2 *Sam.* xxiii. 37.

I. NAHASH, or *Naas*, King of the *Ammonites*. He came upon *Jabesh-Gilead*

[f] עד גרן נכון

[g] Levit. x. 1, 2, 3. In the Year of the World 2514, before *Christ* 1486, and before the Vulgar *Æra* 1490.

[h] נחלל Nachalal.

a Month

a Month after the Election of *Saul* to be King of *Israel*[i]. The *Hebrews* of *Jabeth* finding themselves not strong enough to resist *Nahash*, said to him, capitulate with us, and we will be Subjects to you. *Nahash* answered them; The Terms I intend to allow you are these, to pull out every one's right Eye, and to make you a Reproach in *Israel*. Perhaps his Intention in this was, to make them unserviceable in War, and uncapable of making Use of the Bow. The Elders of *Jabesh* answered him, Grant us a Truce of seven Days, and if in that Time our Brethren do not come to our Relief, we will surrender our selves upon your Conditions. They sent therefore to *Gibeah*, where *Saul* resided, and their Messengers declared the Distress that *Jabesh* was in, before all the People; who no sooner had heard of it, but they fell a-weeping. But *Saul* happening to return just then out of the Fields, where he had been to take Care of his Oxen, and seeing the People to weep thus, he enquired into the Reason of it. They then acquainted him with the Message they had received from the Inhabitants of *Jabesh*, at which being moved by the Spirit of God, he cut his two Oxen in Pieces, and sent them by Express through all the Coasts of *Israel*; telling them, that so should the Cattle of all those be treated, who did not come presently to follow *Saul* and *Samuel*.

The People struck with Consternation, appeared all at the Place appointed to a Man; and *Saul* taking a Review of his Army, found he had three hundred Thousand *Israelites*, without reckoning the Men of *Judah*, who were thirty Thousand. Then *Saul* sent back the Messengers to *Jabesh-Gilead*, and bid them acquaint those that sent them, that to Morrow when the Sun should be in its full Strength they should be releived. The Messengers returned, but took Care to conceal the Success of their Expedition from *Nahash*. On the contrary they told him, that to Morrow we will surrender our selves into your Hands, and then do with us as you please. In the mean Time as soon as it was Evening, *Saul* took all his Army over *Jordan*; and marching all Night, he came by Break of Day to the Camp of the *Ammonites*, who expected no such Thing. This might be about the fourth Day of the Cessation granted to *Jabesh*. He divided his Army into three Bodies, and charged the *Ammonites* with so much Fury, that he intirely routed them. Those that escaped were only a few Straglers, and not so much as two of 'em could be found together. Thus was this War finished at once, and *Josephus*[k] says, that *Nahash* himself was killed in the Battle.

II. NAHASH, King of the *Ammonites*, and a Friend to *David*; probably Son to him just now mentioned. We know no- [2 Sam. x. 2.] thing of the Circumstances of his Life, nor upon what Occasion a Friendship was commenced between him and *David*. 'Tis likely however, that this might happen during *Saul*'s Persecution of him, when he was forced to abscond on the other Side *Jordan*. It is probable also, that *Shobi*, [1 Sam. xxii. 3, 4. &c.] Son of *Nahash*, of *Rabbah* the capital City of the *Ammonites*, is the same with him [2 Sam. xvii. 27.] we now speak of. But however this be, *Nahash* being newly dead[l], *David* sent to make his Compliments of Condolence to *Hanun* his Son and Successor. But instead of returning this Civility, he affronted and insulted *David*'s Ambassadors, which drew a War upon him, as is mentioned under the Article HANUN.

III. NAHASH, Father of *Abigail* and *Zeruiah*. He is thought to be the same as [2 Sam. xvii. 25.] *Jesse*, the Father of *David*. Compare 2 *Sam*. xvii. 25. and 1 *Chron*. ii. 13, 15, 16. *Nahash*, or *Nachash*[m], signifies a Serpent, a crafty Fellow. This perhaps might be the Surname of *Jesse* the Father of *David*. Others think that *Nahash* is the Name of *Jesse*'s Wife; but the first Explication seems to be best, and is most followed.

IV. NAHASH, Father of *Shebi* the Friend of *David*, 2 *Sam*. xvii. 27. Probably the same as *Nahash* II. King of the *Ammonites*.

V. NAHASH, or *Ir-nahash*, a City of the Tribe of *Judah*, peopled by the Descendants of *Tehinnah*.

NAHATH, Son of *Ruel*, and Grandson of *Esau*, *Gen*. xxxvi. 13.

NAHBI, or *Nahabi*, Son of *Vophsi*, one of the Spies sent by *Moses* to view the Land of *Canaan*, *Numb*. xiii. 14.

NAHLAT, the Name of the Wife of *Ham*, Son of *Noah*, according to the Orientals.

I. NAHOR, or *Nachor*, Son of *Serug*. He was born in the Year of the World 1849, before *Christ* 2151, before the Vulgar *Æra* 2155. He died at the Age of one Hundred and forty eight Years; his Son was *Terah* the Father of *Abraham*, whom he begat at the Age of twenty-nine Years, *Gen*. xi. 22, 24.

II. NAHOR, Son of *Terah*, and Brother of *Abraham*, *Gen*. xi. 26. The Year of his Birth is not exactly known, nor that of his Death. *Nahor* married *Milcah* the

[i] In the Year of the World 2909, before *Christ* 1091, before the Vulgar *Æra* 1095. See 1 Sam. xi. 1, 2, 3, &c. [k] Joseph. Antiq. l. v. c. 7. [l] In the Year of the World 2967, before *Christ* 1033, before the Vulgar *Æra* 1037. [m] נחש Serpens.

Gen. xi. 29. Gen. xxii. 20, 21, 22. Daughter of *Haran*, by whom he had several Sons, *Huz*, *Buz*, *Kemuel*, *Kesed*, *Hazo*, *Pildash*, *Jidlaph*, and *Bethuel*. *Nabor* fixt his Habitation at *Haran*, which is therefore called the City of *Nahor*, *Gen.* xxiv. 10.

NASHON, or *Nahasson*, Son of *Aminadab*; Head of the Tribe of *Judah*, at the Time of the coming out of *Egypt*. He was the first that made his Offering to the Tabernacle of the Lord [n], in the second Year from their leaving *Egypt*. He offered a Bason, the Weight of which was one hundred and thirty Shekels of Silver, a Plate weighing seventy Shekels, and a Cup of ten Shekels of Silver. He offered also a Bull, a Ram, and a Lamb, for Burnt-Offerings; a Goat for a Sin-Offering, two Oxen or two Bulls, five Sheep, five Kids, and five Lambs, for a Peace-Offering.

NAHUM, the seventh of the twelve lesser Prophets, a Native of *Elkoshai* [o], a little Village of *Galilee*, whose Ruins were still in Being in the Time of St. *Jerome*. However there are some [p], who think that *Elkoshai* is rather the Name of his Father, and that the Place of his Birth was *Begabor*, or *Bethabara*, beyond *Jordan*. Heretofore they used to shew the Tomb of this Prophet at a Village called *Bethogabre*, now called *Giblin*, near *Emmaus*. The *Chaldee* calls him *Nahum* of *Beth-koshi* [q], or of *Beth-ketzi*: But the Situation of this Place is as much unknown as of that of *Elkoshai*. The particular Circumstances of *Nahum*'s Life are altogether unknown. His Prophecy consists of three Chapters, which make up but one Discourse, wherein he foretels the Destruction of *Niniveh*. He describes it in so lively and pathetick a Manner, that he seems to have been upon the Spot, to declare it to 'em.

Opinions are divided as to the Time in which he prophesied. *Josephus* [r] will have it, that he foretold the Fall of *Niniveh* one Hundred and fifteen Years before it happened, which will bring the Time of *Nahum* to that of King *Ahaz*. The *Jews* [s] say, that he prophesied under *Manasseh*. *Clemens Alexandrinus* [t] puts him between *Daniel* and *Ezekiel*, and consequently during the Captivity. But we are inclined to be of St. *Jerome*'s Opinion, that he foretold the Destruction of *Niniveh* in the Time of *Hezekiah*, and after the War of *Sennecharib* in *Egypt*, mentioned by *Berosus* [u]. *Nahum* speaks plainly of the taking of *No-*
Nahum iii. 8. *amon*, a City of *Egypt*, of the Haughtiness of *Rabshakeh*, of the Defeat of *Sennecha-* Nahum ii.
*rib*; and he speaks of 'em as Things that 13.
were passed. He supposes that *Judah* was Nahum ii.
still in their own Country, and that they 11. i. 9.
there celebrated their Festivals. He speaks 11. 13. 15.
of the Captivity, and of the Dispersion of the Ten Tribes. All these Marks convince us, that *Nahum* cannot be placed before the fifteenth Year of *Hezekiah*, since the Expedition of *Sennecharib* against this Prince was in the fourteenth Year of his Reign.

And as the taking of *Niniveh* foretold by him, cannot be the first Siege of this Place, which happened under *Sardanapalus* a long Time before; (that is, in the Year of the World 3257) it must be necessarily understood of the second Siege of the same City, formed by *Nabopolassar* and *Astyages*, in the Year of the World 3378, before *Christ* 622, before the Vulgar *Æra* 626, which comes to the sixteenth Year of King *Josiah*, under whom St. *Jerome* places the Destruction of *Niniveh* [x]. *Tobit* says, that this City was taken by *Nebuchadnezzar* and *Ahasuerus*, giving the Name of *Nebuchadnezzar* to *Nabopolassar*, and to *Astyages* that of *Ahasuerus*. Tob. xiv. 15.

This Prophet gives us a fine Description of the Destruction of *Niniveh*. He says that this City should be ruined by a Deluge of Waters, which should overflow it, and demolish its walls. *Diodorus Siculus* and *Athenæus* relate [y], that during the Time that this City was besieged by *Belesis*, and by *Arbaces* under *Sardanapalus*, the River *Tigris* swelled in such a manner, that it overthrew twenty Furlongs of the Walls of *Niniveh*. But as the Siege here mentioned by *Nahum* happened after the taking of *Niniveh* under *Sardanapalus*, it must needs be, that the same Thing happened to *Niniveh* at the second and last Siege under *Nebuchadnezzar* and *Astyages*. Probably the Besiegers at this second Siege determined the Course of the Waters, and brought on the same Fate to the City, which had been so favourable at the first Siege. Nahum i. 8. i. 6. 8.

*Nahum* thus describes the March of the Troops against the City. "The Bucklers "of these Warriors cast forth Flames of "Fire, they themselves are clothed in Pur- "ple, the Bridles of their Horses sparkle "as they march to fight, their Chiefs are "like those whom Wine makes intrepid. "In the City all is in Confusion; their Cha- "riots are perplexed, they break in the "Streets as they drive against one another.

[n] Numb. vii. 12, 13. In the Year of the World 2514, before *Christ* 1486, before the Vulgar *Æra* 1490.
[o] Hieronym. Comment. in Nahum.
[p] Vide Epiphan. de vita & morte Prophet. quidam apud Hieron. Chronic. Pascal.
[q] נחום מבית קושי
[r] Joseph. Antiq. l. ix. c. 11.
[s] Seder. Olam. Sixt. Senens. Grot. Vat. Genebr. Mont.
[t] Clem. Alex. l. i. Strom. p. 92.
[u] Apud Joseph. Antiq. l. x. c. 1. ad finem, p. 330.
[x] Hieronym. præfat. in Jonam.
[y] Diodor. l. ii. Athen. l. xii.



"The

" The Fury, Rage, and Deſpair, with " which they are tranſported, make their " Eyes flame like Lamps, and their Faces " ſeem to dart out Thunder and Light- " ning. They encourage one another to " fight, by the Remembrance of ſo many " brave Soldiers, which *Nineveh* had pro- " duced. They ſhall make vain Attempts " to defend themſelves, to mount upon " their Walls, to prepare their Engines; " the Gates of the *Tigris* are unlocked, its " Banks are burſt open, its Bridges are " thrown down, the Temple is demoliſh- " ed to its very Foundations. *Nineveh* lies " all under Water like a great Lake, its " Citizens fly away; it cries out, ſtop, ſtop, " but no Body returns. O ye Conquerors, " plunder its Silver, pillage its Gold, its " Riches are infinite, its Veſſels and coſtly " Furniture are ineſtimable. *Nineveh* is " taken, is overthrown, is torn to Pie- " ces. Nothing can be ſeen there but " Men whoſe Hearts melt with Fear, " whoſe Knees tremble, whoſe Bodies " faint away, whoſe Countenances are " ghaſtly and disfigured.

" Where is now that Den of Lions? " Where is the Nurſery of young Lions? " That Cave where the Lion retired with " her Young, where no one came to di- " ſturb her? I came to you, ſays the Lord " of Hoſts, I ſhall burn your Chariots, and " convert them to Smoke. The Sword " ſhall deſtroy your young Lions. I will " take from you what you have taken from " others, and the inſolent Voices of your " Ambaſſadors ſhall be heard no more. " Wo to thee, thou City of Blood, full of " Rapine, of Robbery and Injuſtice. I " hear already the Whips which ſound " from afar, the Wheels which hurry on " with a great Noiſe, the Horſes that " proudly neigh, the Chariots that fly like " a Tempeſt, and the Horſes that ruſh " with full Speed. I ſee the Swords glit- " ter, the Darts ſparkle, a Multitude of " Men fallen by their Swords, a bloody " and cruel Defeat, a Slaughter that has " no End, Heaps of Bodies fallen upon " each other, *&c.*" See NINEVEH, after-wards.

By this Sketch the Reader may judge of the Stile of *Nahum*, of the Livelineſs of his Figures, of the Force of his Expreſſion, and of the Boldneſs of his Drawing. I cannot be perſuaded, that any Thing like it is to be met with in profane Authors. The Time of his Death is not known. The *Greek* Meneologies, and the *Latin* Martyrologies, place his Feſtival on the firſt of *December*. *Petrus Natalis* however places it on the twenty fourth of the ſame Month, which he ſays was the Day of his Death; without acquainting us from whence he had learned this Circumſtance.

I. NAIN, or *Naim*, a City of *Paleſtine*, wherein *Jeſus Chriſt* reſtored the Widow's Son to Life, as they were carrying him out to bury him. *Euſebius*[a] ſays, that this City was in the Neighbourhood of *Endor* and *Scythopolis*. Elſewhere[b] he ſays it was two Miles from *Tabor* towards the South. The Brook *Kiſhon* ran between *Tabor* and *Nain*.

II. NAIN, a City or Town of *Idumea* where *Simon* Son of *Gioras* fortified himſelf[c].

NAIOTH, or *Najoth*, near to *Ramah*, where *David* withdrew to avoid the Violence of *Saul*, who ſought after him to put him to Death[d]. *Samuel* with the Sons of the Prophets dwelt at *Naioth* near *Ramah*, 1 *Sam.* xix. 23.

NAIS, a City in the great Plain[e], probably the ſame as *Nain*.

NAKEDNESS, Nudity. Theſe Terms, beſides their ordinary and literal Meaning, ſometimes ſtand for being deprived of Succour, or diſarmed. For Example, after the worſhipping of the Golden Calf, the *Iſraelites* found themſelves naked in the midſt of their Enemies. God had quitted them, and withdrawn his Protection from them. He took Vengeance of their Perfidy by the Hands of the *Levites*, who killed twenty three Thouſand of them. And the Day following, when *Moſes* went up to Mount *Sinai*, God ſaid to him; Bid the Exod.
People put off their Ornaments, their xxxiii. 5.
Cloaths, their uſual Arms; *Jam nunc depone ornatum tuum*, the People obeyed, *Nullus ex more indutus eſt cultu ſuo.*

*The Nakedneſs of the Feet* was a Token of Reſpect. *Moſes* put off his Shoes when Exod. iii.
he came near the burning Buſh. The 5.
greateſt Part of the Commentators are of Opinion[f], that the Prieſts ſerved in the Tabernacle with their Feet naked, and afterwards in the Temple. In the Enumeration that *Moſes* makes of the Habit and Ornaments of the Prieſts, he no where mentions any Dreſs for the Feet. The *Thalmudiſts*[g] teach, that if they had but ſtept with their Feet upon a Cloth, a Skin, or even upon the Foot of one of their Companions, their Service would have been unlawful. That as the Pavement of the Temple was of Marble, the Prieſts uſed to

[a] Euſeb. Onomaſt. in Endor. [b] Idem in Naim. [c] Joſeph. de Bello l. v. c. 7. [d] In the Year of the World 2944, before *Chriſt* 1056, before the Vulgar *Æra* 1060. [e] Joſeph. Antiq. l. xx. c. 5. [f] Theodoret. in Exod. iii. & alii paſſim. [g] Miſhna l. v. de ſacrificio jugi, Cap. i. & Tit. Middot. c. i. & Lightfoot. l. ii. horæ Hebr. in Matth. x.

incur several Inconveniencies in the Time of their Attendance, because of the Nakedness of their Feet; to prevent which in the second Temples there was a Room in which the Pavement was warm, that they might come there to warm their Feet. Also the frequent Ablutions appointed them in the Temple seem to insinuate, that their Feet were naked.

There are some also that maintain, that the common *Israelites* might not enter into this holy Place, till they had first put off their Shoes, and cleaned their Feet. To this Purpose are applied these Words of
Eccles. v. 1. *Ecclesiastes, Keep thy Foot when thou goest to the House of God.* Take Care that your Feet be clean. *Rabbi Solomon*, upon these
Levit. xix. 30. Words of *Leviticus, Ye shall keep my Sabbaths, and reverence my Sanctuary*, understands the Obligation of appearing before the Lord with naked Feet. *Maimonides* says expressly[h], that it was never allowed to enter the House of God upon the holy Mountain with Shoes on, or with a Staff, or with their ordinary Cloaths on, or with dirty Feet. Some think our Saviour alludes to this Custom, when he says to his
Matth. x. 9, 10. Disciples, *Provide neither Gold nor Silver nor Brass in your Purses. Nor Scrip for your Journey, neither two Coats, neither Shoes, nor yet Staves. For the Labourer is worthy of his Hire.*

The *Turks* still observe to this Day not to enter into their Mosques, till after they have washed their Feet, and their Hands, and till they have put off the outward Covering of their Legs. The *Christians* of *Ethiopia* enter not into their Churches except with their bare Feet[i]. The *Indian* Brachmans have the same Respect for their Pagods. *Solinus* says[k], that no one can enter into the Temple of *Diana* of *Crete*, till he has made his Legs bare. *Juvenal* says[l], that even the Kings of the *Jews* kept their *Sabbaths* with naked Feet.

*Exercent ubi festa mero pede Sabbatha Reges.*

The Nakedness of the Feet is sometimes put in Scripture for that Nakedness that Modesty forbids. *With-hold thy Feet from*
Jerem. ii. 25. *being unshod*, says *Jeremiah*. Take Care of discovering your Feet, or of falling into any
Jerem. xiii. 26. shameful Action. And elsewhere, *Therefore will I discover thy Skirts upon thy Face, that thy Shame may appear.* The Feet ex-
Lam. i. 9. press what Modesty would conceal. *Sordes ejus in pedibus ejus, & aqua pedum.*

To uncover the Nakedness of any one, commonly is put for a shameful and unlawful Conjunction, or an incestuous Marriage. *Ignominiam carnis suæ nudavit.* Levit. xx. 19.
And *Ezekiel* xvi. 37. *Nudabo Ignominiam tuam.* And again, *Eras nuda & confusione plena.*

*Nakedness* is sometimes put for being ill clad. *Saul* continued naked all Day 1 Sam. xix. 24.
long in the Midst of the Prophets; that is, having but few Cloaths on, or, as one may say, in his Shirt. *Isaiah* receives Orders from the Lord, to go naked; that is to say, Isai. xx. 2, 3.
cloathed as a Slave, and half naked. Thus it is recommended to cloath the Naked, that is, such as have very bad Cloaths on. St. *Paul* says, that he was in the Cold, in 1 Cor. iv. 11. 2 Cor. xi. 27. Rom. viii. 35.
Nakedness; that is, in Poverty, and the want of Rayment.

*Naked* is put for *discovered, known, manifest.* So *Job, Hell is naked before him.* Job. xxvi. 6.
The Sepulchre, the Place wherein the Souls of Men are reserved, is naked and uncovered to the Eyes of God. He pierces thro' the Depth and Darkness of it. St. *Paul* says in the same Sense; *Neither is there any* Hebr. iv. 13.
*Creature that is not manifest in his Sight; but all Things are naked and opened unto the Eyes of him with whom we have to do.*

The Nakedness of *Adam* and *Eve* was unknown to them before they sinned. They Gen. ii. 25. iii. 7.
were not ashamed at it, because Concupiscence and irregular Desires had not yet made the Flesh rebel against the Spirit; and their Nakedness excited no Disorder in their Imaginations, nor any Thing that was irregular or contrary to Reason. They were exempt from whatever Indecency might happen among us, upon the Occasion of the Nakedness of the Body. The brute Creatures are under no Apprehension of Shame at the Nakedness of their Bodies, and it gives us no Offence, because there is nothing irregular in it, or contrary to Order.

Some Interpreters translate the Text of *Moses*[m], *Adam* and *Eve* were wise, or crafty; for the *Hebrew* Word *Harom* has sometimes this Signification. But it is plain from the Sequel of *Moses*'s Discourse, that he meant it of bodily Nakedness; for he says, that to hide their Nakedness they made themselves Aprons of Fig-Leaves. 'Twas believed by the Pagans[n], that in the golden Age all Men went naked.

NAME. The Name of God. See JEHOVAH before. The Name without any other Addition, signifies the Name of the Lord, which was not pronounced out of Respect. For Example, *And the Israelitish Woman's Son blasphemed the Name.* If Levit. xxiv. 11.
any one blasphemed the sacred Name, he was taken out of the Camp, and all those that had heard him put their Hands upon his

[h] Maimon. in Mishna, l. ii. de benediction. p. 34. [i] *Zaga-zabo*, an *Abyssine* Bishop; Description of the Customs of his Country. [k] Solin. c. 19. [l] Juven. Satyr. 6. [m] Jonathan, Jun. Tremel. [n] Plato in Politic. p. 272.

Head.

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Head, and the whole People stoned him. Thus was expiated the Blasphemy of the Name.

The Name of God often stands for God himself, his Power, or Majesty. *Adjutorium nostrum in nomine Domini.* Our Assistance, or Strength and Hope is in the Name of God, in his Goodness, Power, *&c.* His Name only is more effectual than a whole Army. The *Hebrews* believe that *Moses*, that *Jesus Christ*, and the Prophets, performed their Miracles by pronouncing the Name of God, the true Pronunciation of which being known to them, though at this Day (they say) it is intirely forgot.

To invoke the almighty Name of God, to serve in the Name of God, to bless in the Name of the Lord, to build an House in the Name of the Lord; in all these Expressions the Name is put for the Lord himself.

Exod. xx. 7. To take the Name of God in vain, is to swear falsly, or without Occasion, and to mingle the Name of God in our Discourses, or our Oaths, either falsly or rashly, or wantonly, or unnecessarily, or presumptuously. God forbids to *make Mention of the Names of other Gods.* (Exod. xxiii. 13.) He would not so much as have them named, or their Names pronounced. 'Tis doing them too much Honour to swear by their Names, and to take them as Witnesses to what we say or affirm, as if they were really something. The Gods of the Heathen are nothing at all, therefore the *Israelites* were to shew nothing but Contempt for them. The *Hebrews* hardly ever pronounced the Name *Baal*; they disfigured it for Example, by saying *Mephibosheth* or *Meribosheth*, instead of *Mephibaal* or *Meribaal*; where *Bosheth* signifies something shameful or contemptible. Instead of saying *Elohim*, they said *Elilim*, Gods of Filthiness.

To give a Name is a Token of Command and Authority. The Father gives Names to his Children, to his Slaves, to his brute Creatures. (Gen. ii. 20.) It is said in *Genesis*, that *Adam* gave a Name to his Wife, and to all the Animals, and that the Name he gave them became their true Name. God changed the Name of *Abram*, *Jacob*, and *Sarai*. All which expresses his absolute Dominion over all Men, and his particular Benevolence towards those, whom he receives more especially into the Number of his own. Hence it was that he gave a Name, even before their Birth, to some Persons whom he appointed, and who belonged to him in a particular Manner. So he gave a Name to *Jedediah*, or *Solomon* Son of *David*, to the *Messiah*, to *John* the Baptist, *&c.*

God speaking to *Moses*, promises he will send his Angel before him, to introduce him into the Land of Promise; and says, that he has put his Name in this Angel: *For my Name is in him.* He shall act, he shall speak, he shall punish in my Name; (Exod. xxiii. 21.) he shall bear my Name, he shall be my Ambassador, he shall receive the same Honours as belong to me. And in Effect, the Angel that spoke to *Moses*, that appeared to him in the Bush, that gave him the Law upon Mount *Sinai*, speaks and acts always as God himself; and *Moses* always gives him the Name of God. *Thus says the Lord*, and *the Lord spake to* Moses, *saying*.

To know any one by his Name, *I know thee by Name*, expresses a Distinction, a Friendship, a particular Familiarity. (Exod. xxxiii. 12.) The Kings of the East had very little Communication with their Subjects; they saw them but seldom, and hardly ever appeared in publick. So that when they knew any one of their Servants by Name, that they vouchsafed to speak to them, to call them, and to admit them into their Presence, it was esteem'd as a very great mark of Favour. None but such Officers as saw the King Face to Face, had this great Privilege conferr'd upon them.

Those that in the Assemblies were call'd by their Names, *per Nomina vocabantur*, (Numb. xvi 2.) were the principal of the People, the Heads of Tribes, or of the great Families; or or who had some great Imployment or particular Dignity.

On these Occasions they called thus; for Example, *Aaron* and his Posterity, *Hur* and his Family, *Caleb* and those under him, and so of others. They call'd by their Name only the first and chief of the People. *I have called thee by thy Name*, may also signify, I have appointed thee by Name to this Office; (Isai. xliii. 1. xlv. 4.) I have changed your Name, to shew that I took you into my Service; as *Nebuchadnezzar* gave new Names to *Daniel* and his Companions, when he took them into his Service. God speaking of the fixed Place where his Tabernacle should be set up, or of the Place where his Temple was to be built, calls it *The Place which the Lord shall choose to place his Name there.* That there his Name should be called upon, and that that Place should be called (Deut. xiv. 23. xvi. 2.) the House or Temple of the Lord. That this place should have the Honour of bearing the Name of the Lord, of being consecrated to his Service, and dedicated to his Worship. All these Expressions shew the utmost Veneration which the *Hebrews* had for whatever in any wise belong'd to God.

Name is often put for Renown or Reputation. The Name of *Joshua* became famous over all the Country. (Josh. vi. 27.) And God said to *David*, when he reproached him with the Crime he had committed with *Bathsheba*, (2 Sam. vii. 9.) *I have made thee a great Name, like unto the Name of the great Men that are in the Earth.* I have given you Honour

nour and Reputation, equal to that of the greatest of Monarchs.

Ruth iv. 5, 10, &c. *To raise up the Name of the Dead*, is said of the Brother of a Man departed this Life without Children, when this Brother marries the Widow of the deceased, and revives his Name in *Israel*, by the Means of the Children which he may beget. These are deemed to be the Children of the Deceased, and make his memory alive again. In a contrary Sense to this, to blot out the Name of any one, is to exterminate his Memory; to extirpate his Race, his Children, Works or Houses, and in general whatever may cause his Name to live upon the Earth. *Thou hast destroy'd the wicked, thou hast put out their Name for ever* Psal. ix. 5. *and ever.* That their Names may be blotted out of the Book of Life, that they may be no more mentioned, no more than those that are dead and buried. *The* Prov. x. 7. *Name of the Wicked shall rot.* It shall stink, and if it be at all remembered, it shall be only with Abhorrence and Detestation.

When *Isaiah* describes a Time of Calamity and Disgrace in *Israel*, wherein men Isai. iv. 1. should become very scarce, he says; *In that Day seven Women shall take hold of one Man, saying, we will eat our own Bread, and wear our own Apparel; only let us be called by thy Name, to take away our Reproach.* Be pleased to take us for Wives, and let us be called your Spouses. *Invocetur nomen tuum super nos.* Ezek. xvi 15. The Lord complains in *Ezekiel*, that his Spouses (*Judah* and *Israel*) are become Prostitutes, tho' they bore his Name; that they have defil'd his holy Name, which they bore as his Spouses, by those Abominations, and by that Idolatry, to which they had abandon'd themselves. *Fornicata est in nomine meo.*

God often complains that the false Prophets prophesy'd in his Name. *Jesus* Jerem. xiv. 14, 15. xxvii. 15, &c. *Christ* says in the Gospel, that in the Day of Judgment many shall come and say, Matth. vii. 22. *Lord, Lord, have we not prophesy'd in thy Name, and in thy Name have cast out Devils, and in thy Name done many wonderful* Mark ix. 40. *Works?* Elsewhere he says, whosoever shall give a Cup of cold Water in his Name, shall not lose his Reward; and he that receives a Prophet or a just Man, in the Name of a Prophet or just Man, shall receive a Recompence in Proportion to his Matth. x. 41. good Intention. In all these Instances the Word *Name* is put for the Person, for his Service, his Sake, his Authority.

*So many Names of Men* is sometimes put Rev. iii. 4. for so many Heads or Persons. For Example *Thou hast a few Names even in* Sardis, *which* Rev. xi. 13. Vulg. *have not defiled their Garments.* And elsewhere, *Occisi sunt in terræ motu nomina hominum septem millia.* Seven thousand Men perished in the Earthquake.

NANÆA. When *Antiochus Epiphanes* went into *Persia*, [z] with a Design to enrich himself at the Expence of the People, or rather to plunder the Temples of that Country, of what Gold and Silver he could find; he came to *Elymais*, where there was a famous Temple dedicated to *Anais* or *Nanæa*, the Goddess of the Country. He pretended that he would marry the Goddess, that he might have the better Title to the Riches in the Temple, by Way of Dowry. The Priests shew'd him all the Treasures of the Temple; but when afterwards he would enter in to take Possession of them, they opened a secret Door of the Temple, or a Hole that was in the Ceiling, and shower'd down upon him and his Attendants, such a shower of Stones, that they were overwhelmed with them. After which the Priests hew'd them in Pieces, cut off their Heads, and threw them out. Thus it is related in the second Book of the *Maccabees*.

But the first Book of the same History tells us, that *Antiochus* having heard there was a very rich Temple at *Elymais*, marched to this City with a Design to take and plunder it; and that the Citizens being informed of this Design, rose in a Body against him, and obliged him to retire to *Babylon*. To reconcile these two different Accounts, it may be supposed, that *Antiochus* came to *Elymais*, and went into the Temple of *Nanæa* with a Design to pillage it. But the Priests and Inhabitants rising in its Defence, this Prince was obliged to retreat as well as he could, after having lost some of his People, who had ventured too far into the inner Parts of the Temple. This happened in the Year of the World 3840, before *Christ* 160, and before the vulgar *Æra* 164. 1 Macc. vi. 1, 2, 3, &c.

Authors that mention this Temple of *Elymais*, are not agreed about the Goddess that was worship'd there. *Polybius* and *Diodorus Siculus* think it was the Goddess *Diana*, or the Moon. *Appian* maintains that it was *Venus*. *Polybius* calls her *Venus* of *Elymais*. Others believe it was *Cybele*, or the Mother of the Gods. But the most common Opinion is, that it was *Diana*, the same that *Strabo* calls *Anais*, or *Anaitis*. It was a Virgin Goddess, because *Antiochus* pretended to espouse her; and *Plutarch* relates, that King *Artaxerxes* being desirous to take away the beautiful *Aspasia* from his Son, being in love with her himself, devoted her to a perpetual Virginity in honour of *Anais* of *Ecbatana*.

[z] 2 Macc. i. 13 14. Vide & 1 Macc. vi. 1, 2, &c.

NAOMI, or *Noemi*, Wife of *Elimelech*. They were obliged to retire into the Land of the *Moabites*, upon Occasion of a Famine in *Judea*; where *Elimelech* dying, *Naomi* settled and dispofed of her two Sons in marriage, *Mahlon* to *Ruth*, and *Chilion* to *Orpah*. Thefe two young Men dying alfo, and leaving no Children, *Naomi* took a Refolution of returning into *Judea* Her two Daughters-in-Law were defirous of returning along with her, but fhe diffuaded them from it, telling them fhe fhould have no Opportunity of fettling them in her own Country. *Orpah* was prevailed with to ftay behind, but *Ruth* would needs [Ruth i. 1, 2, 3, &c.] go along with her to *Bethlehem*. When they came thither, the report was foon fpread in the Neighbourhood, and the People came to bid her welcome. She told them, that they muft no longer call her *Naomi*, that is *Fair*, but *Mara*, which is *Bitternefs*. *For the Lord*, fays fhe, *has heap'd trouble upon me. I went away full, but the Lord has brought me back empty and defolate.*

One day as *Ruth* went out to glean in the Fields, fhe happened to come in the Fields of *Boaz*, who encouraged her to follow his Reapers, and made her eat among his Harvefters. At her return Home, *Naomi* informed her, that *Boaz* was her near Kinfman; and fhe brought it about at laft, that *Boaz* married *Ruth*, as mention'd before under the article of *Boaz*, and will be taken notice of under *Ruth*. By this Marriage *Ruth* had a Son call'd *Obed*; upon which the Women of *Bethlehem* again congratulated *Naomi*, faying, Bleffed be the Lord, who has not permitted that your Family fhould remain without a Succeffor, and who has given you a Perfon to be the Comfort of your Life, and the Support of [Ruth iv.] your old Age. The exact Time is not known, in which this Hiftory of *Ruth* and *Naomi* happen'd; but we know that between the time of the Marriage of *Salmon* with *Rahab* of *Jericho*, and the Birth of *David*, are three hundred and fixty fix Years, which are filled up only with thefe three Perfons, *Boaz*, *Obed* and *Jeffe*. So that each of thefe muft have lived very long to fill up this Space.

NANNETIS. This Name is given by fome to the wicked rich man, mentioned in the Gofpel of St. *Luke* xvi. 19. But neither the Scripture, nor any good Author make Mention of him by this Name.

NAPHISH, or *Naphis*, Son of *Ifhmael*. *Gen.* xxv. 15. and 1 *Chron.* i. 31.

NAPHTHA, a Sort of *Bitumen* found [Dan. iii. 46. Vulg.] about *Babylon*. *Daniel* fays, that they heated the Furnace, in which *Shadrach*, *Mefhach* and *Abednego* were to be caft, with *Naphtha*, Pitch and other combuftible Matter. 'Tis thought that *Noah* made ufe of *Naphtha* or *Bitumen*, to fecure the outfide of the Ark, and that the Walls of [Gen. 14.] the Tower of *Babel* were cemented together with a Sort of Mortar, in which *Naphtha* was a chief Ingredient. We are [Gen. 3.] affured that *Naphtha* is fo fubtle and inflammable a Subftance, that it even attracts the Fire to it, when it comes to a certain diftance. *Strabo* [a] fays, that it cannot be quenched by common Water. *Pliny* relates, [b] that *Medea* burnt a Woman, againft whom fhe had conceived a Jealoufy, by giving her a Crown dipt in *Naphtha*, which took Fire as foon as fhe approached the Altar, in order to facrifice.

*Naphtha* is a kind of Petrol or Rock-Fruit, which is to be found in feveral Parts of the World, fometimes of one Colour, and fometimes of another, according to the Nature of the Rock, or of the Soil that produces it; fometimes more Liquid, fometimes lefs, always very inflammable, fulphurous, clammy. The Word *Naphtha* is derived from the *Chaldee* or *Hebrew Nepb* or *Naph*, to drop or diftil, becauce it runs or drops as Bitumen, fays *Pliny* [c]. It is got in great Quantities from certain Springs, which are near the City *Hit* in *Chaldæa*. [d] It is alfo found in the Mountains of *Farganah*, in the Province of *Trantoxane*. To diftinguifh *Naphtha* from Pitch, the *Turks* call it Black-Maftick. There is a Kind which is called rocky, *Naphtha Petræa*, becaufe it diftils from the Rocks. 'Tis found in the Duchy of *Modena*, running from a Rock in a certain Mountain. There is fome alfo about *Ragufa*, and even in feveral Provinces of *France*, as *Auvergne*, &c. The *Naphtha* of *France* is foft as Pitch, liquid, black, of an ungrateful fcent. That of *Italy* is a Kind of Petrol, or a clear Oil, fometimes White, fometimes Red, fometimes Yellow, fometimes Green, and fometimes Black. *Ifaac Voffius* has wrote a Differtation upon the antient and modern *Naphtha*.

NAPHTALI, or *Nephtali*, the fixth Son of *Jacob* by *Billhah*, *Rachel's* Hand-Maid. The Word *Naphtali* comes from the *Hebrew Phatal*, which fignifies to ftruggle, to ftrive, to wreftle, to fupplant. When *Rachel* gave him this Name, fhe faid, [e] *With great Wreftlings have I wreftled with my Sifter, and I have prevailed.* "I have "ftrove with her after the Manner of "wreftlers, who endeavour to throw one "another down; I have made great Ef-

[a] Strab. l. 15.
[b] Plin. l. 2. c. 105.
[c] Plin. Hist. Nat. l. 35. c. 15.
[d] Herbelot, Diction. Orient. p. 452, 656, 740.
[e] Gen. xxx. 8. נפתולי אלהים נפתלתי עם אחתי גם יכלתי



"forts

" forts and at last have obtained the Victory." We know but few of the Particulars of the Life of *Naphtali*. His Sons were *Jahzeel*, *Guni*, *Jezer* and *Shillem*. (Gen. xlvi. 24.) The Patriarch *Jacob*, when he gave his Blessing to his Son *Naphtali*, said to him; (Gen. xlix. 21.) Naphtali *is a Hind let loose; he giveth goodly Words.* Most of the Rabbins and Commentators apply this to *Barak*, who was of the Tribe of *Naphtali*, and who having at first shew'd the Fear of a Hind, by refusing to march against the *Canaanites*, unless the Prophetess *Deborah* would go along with him; afterwards shewed that he imitated the Swiftness of a Hind in pursuit of the Enemy. (Judg. iv. 5.) He signalized his Eloquence also in that sublime Canticle he composed with *Deborah*, to give Thanks to God for their Victory.

The Septuagint give another Explication to this Text of *Genesis*, [e] Naphthali *is as a Tree that puts forth young Branches, the Shoots of which are fine.* This Sense seems to me as good at least as that which is commonly follow'd. *Jacob* commends the great Fertility of *Naphtali*, and the Beauty of his Race. *Naphtali* had but four Sons, and yet at the coming out of *Egypt* his Tribe made up fifty three thousand four hundred Men able to bear Arms. *Moses* in the Blessing he gave to the same Tribe, says, (Deut. xxxiii. 23.) *O* Naphthali, *satisfied with Favour, and full with the Blessing of the Lord, possess thou the West and the South.* [The Vulgate reads it, *The Sea and the South*, and the *Hebrew* will admit of either Interpretation.] That is, the Sea of *Gennesaret*, which was to the South of the Inheritance of this Tribe. His Soil was very fruitful in Corn and Oil. His Limits were extended into upper and lower *Galilee*, having *Jordan* to the East, the Tribes of *Asher* and *Zebulun* to the West, *Libanus* to the North, and the Tribe of *Issachar* to the South.

The Tribe of *Naphtali* encamped in the Wilderness on the North-side of the Tabernacle, between the Tribes of *Dan* and *Manasseh*. (Numb. ii. 25, 26, 27, &c.) After the Division that *Joshua* made of the Land of Promise, the Children of *Naphtali* did not destroy all the *Canaanites* that they found in the Country, but contented themselves with making them tributary. (Judg. i. 33.) The *Naphtalites* being on the Frontiers to the North, were first invaded, and first made Captives by the Kings of *Assyria*. [f] *Isaiah* foretold to them, (Isa. ix. 1.) that they should see the Light of the *Messiah*, and should be first illuminated by the Light of the Gospel. And indeed our Saviour preached oftener and longer in *Galilee*, and particularly in the Tribe of *Naphtali*, than in any other Part of *Judea*. (Matth. iv. 13, 15.) In the Testament of the twelve Patriarchs may be read several Circumstances of the Life of *Naphtali*, and some Prophecies ascribed to him: But this Book is accounted apocryphal, and is of no Authority among the Learned.

NAPHTUHIM, or *Nephsuim*, the fourth Son of *Mizraim*. He dwelt in *Egypt*, and (Gen. x. 13.) we think it probable that he may have peopled that Part of *Ethiopia*, which is situated between *Siene* and *Meroe*, and of which *Napata* or *Napatea* was the capital City. See the Commentary upon *Genesis* x. 13.

NAPLOUSE, in *Greek Neapolis*. 'Tis the same as *Sechem*, a famous City in the Province of *Samaria*; or at least *Naplouse* was very near the Place of *Sechem*. When the Emperor *Vespatian* rebuilt *Shechem*, he gave it the Name of *Flavia*, which was the Name of his own Family. It had also the Name of *Neapolis*, or the new City, from whence is formed the Name *Naplouse*, which it bears to this Day. It was heretofore an episcopal Seat; now it is the Head of a little Government bearing its Name. The *Persian* Geographer says, that *Naplouse* was one of *Adams* Oratories. We know that the Inhabitants of *Shechem* boasted, that the ancient Patriarchs had worshiped upon their Mountain. *In Monte Hor adoraverunt Patres nostri.* (John iv. 20.) In the 583 Year of the *Hegira*, or 1205 of *Jesus Christ*, the famous *Saladin*, after taking of *Tiberias*, made himself Master of *Shechem* and *Samaria*. The *Samaritans* made themselves a King in the City of *Naplouse*, under the Empire of *Zeno*; but this Prince punished them severely, and put their King to death.

NARBATHA, the capital City of the Province called from thence *Narbathena*, situated about sixty furlongs from *Cæsarea* of *Palestine*.[g] *Rufinus* reads *Nabata* in *Samaria*.

NARCISSUS. St. *Paul* in his Epistle to the *Romans*, says, *Greet them that be of the Houshold of* Narcissus, *which are in the Lord.* (Rom. xvi. 11.) This Passage cannot prove that *Narcissus* was a *Christian*, any more than that in the Epistle to the *Philippians*, in which he salutes those that are of *Cæsar*'s Houshold, (Phil. iv. 22.) that is probably those of *Nero*'s Family. *Origen* [h] pretends, that this Expression, *the Houshold of* Narcissus, proves that this Family was not all *Christian*. *Grotius* thinks that *Narcissus* was

[e] Νεφθαλὶ στέλεχος ἀνειμένον ἐπιδιδοὺς ἐν τῷ γεννήματι κάλλος.
[f] 2 Kings xv. 29. In the Year of the World 3345, before *Christ* 655, before the vulgar *Era* 659.
[g] Joseph. de Bello, l. 2. c. 14.
[h] Orig. in Rom. xvi.

a Pagan

a Pagan, but others will have him to have been a *Christian*. But as these maintain him to have been *Narcissus*, the famous Freed-man of *Claudius* the Emperor, they must certainly be mistaken, since this *Narcissus* was never a *Christian*, and besides he was dead some Years before St. *Paul* wrote his Epistle to the *Romans*. The *Pseudo-Ambrosius* says, [i] that some Copies make *Narcissus* to have been a Priest, and that if St. *Paul* does not salute him, 'tis because perhaps he then happened to be absent. The *Greeks* say he was Bishop of *Athens*, and a Martyr, give him the Title of an Apostle, and place him in the Number of the seventy Disciples. [k] *Baronius* has accordingly inserted him in the *Roman* Martyrology, on 31 of *October*.

NASBAS, or *Nabath*, a Kinsman of *Tobit*. *Tob.* ix. 18.

NASI, or *Nashi*, that is, *Prince*. [l] The *Hebrews* give this name to the Heads of the Tribes of the great Families, and even to the Princes of the People. At this Day it is in a Manner appropriated to signify the Chief, the President, the first Judge of the *Sanhedrim*. *Simon Maccabeus* was honoured with the same Title, after he had rescued himself out of his dependance upon the *Greeks*. He has the Name of *Nasi* upon his Medals. The Prince or the *Nasi* of the *Sanhedrim*, was the Depositary of the Oral Law or Tradition, which *Moses*, according to the Rabbins, had entrusted with the seventy Elders, who made up this Assembly. Those that are of Opinion, that the Sanhedrim has always subsisted since its first Institution by *Moses*, must also make the Dignity of the *Nasi* as antient as this; but those that maintain the *Sanhedrim* to be much more modern, hold also that the Office of *Nasi* is of no longer Date. Some will have *Esdras* to have first introduced this Office, and that he annexed it to the Family of *David*. When *Hillel* came from *Babylon*, under the Reign of *Herod*, about thirty Years before *Jesus Christ*, he exercised this Function with great splendour. After the Destruction of *Jerusalem*, this Name of Prince was changed into that of Patriarch, or Head of the Captivity. 'Tis necessary to know their Titles, in order to understand the Language of the Rabbins, and of such Authors who have treated of the Republick or other Affairs of the *Jews*.

I. NATHAN, Son of *David* and *Bathsheba*. He was Father of *Mattatha*. *Luke* iii. 31. 2 Sam. v. 14.

II. NATHAN, a famous Prophet of the Lord, who appeared in *Israel* in the Time of King *David*, and had a great share in the Confidence of this Prince. His Country is unknown, as also the Time in which he began to Prophecy. The first Time the Scripture speaks of him, is on Occasion of the Design *David* had, to build a Temple to the Lord. [m] This Prince discovered his Intention to *Nathan*, who not questioning but so pious a Resolution must proceed from God, told him he might go on to execute what his Heart had prompted him to do. But the Night following the Lord spoke to *Nathan*, and ordered him to acquaint *David*, that hitherto he had had no fixt Temple in *Israel*, nor had he required any; that the Honour of building him one, did not belong to *David*, but was reserved for his Son and Successor; but however, that *David* and his House might be assured of his gracious Favour and Protection.

Several Years after, [n] when *David* transgress'd with *Bathsheba*, and was the Occasion of the Death of *Uriah*, by the Sword of the Children of *Ammon*; the Lord sent *Nathan* to this Prince, to reprove him for his Sin. *Nathan* acquitted himself of this duty in a very wise and prudent Manner, by telling him a fictitious Story of a rich Man, who having many Flocks and Heards of his own, yet would take by force a Lamb belonging to a poor Man, which was the only one he had; and this he did to entertain a Friend, who then happened to come to see him. *David* had no sooner heard *Nathan*'s Story, but he cry'd out with great Vehemence, The Man that has been Guilty of this unjust Action is worthy of Death; he shall restore the Lamb fourfold. Then *Nathan* told him, that he was the Man, and thus says the Lord concerning you. I have anointed you King of *Israel*, and have delivered you out of the Hands of *Saul*; and if these may seem but small Matters, I was going to add many other Things to them. Why therefore have you despised my Words? You have taken by force the Wife of *Uriah* the *Hittite*, and him have you slain by the Sword of the *Ammonites*. Therefore the Sword shall not depart from your House. I shall create you Troubles and Calamities, even from your own Family. I shall take your

2 Sam. xi. 3.

[i] Ambrosiaster in Rom. xvi. 11. [k] Men. 31. Octob. [l] נשיא *Nashi*, *Princeps*.

[m] 2 Sam. vii. 3, 4, &c. In the Year of the World 2960, before *Christ* 1040, before the vulgar *Æra* 1044.

[n] In the Year of the World 2970, before *Christ* 1030, before the vulgar *Æra* 1034. 2 Sam. xii, 1, 2, &c.

Wives

Wives from before your Face, and give them to another, who ſhall defile them before the face of the Sun: For tho' you have done this Thing in ſecret, yet I ſhall take Vengeance for it before the Eyes of all *Iſrael*, and before the Face of the Sun.

*David* then acknowledged his Sin to the Prophet, crying out, I have ſinned againſt the Lord. *Nathan* to comfort him, aſſured him, that the Lord had mitigated his Puniſhment, and that he himſelf ſhould not die. But becauſe he had given Occaſion to the enemies of the Lord to blaſpheme, his Son that was born of *Bathſheba*, that ſhould ſurely die. The Thing preſently happened, as *Nathan* had foretold, which ſhews that *David* did not receive this Reproof, till about a Year after his Sin. *David*'s Repentance however was ſo ſincere and compleat after this Fall, that the Lord did not omit to comfort him by freſh Aſſurances of his Favour. *Bathſheba* had a ſecond Son, who was called *Solomon*, and the Lord ſent *Nathan* again to *David* [o] ordering him to call the Name of the Child *Jedidiah*, [p] that is, beloved of the Lord. 'Twas probably on this Occaſion, that God declared to *David*, that *Solomon* ſhould be his Succeſſor; that it ſhould be he that ſhould build him a Temple, and ſhould be the Heir of thoſe Promiſes which had been before made to him. See 2 *Sam.* vii. 12, *&c.*

*David* being now arrived at a great great Age, [q] *Adonijah* his Son began to take upon him the State and Equipage of a King, and to form a Party that might acknowledge him for King, in Oppoſition to the Intereſt of his Brother *Solomon*. At the Head of this Party were *Joab* the General of the King's Troops, and *Abiathar* the High-Prieſt: But neither the High-Prieſt *Zadok*, nor the Prophet *Nathan*, nor the Body of the Army were in this Intereſt. It happened one Day that *Adonijah* gave a ſplendid Entertainment to thoſe of his own Faction, at which *Nathan* conceiving ſome Jealouſy, immediately repaired to *Bathſheba* the Mother of *Solomon*, and bid her, at the Peril of her own Life, and that of her Son, to follow the counſel that he ſhould give her. "Go preſently to "King *David*, and ſay to him; O my "Lord the King, have you not ſworn to "me, that *Solomon* my Son ſhould ſucceed to the Crown? Why then does *Adonijah* reign? While you are ſaying this "to him, I will come in, and confirm "what you ſay." *Bathſheba* put this Advice in Execution, and while ſhe was yet ſpeaking to the King, *Nathan* comes, and being admitted into the King's Preſence, he thus accoſts him. "O my Lord the King, "have you appointed *Adonijah* to be your "Succeſſor, and is he to ſit upon your "Throne after you? Have you not often "declared to me, that *Solomon* ſhould be "your Succeſſor?" Then *David* cauſed *Zadok* the High-Prieſt, and *Benaiah* the Son of *Jehoiada* to be ſent for, and commanded them, with the Prophet *Nathan*, to anoint *Solomon* King of *Iſrael*. They then made *Solomon* to ride upon the King's Mule, and having conducted him to the Fountain of *Gihon*, they conſecrated him King of *Iſrael* there, with the univerſal Acclamations of all the Populace.

The Time and Manner of *Nathan*'s Death are not known. The *Chronicles* give 1 Chron.
us to underſtand, that *Gad* and *Nathan* xxix. 29.
had writ the Hiſtory of *David*. The ſame Prophets had alſo regulated with *David* the Order and Diſpoſition of the Miniſters of the Temple. Laſtly that *Nathan* and *Ahijah* of *Silo* had writ the Hiſtory of
*Solomon*. Under the Reign of *Solomon* we 2 Chron.
find Mention made of *Azariah* and *Za*- ix. 29.
*bud* Sons of *Nathan*, who had conſidera- 1 Kings iv. 5.
ble Employments at Court; but whether this was *Nathan* the Prophet is not ſaid.

St. *Epiphanius* in his Lives of the Prophets, relates a Story taken from ſome apocryphal Book, in which it is ſaid, that *Nathan* knowing by Inſpiration that *David* was upon the Point of committing Adultery, he ſet out immediately for *Jeruſalem*, hoping to prevent it. But the Devil found Means to delay him by the way, having placed before him a dead Man quite naked. *Nathan* out of a Senſe of Humanity, thought himſelf obliged to ſtay and bury him, when in the mean Time *David* committed this Crime. *Eupolemus* in *Euſebius* [r] makes *Nathan* an Angle of the Lord, when he ſays, that the Angel called *Dianathan* told *David*, that God did not think fit he ſhould build a Temple to him.

III. NATHAN, Father of *Igal*. 2 *Sam.* xxiii. 36. He is called *Nathan* Brother of *Joel*, 1 *Chron.* xi. 38.

IV. NATHAN, Father of *Zabud*, a Prieſt. 1 *Kings* iv. 5.

V. NATHAN, Father of *Azariah*, 1 *Kings* iv. 5.

VI. NATHAN, Brother of *Joel*, 1 *Chron.* xi. 38. One of the Champions in

[o] In the Year of the World 2971, before *Chriſt* 1029, before the vulgar *Era* 1033. 2 Sam. xii. 24, 25.
[p] ידידיה Jedidiah, Amabilis Domino.
[q] In the Year of the World 2989, before *Chriſt* 1011, before the vulgar *Era* 1015. See 1 Kings i. 8, 9, &c.
[r] Euſeb. præpar. l. 9. c. 32.

*David's*

*David's* Army. This is the same as *Nathan* Father of *Igal.* 2 *Sam.* xxiii. 36.

VII. NATHAN, one of the chief of the *Jews* that returned from *Babylon* with *Ezra*, and was sent by him to *Iddo*, that he might give them *Nethinims* for the service of the Temple. *Ezra* viii. 16.

I. NATHANAEL, or *Nethaneel*, Son of *Zuar*, Head or Prince of the Tribe of *Issachar* at the Time of their coming out of *Egypt*. He made his Oblations to the Tabernacle, as chief of his Tribe, the second Year from the coming out of *Egypt*. *Numb.* i. 8. vii. 18, 19. In the Year of the World 2514, before *Christ* 1486, and before the vulgar *Era* 1490.

II. NATHANAEL, the fourth Son of *Jesse* of *Bethlehem*, and Brother of *David.* 1 *Chron.* ii. 14.

III. NATHANAEL, Son of *Obededom*, of the Race of the Priests. He sounded a Trumpet at the Solemnity of bringing the Ark to *Jerusalem*. 1 *Chron.* xv. 24, and xxvi. 4.

IV. NATHANAEL, a Doctor of the Law, who was sent by *Jehoshaphat* to several Cities of his Kingdom, to instruct the People. 2 *Chron.* xvii. 7.

V. NATHANAEL, Father of *Shemaiah*, a *Levite*. 1 *Chron.* xxiv. 6.

VI. NATHANAEL, a *Levite* in the Time of King *Josiah*. 2 *Chron.* xxxv. 9.

VII. NATHANAEL, one of the *Jews* who returned from the Captivity of *Babylon*. *Ezra* x. 22.

VIII. NATHANAEL, a Disciple of our Lord and Saviour *Jesus Christ*. [1] *Philip* meeting with *Nathanael*, told him; we have found the *Messiah* promised by *Moses* and the Prophets, who is *Jesus* of *Nazareth*, Son of *Joseph*. *Nathanael* ask'd him, Can any thing good come out of *Nazareth*? *Philip* bid him come and see. *Jesus* seeing *Nathanael* coming towards him, says, There's an *Israelite* indeed, without Artifice or Disguise. *Nathanael* asked him, How can you know me? *Jesus* answered him, Before *Philip* called you, I saw you under the Fig-Tree. ('Tis believed that *Jesus* saw him in Spirit, as he was praying in secret under this Fig-Tree, and begging of God the Manifestation of the *Messiah*.) *Nathanael* then said to him, Master, thou art the Son of *God*, and the King of *Israel*. *Jesus* answered him, dost thou believe, because I saw thee under the Fig-Tree? Thou shalt see much greater Things than these. *John* xxi. 2.

Many have thought that *Nathanael* was the same as St. *Bartholomew*, as we have taken notice under the Article of *Bartholomew*; and if it be so, as it is very likely, we should not distinguish one from the other. The Evangelists, who mention St. *Bartholomew*, say nothing of *Nathanael*, and St. *John*, who mentions *Nathanael*, takes no Notice of St. *Bartholomew*. We read at the End of St. *John's* Gospel, that our Saviour after his Resurrection manifested himself to St. *Peter*, St. *Thomas*, to *Nathanael* and the Sons of *Zebedee*, as they were busy fishing in the Lake of *Gennesareth*. We know no others Circumstances either of the Life or Death of this Holy Man. There are some [2] that believe he was the Bridegroom at the Marriage of *Cana* in *Galilee*.

NATHAN-MELECH, an Eunuch or Officer of *Manasseh* King of *Judah*. He had the care of those Chariots that this impious Prince had consecrated to the Sun. 2 Kings xxiii. 2.

NATURE. In Scripture Stile the Word *Nature* is used for the natural Course of Things established in the World. For Example, a Crime is said to be against Nature, because it is contrary to the Method establish'd by the Creator, for the Propagation of Mankind. *Obsecro ne scelus hoc contra Naturam operemini in virum.* And St. *Paul* says, to ingraft a good Olive-Tree into a wild Olive, is *contrary to Nature*, or the settled Order of Nature is thereby in some measure violated and inverted. Judg. xix. 24. Rom. i. 26. Rom. xi. 24.

Nature is also put for birth. *We who are* Jews *by Nature*; that is, *Jews* by birth, and not *Gentiles*. And to the *Ephesians*; *We were by Nature the Children of Wrath.* Gal. ii. 15. Eph. ii. 3.

Nature also denotes common Sense, natural Instinct, the Light which God imparts to all at their Creation. *Doth not even Nature it self teach you, that if a Man have long Hair, it is a Shame to him?* 1 Cor. xi. 14.

The Nature of Animals is whereby they are distinguished from other Creatures, and from one another. Every Nature of Beasts, Birds, Serpents and other Animals, has been tamed and subdued by human Nature. James iii. 7.

St. *Peter* informs us, that *Jesus Christ* has made us *Partakers of the divine Nature*; he has merited for us the Character of Children of God, by the Assistance of his Grace, he has made us capable of eternal Happiness. 2 Pet. i. 4.

NAZARATUS. Some have thought him to have been *Ezekiel*, others *Zoroaster*. *Pythagoras* had for his Master an *Assyrian* Philosopher called *Nazarath*. See *Ezekiel* and *Zoroaster*.

NAZAREANS. At the first Appearance of *Mahomet*, there were many *Jews*

[1] John i. 45, 46, &c. In the Year 30 of the vulgar *Era*, a little Time after the Baptism of *Christ*, and a little before the first Passover.
[2] Rupert. in Joan. Osor. ser. de Johan. Lightfoot. Jans. &c.

in *Arabia*, where they were so powerful, that they were in Possession of several Castles, wherein they commanded as Princes. *Benschonah* observes in the Life of *Mahomet*, that in the third Year of the *Hegira*, or 625 of *Jesus Christ*, *Mahomet* made War against several Princes of *Arabia*, and having subdued them, he made Slaves of them and their Subjects. The Year following he gave Battle to the *Nazareans* or *Nadareans*, who were *Jews*; he defeated a great Number of them, and forced the rest to abandon their Country, and to retire into that of *Caibar*. After which Time he had frequent Dealings with them, but at last he gave them Quarter, and granted them Letters of Safe-Guard and Protection. These *Nazareans* may well enough be of those *Nazareans*, or *Judaizing Christians*, who appeared in the first Ages of *Christianity*. We know that before *Mahomet's* Time there was a great Number of *Jews* and *Christians* in *Arabia*.

NAZARETH, a little City in the Tribe of *Zebulun*, in lower *Galilee*, to the West of *Tabor*, and to the East of *Ptolemais*. *Eusebius* says it is fifteen Miles from *Legion* towards the East. This City is much celebrated in the Scriptures, for having been the usual Place of the Residence of *Jesus Christ*, for the first thirty three Years of his Life. (Luke ii. 51.) 'Twas there our Saviour became incarnate, where he lived in Obedience to *Joseph* and *Mary*, and from whence he took the Name of a *Nazarean*. After he had begun to execute his Mission, he preached there sometimes in the Synagogue. (Luke iv. 16.) But because his Countrymen had no Faith in him, and were offended at the Meanness of his Original, he did not many Miracles there, nor would he dwell therein. (Matth. xiii. 54, 58.) So he fixed his Habitation at *Capernaum* for the latter Part of his Life. (Matth. iv. 13.) The City of *Nazareth* was situate upon an Eminence, and on one Side there was a Precipice, from whence the *Nazareans* one Day had a Design of throwing down our Saviour, because he upbraided them with their Incredulity. (Luke iv. 29.)

St. *Epiphanius* says, [u] that in his Time *Nazareth* was only a Village, and that to the Reign of *Constantine* it was inhabited by *Jews* alone, exclusive of all *Christians*. *Adamnanus*, a Writer of the seventh Age, [w] says, that in his Time there were two great Churches to be seen at *Nazareth*, one in the midst of the City, built upon two Arches, in the Place where our Saviours House had stood. Under the two Arches now mentioned, was a very fine Fountain, which furnish'd Water to the whole City, and from whence Water was drawn also by the Help of a Pully, for the Use of the Church above. The second Church of *Nazareth* was built in the Place where the House stood, wherein the Angel *Gabriel* revealed to the Virgin *Mary* the Mystery of our Lord's Incarnation. This is what *Adamnanus* says upon this Matter. *Villibrode*, in the eighth age, [x] speaking of the same Church of *Nazareth*, says, that the *Christians* were often obliged to redeem it with Money from the Pagans, who otherwise threatened to demolish it. *Phocas* who wrote in the twelfth age says, that as soon as one enters into *Nazareth*, one finds the Church of St. *Gabriel*, under which is a little Vault, wherein is the Fountain near which the Angel first spoke to *Mary*. It may be here observed, that the orientals [y] thought the Angel first spoke to *Mary* near a Fountain, and afterwards in her own House. *Phocas* adds, that in the same City there is a very handsome Church, which was heretofore the House of St. *Joseph*. We are assured that the Church of *Nazareth*, or of the Incarnation, which we have mentioned before, and which is supported by two Arches, is still in being to this Day.

Now all that is hitherto related in this Matter, will by no Means agree with the famous Translation of the House of the Virgin *Mary*; which in 1291, is pretended to have been removed by the Assistance of *Angels*, [z] from the City of *Nazareth* into *Dalmatia*; from whence it was carried four Years after, beyond the Gulph of *Venice*, into the Diocese of *Recanati*, in the Borders of *Ancona*, and set upon the Land of a Lady named *Lauretta*; from whence the Church that was found there, obtained the Name of our Lady of *Lauretto*. But the Situation of this holy House being in a Wood, to which it was dangerous to resort, because of Robbers, it was a third Time transported at the Distance of half a League from thence upon a Hill; and once more it was carried from thence to the Place where it stands at present. It is very probable, that all these different Translations were no other than so many different Buildings, made upon the model of the Church of *Nazareth*; just as in several Places Sepulchres have been built, upon the Model of that at *Jerusalem*.

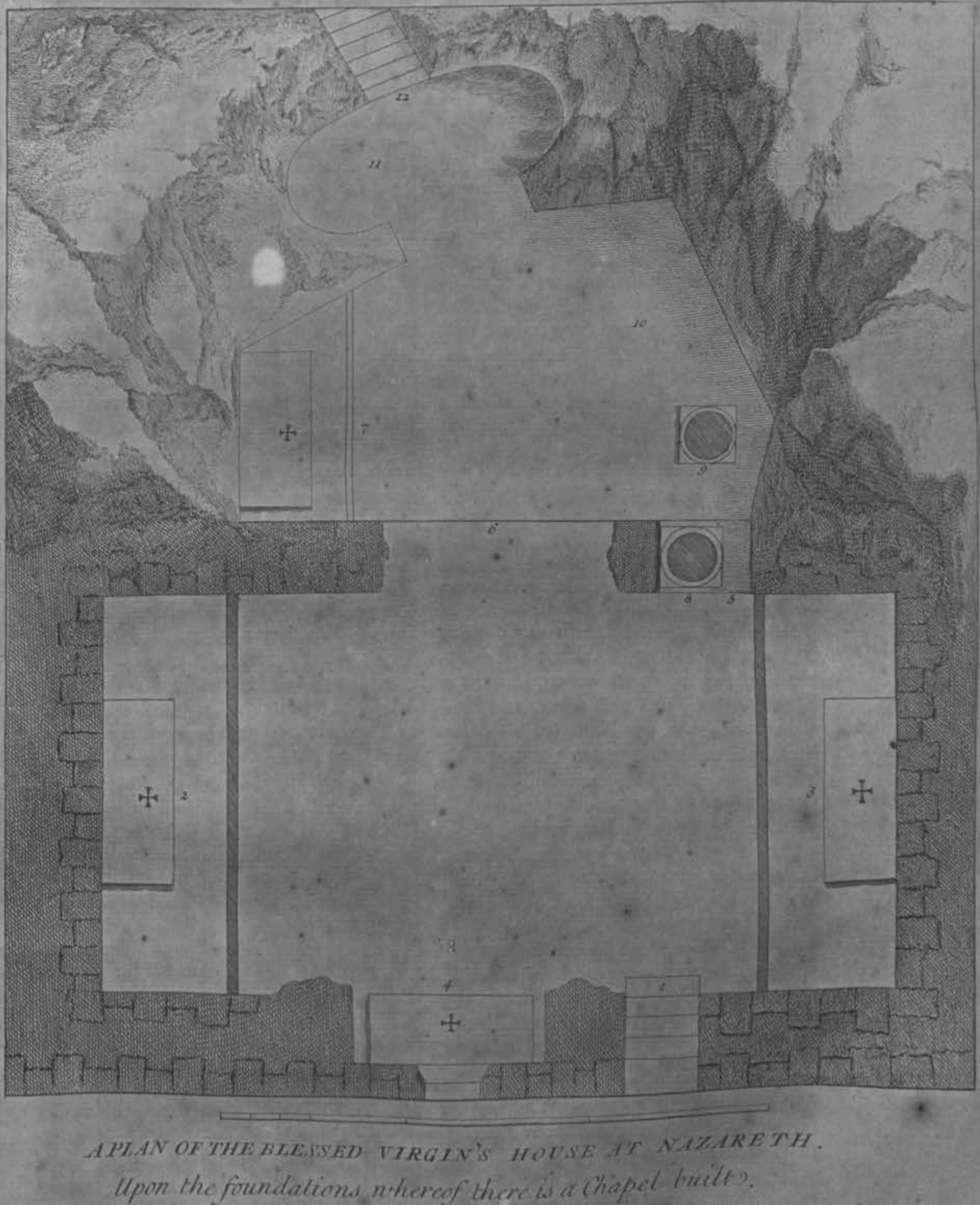
NAZARITE, or *Nazarean*. This Term may signify, 1st, One that is of *Nazareth*, or any Native of this City. 2d, This Name was given to *Jesus Christ* and his Disciples; and commonly it is taken in a Sense of Derision and Contempt, in such

[u] Epiphan. Hæref. 30. c. ii. p. 136.
[x] Vide in Actis SS. ord. S. Bened. t. iv. p. 374.
[z] See the History of *Lauretto* by P. *Turselin*.

[w] Adamn. l. ii. de locis Sacræ Scripturæ.
[y] Vid. Protevang. St. Jac. n. 12.



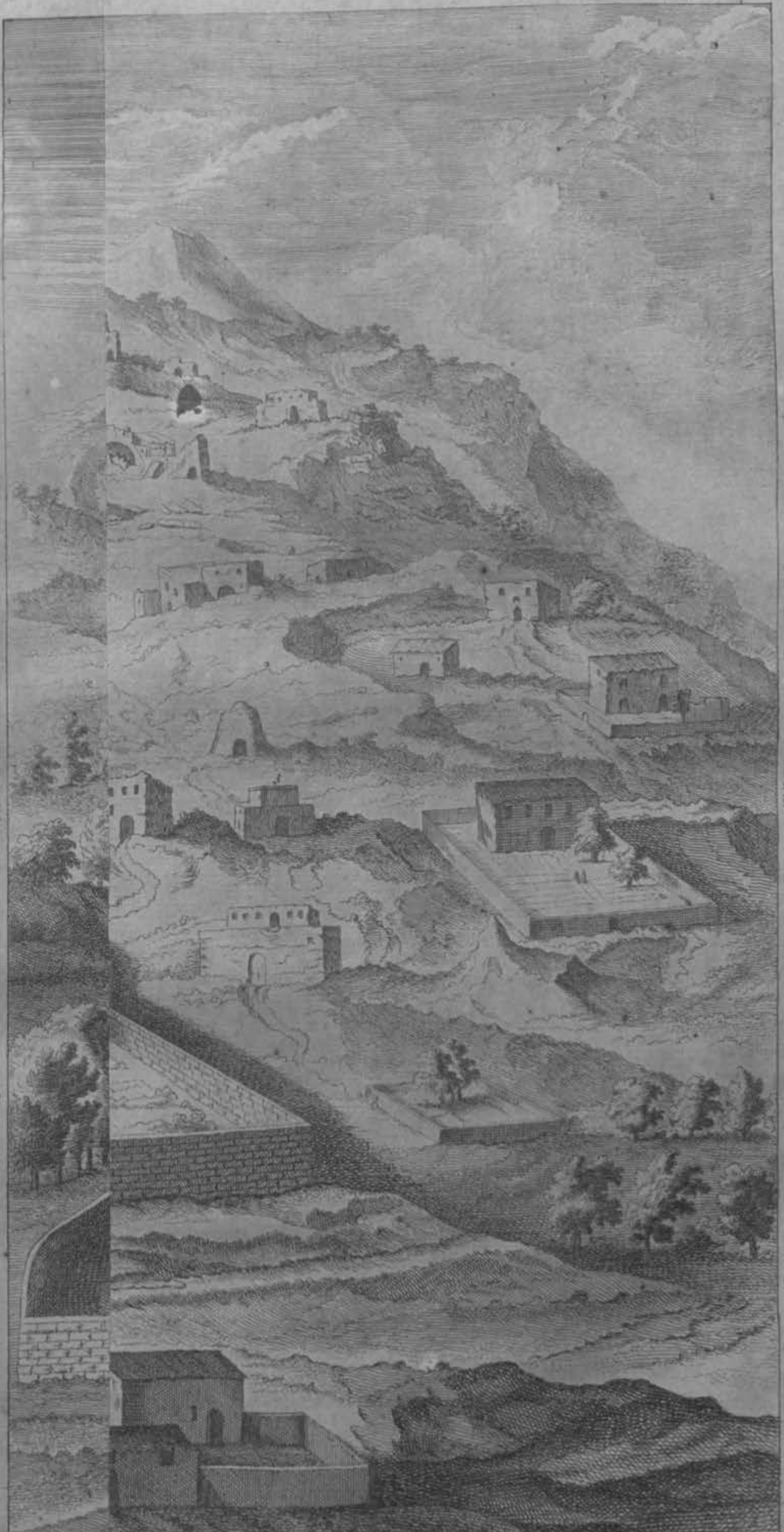
Authors




A PLAN OF THE BLESSED VIRGIN'S HOUSE AT NAZARETH.

Upon the foundations whereof there is a Chapel built.

1 The door
2 The Altar under the invocation of the Angel Gabriel
3 The Altar dedicated to S.t Ioseph
4 The Altar dedicated to S.t Anne
5 The old door that lets into the Grotto
6 An Arch opened for an entrance into the Grotto and to give light to it
7 The Grotto or Chapel of the Annuntiation
8 A Pillar placed where the Angel stood when he saluted the Blessed Virgin
9 Another Pillar placed where the Blessed Virgin was when the Angel saluted Her
10 The Quire belonging to the Cordeliers who serve ye Chapel
11 The Vestry
12 The stair case by which the Monks go down from their Convent into the Chapel

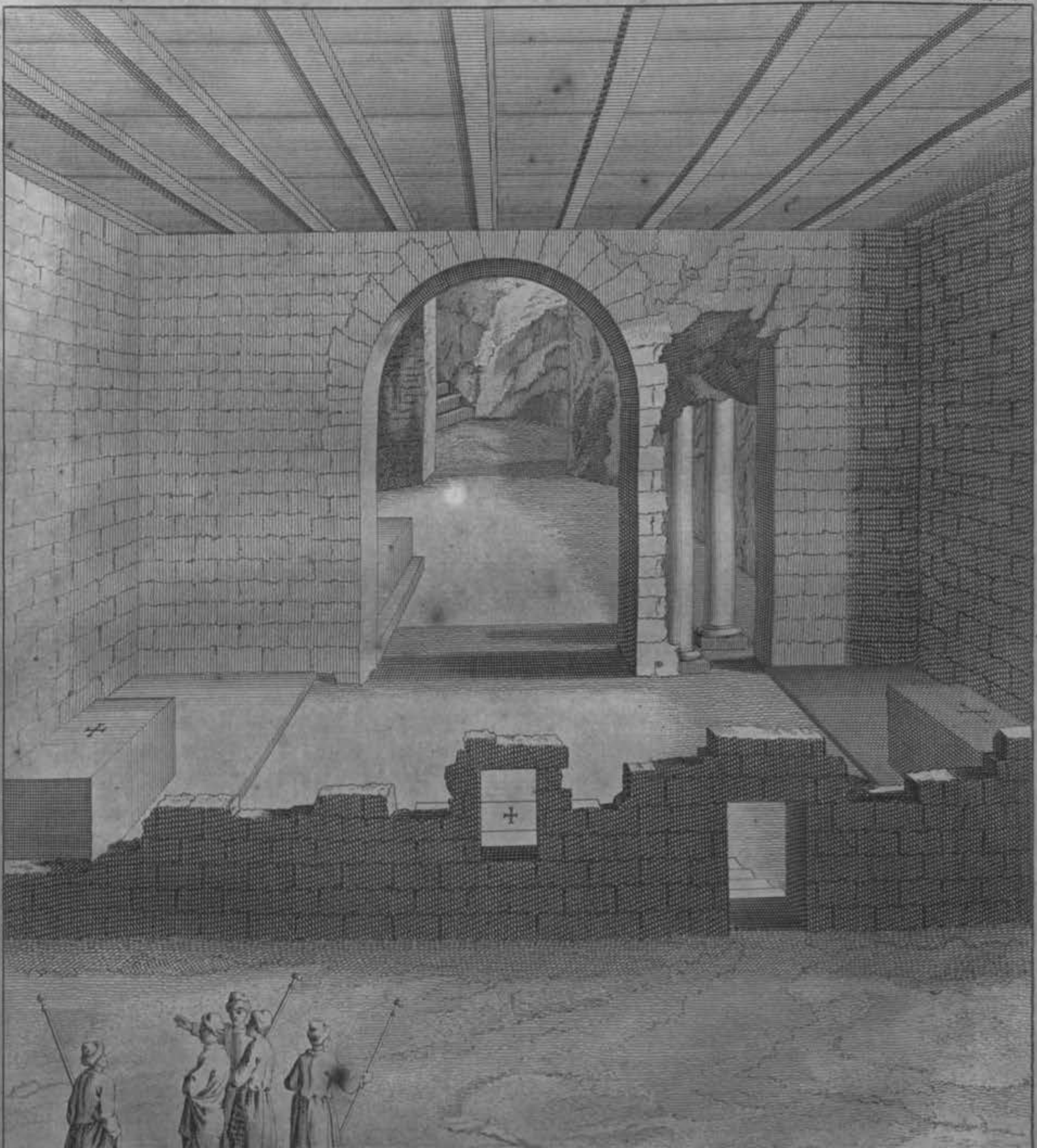


1. The B. Grotto which serves the Greeks for a Church.
2. Conven he Tower of a Mosque
3. The Old e Way to the Precipice from which the Nazareens would have thrown I. C.
4. The Vir e Way to Mount Tabor

1. The B. Virgins House
2. Convent of Monks
3. The Old Synagogue, where they say I. C. explained the passage of Isaiah, LXI. 1.
4. The Virgins Fountain.

A PLAN OF NAZARETH
according to modern Travellers

5. A Grotto which serves the Greeks for a Church.
6. The Tower of a Mosque
7. The Way to the Precipice from which the Nazarens would have thrown I. C.
8. The Way to Mount Tabor.



THE SECTION AND ELEVATION OF THE CHAPEL OF NAZARETH.

Authors as have written against *Christianity*. 3d. It has been taken for a Sect of Hereticks call'd *Nazareans*. 4th, For a *Nazarite*, a Man that has laid himself under the Obligation of a Vow, to observe the Rules of *Nazariteship*; whether it be for his whole Life, as *Sampson* and *John* the Baptist; or only for a Time, as those mentioned in *Numbers* vi. 18, 19, 20.
Gen. xlix. 26. Deut. xxxiii. 16. *Amos* ii. 11, 12. Lastly, the Name *Nazarite* in some Passages of Scripture denotes a Man of particular Distinction and great Dignity in the Court of some Prince. But we must speak of these several Sorts of *Nazarites* something more distinctly.

The Name of *Nazarene* belongs to *Jesus Christ*, not only because of his having lived the greatest part of his Life at *Nazareth*, and because this City has always been consider'd as his Country, but also because the Prophets had foretold, that
Matth. ii. 23. he should be call'd a *Nazarene*. *And he came and dwelt in a City call'd* Nazareth, *that it might be fulfill'd which was spoken by the Prophets, he shall be call'd a* Nazarene. We find no particular Place in the Prophets, in which it is said that the *Messiah* should be called a *Nazarene*; and St. *Matthew* only quotes the Prophets in general. Perhaps he would insinuate, that the Consecration of the *Nazarites*, and the great Purity of which they made Pro-
Numb. vi. 18, 19. fession, was a Type and a sort of Prophecy of those of our Saviour; or else that the Name of *Nazir* or *Nazarite*, given
Gen. xlix. 26. Deut. xxxiii. 16. to the Patriarch *Joseph*, was a Prophecy which was to be fulfill'd in the Person of *Jesus Christ*, of whom *Joseph* was a Figure. Lastly, St. *Jerom* [l] was of Opinion, that St. *Matthew* here alludes to that Passage of *Isaiah* xi. 1. and lx. 21. *And there shall come forth a Rod out of the Stem of* Jesse, *and a Branch* (in *Hebrew*, *Nezer*,) *shall grow out of his Roots*. This Branch or *Nezer*, and this Rod, are certainly intended to denote *Jesus Christ*, by the general Consent of all the Fathers and Interpreters.

*Nazarean*, when it is put for the Hereticks known by this Name, denotes *Christians* converted from *Judaism*, whose chief Error consisted in defending the Necessity or Expediency of the Works of the Law, and who obstinately adhered to the Practice of the *Jewish* Ceremonies. The Name of *Nazarenes* at first had nothing odious in it, and it was often given to the first *Christians*. The Fathers frequently mention the Gospel of the *Nazarenes*, which differs nothing from that of St. *Matthew*, which was either in *Hebrew* or *Syriack*, for the Use of the first Converts, but was afterwards corrupted by the *Ebionites*. These *Nazarenes* preserved this first Gospel in its primitive Purity. Some of them were still in being in the Time of St. *Jerom* [m], who does not reproach them with any Error. They were very zealous Observers of the Law of *Moses*, but had the Traditions of the *Pharisees* in very great Contempt.

*Nazarite*, when put to signifie those under the antient Law, who made a Vow of observing a more than ordinary Degree of Purity [n], denotes a Man or Woman, who engage themselves by a Vow to abstain from Wine and all intoxicating Liquors, to let their Hair grow without cutting or shaving, not to enter into any House that was polluted by having a dead Corps in it, nor to be present at any Funeral. And if by Chance any one should have died in their Presence, they began again the whole Ceremony of their Consecration and *Nazariteship*. This Ceremony generally lasted eight Days, sometimes a Month, and sometimes their whole Lives. When the Time of their *Nazariteship* was accomplish'd, the Priest brought the Person to the Door of the Temple, who there offer'd to the Lord a He-Lamb for a Burnt-Offering, a She-Lamb for an expiatory Sacrifice, and a Ram for a Peace-Offering. They offer'd likewise Loaves and Cakes, with Wine necessary for the Libations. After all this was sacrificed and offer'd to the Lord, the Priest or some other shaved the Head of the *Nazarite* at the Door of the Tabernacle, and burnt his Hair, throwing it upon the Fire of the Altar. Then the Priest put into the Hands of the *Nazarite* the Shoulder of the Ram roasted, with a Loaf and a Cake, which the *Nazarite* returning into the Hands of the Priest, he offer'd them to the Lord, lifting them up in the Presence of the *Nazarite*. And from this Time he might again drink Wine, his *Nazariteship* being now accomplished.

As to those that were perpetual *Nazarites*, as were *Sampson* and *John* the Baptist, it appears that they were consecrated to their *Nazariteship* by their Parents, and continued all their Lives in this State, without drinking Wine, or cutting their Hair.

Those that made a Vow of *Nazariteship* out of *Palestine*, and could not come to the Temple when their Vow was expired, contented themselves with observing the Abstinence required by the Law, and after that cutting their Hair in the Place where they were; as to the Offerings and Sacrifices prescribed by *Moses*, which were to be offered at the Temple, by themselves, or by others for them, they deferred this till they could have a convenient Opportunity. Hence it was, that St. *Paul* being at *Corinth*, and having

[l] Hieronym. in Matt. ii. 23. and in Isai. xi. 1.
[m] Hieronym. in Isai. viii. 9. ix. 1. xxix. 20. xxxi. 6.
[n] Numb. vi. 1, 2, 3, &c. נזיר Nezir.

made

made the Vow of a *Nazarite*, he had his Hair cut off at *Cenchrea*, a Port of *Corinth*, and put off the ſatisfying the reſt of his Vow, till he ſhould arrive at *Jeruſalem*. See *Acts* xviii. 18.

When a Perſon found he was not in a Condition to make a Vow of *Nazariteſhip*, or had not Leiſure to perform the Ceremonies belonging to it; he contented himſelf by contributing to the Expence of the Sacrifices and Offerings of thoſe, that had made and fulfill'd this Vow: And by this Means he became a Partaker in the Merits of ſuch *Nazariteſhip*. *Joſephus* [o] in order to magnifie the Zeal and Devotion of *Herod Agrippa* King of the *Jews*, ſays that he caus'd ſeveral *Nazarites* to be ſhaven. *Maimonides* [p] ſays, that he that would thus partake in the *Nazariteſhip* of another, went to the Temple, and ſaid to the Prieſt, "In ſuch a Time ſuch an "one will finiſh his *Nazariteſhip*; I in- "tend to defray the Charge of his Ton- "ſure, either in Part, or in the Whole".

Acts xxi. 23, 24. When St. *Paul* came to *Jeruſalem*, in the Year of *Chriſt* 58, the Apoſtle St. *James* the leſſer, with the other Brethren, ſaid to him, That to quiet the Minds of the converted *Jews*, who had been inform'd that he every where preach'd up the entire aboliſhing of the Law of *Moſes*; he ought to join himſelf to four of the faithful, who had a Vow of *Nazariteſhip* upon them, and contribute to the Charge of the Ceremony at the ſhaving of their Heads; by which the new Converts would perceive, that he continued to keep the Law, and that what they had heard of him was not true.

*Nazarite*, when made uſe of to expreſs a Man exalted to great Dignity, as it is ſaid of the Patriarch *Joſeph*, that *he was a* Nazarite *among his Brethren*; I ſay, *Nazarite* in this Senſe is variouſly underſtood. Some think it ſignifies one who is crown'd, choſen, ſeparated, diſtinguiſh'd. *Nezer* in *Hebrew* ſignifies a Crown. The Seventy tranſlate this Word by, *a Cheif*, or by, *him that is honour'd*. We think that *Nazir* was a Name of Dignity, in the Courts of the Eaſtern Princes. Even at this Day in the Court of *Perſia* [q], the *Nezir* is the Superintendant General of the King's Houſehold, the chief Officer of the Crown, and the High Steward of his Family, Treaſures, and Revenues. In this Senſe *Joſeph* was the *Nezir* of the Houſe of *Pharaoh*.

Gen. xlix. 26. Deut. xxxiii. 16. Vulgat.

NAZIR [r], or *Nezir*. The Patriarch *Jacob*, in his laſt Bleſſing that he gave to his well-beloved Son *Joſeph*, ſays thus to him, *The Bleſſings of thy Father have prevailed above the Bleſſings of my Progenitors, unto the utmoſt Bound of the everlaſting Hills. They ſhall be on the Head of* Joſeph, *and on the Crown of the Head of him that was ſeparate from his Brethren*: Or, as the *Nazir* of his Brethren. The ſame Word *Nazir* ſignifies a Crown, or he that is crown'd, diſtinguiſh'd, honour'd, ſeparated, choſen. In the Eaſtern Countries *Nezir* is a Name of Dignity. It ſignifies the Superintendant General of the Court of the King of *Perſia*, the firſt Officer of the Crown, the great Steward of his Houſhold, Revenues, and Treaſures. He has the Inſpection of the other Officers of the King's Houſe, of his Table, Guards, and Penſions. 'Tis very like what the antient *Perſians* call'd *the King's Eyes*. [t] *Moſes* alſo gives to *Joſeph* the Name of *Nazir*, ſpeaking of the Tribes of his two Sons *Ephraim* and *Manaſſeh*. Gen. xlix. 26. Deut. xxxiii. 16.

NEAH, *Nea*, or *Noa*, a City of the Tribe of *Zebulun*. Joſh. xix. 13. [u] I ſuſpect it to be the ſame as *Neve*, mention'd in the Itinerary of *Antoninus*, ſix and thirty Miles from *Capitolias*: But I muſt own, the Manner of writing *Noa* or *Neah* is not very favourable to this Conjecture. See *Reland*, Tom. II. p. 909.

NEAMAN, or *Neeman*, the ſame as *Naaman*. This Word ſignifies in general, a great Officer of a Prince's Houſhold. Literally it ſignifies *the faithful*, in which Senſe it is ſometimes taken in Scripture. It is ſaid, for Example [w], that *Moſes* is the faithful Servant, *the Neaman* in the Houſe of God. In the firſt Book of *Samuel* the Lord ſays he will raiſe a *Neeman* in his Houſe; and quickly after all *Iſrael* knew, that *Samuel* was this faithful Servant, this *Neeman*. *David* was *Neaman* and Son-in-Law to King *Saul*. *Job* ſays, that the Lord when he pleaſes takes from the *Neemans* their Eloquence, and from old Men their Wiſdom. 1 Sam. ii. 35. iii. 20. Heb. Sam xviii. 14. Job. xii. 20. Heb.

I. NEAPOLIS, or *Naplouſe*. This is the City of *Shechem*, or at leaſt a City very near it. Its true Name, as found upon Medals, is *Flavia Neapolis Syriæ Palæſtinæ*, or *Samariæ*. The Article *Shechem* may be conſulted.

II. NEAPOLIS, now call'd *Napoli*, of which mention is made, *Acts* vi. 11. 'Tis a City of *Macedonia*, whither St. *Paul* came after he had left the Iſle of *Samothracia*. From *Neapolis* he came to *Philippi*. *Napoli* is very near the Borders of *Thrace*.

NEARIAH, or *Naariah*, the fifth Son of *Shechaniah*. He was one of thoſe who,

[o] Joſeph. Antiq. l. 14. c. 5. [p] Maimon. in Numb. vi.
[q] *Chardin*, Government of the *Perſians*, ch. 5. p. 236. [r] *Nazir*. 70.
[s] *Chardin*, Government of the *Perſians*, c. 5. p. 236.
[t] Xenophon. Cyropæd. l. 8. Apul. l. *De Mundo*. Chryſoſt. Orat. 3. *De Regno*.
[u] נעה Euſeb. Ἀνα. [w] Numb. xii. 7. בכל ביתי נאמן הוא *In omni domo meâ fideliſſimus*.

at the Head of five hundred Men of the Tribe of *Simeon*, went to attack the Remnant of the *Amalekites* in Mount *Seir*, where they defeated them, and dwelt in their Country when they had conquer'd it. TheTime of this Expedition is not known. 1 Chron. iii. 22. iv. 41.

NEBACHAS, a God of the *Hivites*. 2 *Kings* xvii. 31. 'Tis not known who this God was. Literally it may stand for *Nebo the Seer*, the Oracle of *Nebo*. The *Rabbins*, followed by several Commentators, think, that *Nebachas* had the Shape of a Dog, something like *Anubis* of the *Egyptians*.

*Omnigenûmque Deûm monstra & latrator Anubis.*

Virg. Æneid. 6.

*Nabac* in *Hebrew* signifies to *bark*. To support the Opinion of those, who will have *Nebachas* to signifie a Dog, it may be observed, that the Orientals had a great Veneration for a Dog. I shall not repeat what I have already said concerning the *Egyptians*, among whom there were whole Cities that worship'd this Animal. *Oppida tota canem venerantur*. The *Magians*, at the Report of *Herodotus* [x], differ in this from the *Egyptian* Priests, that the *Egyptians* kill no Animal, except what they sacrifice to their Gods: Whereas the *Magians* slay all kind of Animals, excepting only Men and Dogs. They even think it a meritorious Act to kill great Numbers of Reptiles, Serpents, and other such Creatures. They sacrificed a Dog to *Hecate*, who is the Moon, and this Animal was consecrated to her. There was also a Dog in the Mysteries of *Mitras*, or the Sun; and in a Sacrifice to this Deity, represented in an ancient *Bas-releif*, there is seen a Dog licking up the Blood of a Bull. 'Tis said, that *Zoroaster* inserted among his Rules of Charity, that Dogs were to be protected and loved. The *Persians* exposed dead Bodies to Dogs, before they buried them, thinking it to be a Token of Happiness, to be drawn about by Dogs. This Animal is the Symbol of Fidelity and Vigilance; yet I do not know that any one has advanced, that Dogs were worship'd any where else but in *Egypt*.

NEBAJOTH, or *Nabajoth*, the first Son of *Ishmael*, and Grandson of *Abraham* and *Hagar*. He was Father of the *Nabathean Arabians*. See NABATHEANS.

NEBALLAT, a City of *Benjamin*. *Nehem*. xi. 34.

NEBAT, or *Nabath*, of the Tribe of *Ephraim*, of the Race of *Joshua*, and Father of *Jeroboam*, the first King of the Ten Tribes, and the Author of their Revolt against the House of *David*. 1 *Kings* xi. 26. The Author of the *Hebrew* Questions upon the Books of Kings, says, that *Nebat* was the same as *Shimei*, who cursed *David*, 2 *Sam*. xvi. 5, &c. that *Shimei* was of the Family of *Saul*, and consequently of the Tribe of *Benjamin*, and therefore could not be of the Tribe of *Ephraim*.

I. NEBO, or *Nabo*, a City in the Tribe of *Reuben*. *Numb*. xxxii. 38. This City being in the Neighbourhood of the Country of *Moab*, the *Moabites* became Masters of it, and in the Time of *Jeremiah* it was in their Possession. *Jerem*. xlviii. 1.

II. NEBO, a City of *Judah*. See *Ezra* ii. 29. x. 43. and *Neh*. vii. 33. 'Tis probably the Village of *Nabau*, eight Miles from *Hebron*, towards the South, which was forsaken in the Time of *Eusebius* and St. *Jerom*.

III. NEBO, a Mountain beyond *Jordan*, where *Moses* died. *Deut*. xxxii. 49.

IV. NEBO, an Idol of the *Babylonians*. *Bel* boweth down, *Nebo* stoopeth, says *Isaiah* xlvi. 1. The Word *Nebo* comes from a Root that signifies to prophesy, and therefore may stand for an Oracle. There is some Probability, that *Bel* and *Nebo* are but one and the same Deity, and that *Isaiah* has made use of these as synonymous Terms. The God *Bel* was the Oracle of the *Babylonians*. The Name *Nebo* or *Nabo* is found in the Composition of the Names of several Princes of *Babylon*; as *Nabonassar*, *Nabopolassar*, *Nebuchadnezzar*, *Nabuzardan*, *Nabusesban*, &c. The Seventy instead of *Nebo* read *Dagon* [y]. The *Chaldeans* worship'd a God that they call'd *Odacon*.

I. NEBUCHADNEZZAR, *Nebuchadrezzar*, *Nabuchodonosor*, &c. King of *Assyria*, otherwise called *Saosduchin*, began to reign at *Nineveh* in the Year of the World 3335, before *Christ* 665, before the vulgar *Æra* 669. In the twelfth Year of his Reign, and in the Year of the World 3347, this Prince in a set Battle overcame *Arphaxad* King of the *Medes* in the Plains of *Ragau*. Then *Nebuchadnezzar* sent to all the Inhabitants of *Cilicia*, *Damascus*, *Phœnicia*, *Judea*, and all Mount *Libanus*, and all the other Nations adjoining to them, as far as *Ethiopia*, to require of them to acknowledge him as King, and to submit to his Empire. But all these People sent back his Ambassadors with Disdain, and slighted his Menaces. *Nebuchadnezzar* enraged at this, swore by his Throne that he would Judith i. 5, &c.

[x] Herodot. l. 1. [y] Hebr. קרס נבו [illegible]

Judith ii. 1, 2, &c. be revenged for this Affront [z]; and in the thirteenth Year of his Reign he assembled the chief Officers of his Army, and acquainted them with the Resolution he had taken, of bringing the whole Earth into Subjection to his Government. He appointed *Holofernes* his Generalissimo, gave him his Instructions, put large Sums of Money into his Hands, and sent him away at the Head of a powerful Army, to reduce all those Nations that would not acknowledge his Empire. The Success of this War has already been mentioned under the Title *Holofernes*. *Nebuchadnezzar*, otherwise *Saosduchin*, had *Saracus* or *Chynaladan* for his Successor, in the Year of the World 3356, before *Christ* 644, before the vulgar *Æra* 648.

II. NEBUCHADNEZZAR, otherwise *Nabopalassar* [a], Father of *Nebuchadnezzar* the Great, whose Name is so much celebrated in Scripture. *Nabopolassar* was a *Babylonian*, and *Saracus* King of *Assyria* gave him the Command of his Army. He made a League with *Astyages*, otherwise called *Ahasuerus*, who thereupon gave his Daughter *Amyitis* in Marriage to *Nebuchadnezzar* Son of *Nabopolassar*. Therefore *Ahasuerus* and *Nabopolassar* having joined their Forces, made an Insurrection against *Saracus* King of *Nineveh*, besieg'd him in his capital City, took him Prisoner, and upon the Destruction of the *Assyrian* Monarchy raised up two Kingdoms; that of the *Medes* possessed by *Astyages*, or *Ahasuerus*, and that of the *Chaldeans*, or of *Babylon*, founded by *Nabopolassar*, in the Year of the World 3378, before *Christ* 622, and before the vulgar *Æra* 626. *Nabopolassar* died in the Year of the World 3399, before *Christ* 601, before the vulgar *Æra* 605; and left the Kingdom of *Babylon* to his Son *Nebuchadnezzar* the Great, whom we are going now to mention.

III. NEBUCHADNEZZAR, Son and Successor of *Nabopolassar*, succeeded to the Kingdom of *Chaldea* in the Year of the Word 3399, before *Christ* 601, before the vulgar *Æra* 605. Some time before this, *Nabopolassar* had taken him as a Partner in the Kingdom, and sent him to recover *Carchemish*, which had been conquered from him four Years before, by *Necho* King of *Egypt*. *Nebuchadnezzar* having been successful in this Expedition, marched against the Governor of *Phœnicia*, and against *Jehoiachim* King of *Judah*, who 2 Chron. xxxvi. 6.
was a Tributary to *Necho* King of *Egypt*. He took *Jehoiachim*, and put him in Chains, in order to carry him Captive to *Babylon*; but on farther Thoughts he left him in *Judea*, under the Condition of paying him a large Tribute. He took away several Persons of the first Quality from *Jerusalem*; among others, *Daniel*, *Hananiah*, *Mishael*, and *Azariah*, all of the Royal Family, whom the King of *Babylon* caused to be brought up in his Court, in the Dan. i. 1, 2, 3, &c.
Language and in the Learning of the *Chaldeans*, that they might be employed at Court.

*Nabopolassar* dying about the End of the Year of the World 3399, before *Christ* 601, before the vulgar *Æra* 605: *Nebuchadnezzar*, who was then either in *Egypt* or *Judea*, made haste to *Babylon*, and left to his Generals the Care of bringing to *Chaldea* the Captives he had taken in *Syria*, *Judea*, *Phenicia*, and *Egypt* [b]; for according to *Berosus*, he had subdued all these Countries. He distributed these Captives into several Colonies, and in the Temple of his God *Belus* he deposited the Sacred Vessels of the Temple of *Jerusalem*; and the other rich Spoils he had taken from his Enemies.

*Jehoiachim* King of *Judah* continued three Years in Fealty to King *Nebuchadnezzar*, but then being weary of paying Tribute to the *Chaldeans*, he threw off their Yoke, and would not acknowledge them any longer [c]. The King of *Chaldea* did not think fit to march in Person against him, but sent Troops of *Chaldeans*, *Syrians*, *Moabites*, and *Ammonites*, who harass'd all *Judea*. This War continued three or four Years [d]; in which at last *Jehoiachim* was besieged and taken in *Jerusalem*, put to Death, and his Body thrown to the Birds of the Air, according to the Predictions of the Prophet *Jeremiah*. See Jer. xxii. 18, 19. xxxvi. 30.
JEHOIACHIM.

In the mean Time *Nebuchadnezzar* being then at *Babylon*, in the second Year of his Reign, had a very mysterious Dream [e], in which he saw a Statue made up of several Metals, having a Head of Gold, a Breast of Silver, the Belly and Thighs of Brass, the Legs of Iron, and the Feet half of Iron, and half of Clay: A little Stone coming of its own Accord from the Mountain, struck against

[z] The Vulgate says, *Quod defenderet se de omnibus regionibus his.* But the Verb *defendere* is used for *revenge*, not only in Scripture, but also in very good *Latin* Authors. See Isai. i. 17. Deut. xxxii. 35. Apud Tertull. l. 2. cont. Marcion. Judith v. 25. Rom. xi. 19. Virgil. Bucolic. *Solstitium pecori defendite, id est, depellite.* Ennius, Achille: *serva cives, defende hostes, cum potes defendere.* Non. Marcell. *Defendere, vindicare, depellere.*

[a] He is called *Nabuchodonosor* in the *Greek* of *Tobit*, the last Chapter to the End; and *Nabopolassar* in *Alexander Polyhistor* quoted in *Syncellus*.

[b] Beros. Rer. Chaldaic. l. 3. apud Joseph. Antiq. l. x. c. 11. p. 349.

[c] 2 Kings xxiv. 1. In the Year of the World 3401, before *Christ* 599, before the vulgar *Æra* 605.

[d] In the Year of the World 3405, before *Christ* 595, before the vulgar *Æra* 599.

[e] Dan. ii. 1,—44. In the Year of the World 3401, before *Christ* 599, before the vulgar *Æra* 605.

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the Statue, and broke it to Pieces. The King having had this Dream, which gave him a great deal of Uneasiness, afterwards had so far forgot it, that he could not recover the least Notion of it. He ordered all his Diviners and Interpreters of Dreams to be sent for, but none of 'em could tell him either the Dream or the Interpretation. *Nebuchadnezzar*, being then in Wrath, pronounced a Sentence of Death against them all, which was going to be put in Execution, when *Daniel* was informed of it. He went immediately to the King, and desired him to respite the Sentence a little while, and he would endeavour to satisfie the King's Desire. *Daniel* address'd himself to God, who in the Night revealed to him the King's Dream, and also the Interpretation.

The Day following *Daniel* went to *Arioch*, who had Orders to put to Death all the Diviners of *Babylon*, and told him that he was then ready to satisfie the King's Desire concerning the Dream in Question. The Prophet was admitted to *Nebuchadnezzar*'s Presence, and told him, that it was from the God of Heaven, and not from the Wise-men of *Babylon*, that he was to expect the Interpretation of his Dream. He then informed him what his Dream was, as is above related; to which he added this Explication. You are the King of Kings, and the most puissant Monarch in the whole World. 'Tis you that are represented by the Golden Head of the Statue. After you there will arise a Kingdom inferior to yours, represented by the Breast of Silver; and after this another inferior to the former, which is denoted by the Belly and Thighs of Brass. After these three Empires, which are those of the *Chaldæans*, *Persians*, and the *Greeks*, there will arise a fourth, denoted by the Legs of Iron, and which represents the Empire of the *Romans*. Under this last Empire God will raise a new one, which shall be of greater Strength, Power, and Extent than all the others. This is that of the *Messiah*, represented by the little Stone coming from the Mountain, and overthrowing the Statue.

When *Nebuchadnezzar* had heard this Explication, he prostrated himself to the Ground, and worshipped *Daniel*; and commanded that Sacrifices and Incense should be offered to him. He acknowledged that the God of *Daniel* was the God of Gods, and the Lord of Kings, who only knew the most hidden Things, and reveals them when he pleases. Then the King raised *Daniel* to great Honour, made him noble Presents, set him over all the Wise-men of *Babylon*, and gave him the Government of that Province: At his Request he granted to *Shadrach*, *Meshach*, and *Abednego* the Oversight of the Works of the same Province of *Babylon*.

*Jehoiakin*, or *Jechoniah*, King of *Judah* having revolted against *Nebuchadnezzar*[b], this Prince marched against him with an Army, and besieged him in *Jerusalem*. *Jehoiakin* was forced to surrender himself, and submit to the King of *Babylon*'s Mercy, But this Prince took him with his chief Officers, and led him Captive to *Babylon*, with his Mother, his Wives, and the best Workmen of *Jerusalem*, to the Number of ten Thousand Men. From the rest of the Country he took away also seven Thousand Men bearing Arms, with a Thousand Smiths and Carpenters. Among the Captives were *Mordecai* the Uncle of *Esther*, and *Ezekiel* the Prophet. Lastly, he took away all the Vessels of Gold which *Solomon* had made for the Use of the Temple, and whatever valuable Things were to be found in the King's Treasury. Instead of *Jeconiah*, *Nebuchadnezzar* set up *Mattaniah* his Uncle by the Father's Side, to whom he gave the Name of *Zedekiah*.

When *Zedekiah* had continued faithful to *Nebuchadnezzar* for nine Years[c], being then weary of Subjection, he revolted against him, and entered into a Confederacy with the neighbouring Princes, that he might oppose him with the greater Security. The King of *Babylon* came into *Judæa* with a powerful Army, and having reduced the chief Places of the Country, he laid Siege to *Jerusalem*. But *Pharaoh Hophra*, or *Vaphres*, coming out of *Egypt* to the Assistance of *Zedekiah*, *Nebuchadnezzar* raised the Siege for some Time, went to meet the King of *Egypt*, overcame him in Battle, and forced him to retire into his own Country. After which he returned to the Siege of *Jerusalem*[d], and was three Hundred and ninety Days before the Place, before he could take it. But at last, in the eleventh Year of *Zedekiah*, and in the Year of the World 3416, before *Christ* 584, and before the Vulgar *Æra* 588, the City was taken. *Zedekiah* attempted to make his Escape, but he was taken and brought to *Nebuchadnezzar*, who was then at *Riblah* in *Syria*. The King of *Babylon* condemned him to dye, caused his Children to be put to Death in his Presence, and then bored out his Eyes, loaded him

2 Kings xxv. Jerem. xxxiv. iii.

[b] In the Year of the World 3405, before *Christ* 595, before the vulgar *Æra* 599. See 2 Kings xxiv. 8, 9, *&c.* And 2 Chron. xxxvi. 8, 9, *&c.* [c] In the Year of the World 3414, before *Christ* 586, before the vulgar *Æra* 590. See 2 Kings xxv. 1, 2. Jerem. xxxiv, *&c.* Joseph. Antiq. l. x. c. 10. [d] In the Year of the World 3415, before *Christ* 585, before the vulgar *Æra* 589. About the fifteenth Day of the third Month.

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with Chains, and sent him to *Babylon*. *Nebuzar-adan*, the General of the *Chaldæan* Troops, took Care of *Jeremiah*, according to the Orders he had received from the King, and left him at full Liberty to go where he pleased. Then setting Fire to the City and Temple, he brought to *Babylon* all the Captives he had got during the War. He left *Gedaliah* in the Country, as Governor to the small Remains of the People, whom the Sword, and the other Miseries of War had yet spared.

2 Kings xxv. 11, 12, &c. Jerem. xxxix. 10, 11. xl. 5, 7, &c.

Three Years after the *Jewish* War, *Nebuchadnezzar* came to besiege the City of *Tyre* [e], which Siege held for thirteen Years. But during this Interval of Time, he made War also with the People bordering upon the *Jews*, as the *Sidonians*, the *Moabites*, the *Ammonites*, and *Idumæans*; and these he treated much as he had done the *Jews* before. *Josephus* says [f], that these Wars happened five Years after the Destruction of *Jerusalem*, and consequently in the Year of the World 3421, before *Christ* 579, before the Vulgar *Æra* 583. The City of *Tyre* was [illegible] the Year of the W[illegible] *Christ* 568, before th[illegible] *Ithobaal*, who wa[illegible] King of it, was put to Death, and *Baal* succeeded him. The Lord as a Reward to the Army of *Nebuchadnezzar*, which had lain down so long before this Place, gave up *Egypt* also to them, and all its Spoils. *Nebuchadnezzar* came into this Country, and made an easy Conquest of it, because then they were divided by civil Wars among themselves; he enriched himself with the Booty he had taken, and returned with all his Army in Triumph to *Babylon*, bringing along with him a vast Number of Captives [g].

Jerem. xlviii. xlix Ezek. xxv.

Ezek. xxix. 17, o.

*Nebuchadnezzar* being now at Peace in *Babylon*, applied himself to the adorning, aggrandizing, and enriching the City with magnificent Buildings. 'Twas then he undertook those famous Gardens, which were supported by Arches, and which have been esteemed as one of the Wonders of the World. Several also have ascribed to him the Walls of *Babylon*, though many Authors have given the Honour of this Work to *Semiramis*. *Berosus* and *Abidenus* may be consulted, as they are cited in *Josephus* [h]. About this Time [i] *Nebuchadnezzar* had a Dream of a great Tree, very tall, and loaden with Fruit. On a sudden an Angel descending from Heaven, commanded that the Tree should be cut down, that the Branches, Leaves, and Fruit should be beat down, but that the Trunk and the Root should be preserved in the Earth, that it should be tied with Chains of Iron and Brass, that it should dwell among the Beasts of the Field, and that for seven Years it should be in the Condition of the Brutes, feeding upon the Herbs of the Field, and exposed to the Dew of Heaven. The King sent for all the Diviners in the Country, none of which could explain his Dream to him. Then *Daniel* coming to him, informed him, that this Dream let him know what was to happen to himself. 'Tis you, says *Daniel* to him, that are represented by the great Tree: You are to be brought low, to be reduced to the Condition of a Brute, and to be driven from the Society of Men. But when you have been for seven Years in this State, and when you shall have acknowledged that all Power is derived from Heaven, you shall be restored to your first Condition. *Wherefore break off thy Sins by Righteousness, and thine Iniquities by shewing Mercy to the Poor, if it may be a lengthening of thy Tranquility.*

A Year after [k], as *Nebuchadnezzar* was walking in his Palace at *Babylon*, he began to say within himself, " Is not this *Babylon* the Great, which I have built in the " Greatness of my Power, and in the " Brightness of my Glory?" But hardly had he pronounced these Words, but a Voice was heard from Heaven, telling him, that he should be deprived of his Kingdom, driven from the Company of Men, and be reduced like a brute Beast to eat the Herbs of the Field. This Threatning was immediately executed upon him; for he fell into a Distemper or Distraction, which so altered his Imagination, that he thought himself to be metamorphosed into an Ox. He took up the Inclinations and Manners of this Creature; and after having been seven Years in this State, God opened his Eyes, he acknowledged his Dependance; and his Understanding was restored to him [l]. He again recovered his Royal Dignity, and continued to reign with the same Splendor as formerly [m]. This is what he acknowledges himself, in a Decree which he published sometime after, upon the Occasion we shall now relate.

*Nebuchadnezzar*'s Repentance was neither solid nor sincere. For the same Year of his Restoration, he caused a golden Statue to be set up, whose Height was sixty

[e] In the Year of the World 3419, before *Christ* 581, before the vulgar *Æra* 585. Vide Joseph. Antiq. l. x. c. 11. & l. i. contra Appion. [f] Joseph. Antiq. l. x. c. 11. p. 345. c. d. [g] In the Year of the World 3433, before *Christ* 567, before the vulgar *Æra* 571. [h] Joseph. l. i. cont. Appion. [i] Dan. iv. 1, 2, 3, &c. In the Year of the World 3434, before *Christ* 566, before the vulgar *Æra* 570. [k] Dan. iv. 26, &c. In the Year of the World 3435, before *Christ* 565, before the vulgar *Æra* 569. [l] Our Dissertation upon the Metamorphosis of *Nebuchadnezzar* may be consulted, before the Commentary upon *Daniel*. [m] In the Year of the World 3442, before *Christ* 558, before the Vulgar *Æra* 562.

Cubits, and Breadth six Cubits; and this he erected in the Plains of *Dura*, in the Province of *Babylon*. And having appointed a Day for the Dedication of this Statue, he assembled all the principal Officers of his Kingdom; and published by an Herald, that all his Subjects should adore this Image, when they heard the Sound of the Instruments of Musick, on Penalty of being cast into a burning fiery Furnace, to all those that should disobey these Orders. As soon as the Solemnity was begun it was observed, that the *Jews*, and especially the three Companions of *Daniel*, would not bend the Knee, nor worship the King's Image; of which Piece of Contumacy he was quickly informed. *Nebuchadnezzar* therefore commanded *Shadrach*, *Meshach*, and *Abednego* to be called to him. *Daniel* probably was absent. He asked them why they presumed to disobey his Orders; to which they replied, that they neither feared the Flames, nor any other Penalty; that the God, whom only they would worship, knew how to preserve them; but if the Lord should not think fit to deliver them out of his Hands, yet however they would obey him rather than Men.

At these Words the King caused them to be bound, and to be thrown into the Furnace, with all their Cloaths; and the Furnace being vehemently heated, the Flame consumed the Men that cast them in; but it spared *Shadrach*, *Meshach*, and *Abednego*. The Angel of the Lord came down from Heaven, and divided the Flames, making a fresh Breeze in the Middle of the Furnace, and a pleasant Dew: So that the Fire did not so much as touch them, or gave them the least Uneasiness. Then these three Men glorified God, and called upon all his Creatures to join with them in his Praise. *Nebuchadnezzar* seeing this Miracle, was much astonished at it. He got up on a sudden, and said to his Nobles; "Did we not cast three Men "into the Fire, and from whence is it "that I see four Men walking in the midst "of the Flames? And the fourth is like "the Son of God." Then *Nebuchadnezzar* approaching towards the Mouth of the Furnace, called the three *Hebrews* by their Names, who presently came out of the Furnace in perfect Health, to the great Astonishment of the whole Court. Nor could they find that their Cloaths were so much as singed, nor had the Smell of Fire passed on them.

Then *Nebuchadnezzar* gave Glory to the God of *Shadrach*, *Meshach*, and *Abednego*. He acknowledged his Power and Majesty, and ordained, that whoever should utter any blasphemous or injurious Words against the Lord, the God of the *Hebrews*, should be put to Death, and his House converted into a Dunghil. He exalted the three *Hebrews* to great Dignity in the Province of *Babylon*, and made a Decree, in which he declared the Greatness of the God of the *Hebrews*, and related what had happened to him after his Dream, in which Dan. iv. 1, 2, 3, &c.
he had seen the great Tree, which was cut into Pieces by the Command of God, as above related.

*Nebuchadnezzar* died this same Year, being the Year of the World 3442, before *Christ* 558, before the Vulgar *Æra* 562, after having reigned three and forty Years [n]. *Megasthenes* quoted by *Eusebius* [o] says, that this Prince having ascended to the Top of his Palace, was there seized with a Fit of divine Enthusiasm, and cried out, "O *Babylonians*, I declare to you a Misfortune, "that neither our Father *Belus*, nor Queen "*Baltis*, have been able to prevent. A "*Persian* Mule shall one Day come into "this Country, who, supported by the "Assistance of your Gods, will bring you "into Slavery. He shall be assisted by "the *Mede*, the Glory of the *Assyrians*. (This *Persian* Mule is *Cyrus*, who was born of a Mother that was a *Mede*, and a *Persian* Father. The *Mede* who assisted *Cyrus* was *Cyaxares*, or *Darius* the *Mede*.) *Nebuchadnezzar* added, "Would to God "this Conqueror might perish in the "Depths of the Sea, or in some dismal "Wilderness where no human Creature "sets his Foot, that we may not see the "Evils with which we are threatened. "And would to God that I my self had had "a happier Fate before this had come into "my Mind." At saying which he disappeared. 'Tis doubted whether these Words, *He disappeared*, are to denote his Death, or only his Flight and Retreat, which followed his Metamorphosis into an Ox. The Name *Nebuchadnezzar* or *Nebuchadonosor* [p] in the *Chaldæan* Tongue may signifie, *a Treasure defended by the God* Nebo.

*Persian* Authors relate, [q] that *Lohorasb*, the fourth King of *Persia*, of the Dynasty of the *Caianides*, who succeeded *Kaikhosrot*, made great Conquests in the East, and afterwards carry'd his victorious arms to the western Parts of his Empire. For he sent into *Palestine* one of his Generals call'd *Raham*, and surnamed *Bakhtalnassar*, that is to say, *The Happiness of Victory*, from which the *Hebrews* have formed the Name *Nebuchadnezzar*, and the *Greeks*

[n] Ita Berof. Joseph. Ptolem. [o] Euseb. præpar. l. ix. c. 41. [p] נבוכדראצר Nebuchadrezer. Nebo נבו Deus Chaldæorum. כדר Cader, or כדור Cidor, acies bellica. אצר Ezer, Thesaurus. [q] Herbelot. Bibl. Orient. p. 518. col. 2. 519. col. 1.

that of *Nebuchadonosar*, under the Conduct of whom all *Syria* was reduced to his Obedience. The King of *Judah*, of the Race of *Solomon*, who then reigned at *Jerusalem*, refusing to submit himself, was attacked by *Raham*, who beat the *Jews*, took the City of *Jerusalem*, sack'd and intirely destroy'd it, after which he returned into *Persia*, loaded with rich Spoils, and accompanied by an almost infinite Number of Prisoners.

Other Historians give to *Nebuchadnezzar* the Name of *Gudarz*, and say he was Lieutenant-General to King *Loborash*; who having spent the greatest Part of his Life in the most western Parts of the Empire, was almost unknown to the *Hebrews* and the *Arabians*; while *Gudarz*, called also *Raham*, or *Nebuchadnezzar*, acquired a very great Reputation, tho' he was but the Subaltern or Lieutenant-General of *Loborash*'s Army. But all are agreed about his great Valour and martial Exploits, and maintain, that King *Loborash* was cotemporary with the Prophets *Jeremiah*, *Daniel*, and *E*[illegible] would be undoubted very difficult to reconcile all this with what the Scripture informs us of, concerning *Nebuchadnezzar*, whom it always represents as one of the greatest Kings of the World.

It may not be amiss to add a Word here, concerning the Metamorphosis of this Prince into an Ox. There are many Opinions about this Matter. *Origen* [r] believed the Thing to be impossible, and has turned it into an Allegory. *Bodin* [s] thought that *Nebuchadnezzar* was really changed into a Bull, and did not only lose the Shape and Sentiments, but even the Soul of a Man. But others maintain [t], that this Change was only in his Body and outward Form, but not in his Soul; the King preserving his Reason in the midst of his Misfortune, as *Apuleius* during his Change into an Ass, and like those *Italians* mentioned by St. *Austin* [u], who after they had tasted some Cheese that was given them by some Magicians of the Country, were immediately changed into Beasts of Burden, and then after a certain Time recovered their own Shape again, and returned to their first Condition. Some *Rabbins* have pretended, that the Soul of *Nebuchadnezzar* quitted the Body of that Prince, and gave Place for a Time, to that of an Ox, which communicated its Sentiments to him, and imparted to his Body the same Motions, the same Taste, the same Inclications as may be observed in Oxen. Others have acknowledged in *Nebuchadnezzar* [x] only a vitiated imagination, and in his Subjects a Kind of Fascination of the Eyes, which made both believe that *Nebuchadnezzar* was changed into an Ox, and had the Figure of one, tho' really there was no such Thing. Pretty like the Story of the young Woman that was brought to St. *Macair* [y], whom her Parents took to be changed into an Heifer, when there was nothing in it; and St. *Macair* undeceived them by removing the Delusion that had affected their Eyes.

The most received Opinion is [z], that by the Effect of the Power of God, *Nebuchadnezzar* fell into a black Melancholy, and in his Frenzy he imagined that he was become an Ox. As in the Disease called a Lycanthropy, a Man is persuaded that he is changed into a Wolf, a Dog, a Cat; a Change which only takes Place in his distempered Brain, and in his own heated Imagination, since those that are about him perceive no such Change in his outward Figure; but only in his Inclinations, his Motions, his Behaviour. So that he howls and bites like a Wolf, eats raw Meat, runs into the Fields, and avoids the Society of Men.

Thus *Nebuchadnezzar* imagining that he was become an Ox, grazed upon Herbs like a Brute, butted with his Horns, let his Hair and Nails grow, low'd, went naked, and imitated all the external Actions of an Ox. His People being astonished at such a Change, bound him as Mad-men or Ideots are used to be bound [a]; but at last he escaping out of their Hands, fled into the Fields, living there naked like an Ox, exposed to the Dew of Heaven, and to the other Inclemencies of the Weather, so that his Hair grew like the Feathers of of an Eagle, and his Nails like the Claws of a Lion. Nothing more than this is required, to account for all that the Scripture says of *Nebuchadnezzar*. There was nothing miraculous in this, except the foretelling of this Distemper, its Approach and its Conclusion, which happened just at the Time that the Prophet had foretold.

A Question is moved concerning the Duration of this Disease. Some, as *Theodoret* maintain [b], that the *Persians* distinguishing their Years into two Seasons, Winter and Summer, the seven Years of *Nebuchadnezzar* must be reckoned in this Manner, which will therefore reduce it to the Space of three Years and an half. *Do-*

[r] Origen. apud Hieronym. in Daniel iv. [s] Bodin. Dæmonolog, l. ii. c. 6. [t] Vid. Maldonat. in Dan. & Tertull. de pœnitent. c. 12, 13. [u] Aug. de Civit. l. xviii. c. 18. [x] Medina de recta in Deum fide, c. 7. Vier. de præstig. Dæmonum, l. 1. c. 24. [y] Hist. Lausiaca. [z] Hieronym, Theodoret. Maldonat. Perer. Cornel. Sanct. in Daniel. Valef. de Sacr. Philos. c. 80. Bartholin. de Morb. Bibl. &c. [a] Vid. Dan. iv. 12, & Hieronym. in eund. loc. [b] Theodoret in Dan. iv.

 *rotheus,*

*rotheus*[y], and the ſpurious *Epiphanius*[z], affirm, that in Truth God had condemned *Nebuchadnezzar* to a ſeven Years Habitation with the Brutes, but that at the Inſtances of *Daniel*, the ſeven Years were reduced to ſeven Months. The falſe *Epiphanius* adds, that as *Daniel* did not ceaſe to foretel to the great Men of *Chaldæa*, that *Nebuchadnezzar* ſhould again aſcend the Throne, and as the Courtiers diſbelieved and derided theſe Predictions, in Order to convince them he obtained of God by his Prayers, that this Time might be ſhortened. Others maintain, that the Prince we are ſpeaking of, was changed into an Ox for the Space only of twenty one Months. They explain theſe Words of *Daniel*, *Donec ſeptem tempora mutentur ſuper eum*, of ſeven Times the Space of three Months. For *Tempus* according to them is a quarter of a Year, or three Months. *Peter Comeſtor* makes it but ſeven Months, which he thus divides. For the firſt forty Days *Nebuchadnezzar* continued in his Phrenzy as a Mad-man; in the forty Days following he bewailed his Offences, and for the laſt forty Days he recovered by Degrees from his Infirmity. Yet according to the Counſel he had received from *Daniel*, he did not omit to remain for ſeven Years in the Exerciſe of Repentance, eating nothing but Herbs and Pulſe, as an Attonement for his Pride and Folly.

But we need ſeek no other Interpreter for *Daniel*, but *Daniel* himſelf. It is certain that this Prophet by *Tempus*, means nothing elſe than an Year. For Example, to denote the Space of three Years and an half, he ſays, *Tempus & tempora & dimidium temporis*; we find the ſame Way of ſpeaking in the Revelations, and in the ſame Senſe. Dan. vii. 25. Rev. xii. 14.

NEBUSHASBAN, or *Nabuſesban*, one of the Generals of *Nebuchadnezzar*'s Army. He went with *Nebuzar-adan* to take *Jeremiah* out of Priſon, and to recommend him to *Gedaliah*. *Jer.* xxxix. 13.

NEBUZAR-ADAN, or *Nabuzardan*, General of *Nebuchadnezzar*'s Armies, and the chief Officer of his Houſhold. He managed the Siege of *Jeruſalem*, and made himſelf Maſter of the City, while *Nebuchadnezzar* was at *Riblah* in *Syria*[a]. *Nebuzar-adan* ſent *Zedekiah* to him thither, with the chief of the Captives; and having plunder'd the City and the Temple, he ſet them on fire, and reduced them to Aſhes. He took away all the conſecrated Veſſels of the Temple, and broke in pieces the brazen Sea, the two great Pillars, and all the other Veſſels that could not be carried away whole. Afterwards he gathered together all the Captives at *Ramah*, and there finding *Jeremiah* and *Baruch*, he ſuffer'd them to go where they pleaſed, according to the King's Order. The other Captives he carried to *Babylon*, leaving *Gedaliah* in the Country, there to govern the miſerable Remains of *Judah*. Jer. xxxix. 11.—14. xl. 1.—6. Some have thought that *Nebuzar-adan* gave *Jeremiah* the Ark of the Covenant, the golden Candleſtick, the Tables of Incenſe, and of the Shew-bread, and that this Prophet hid them in a Cave of Mount *Nebo*, in the Land of *Moab*. But in this Opinion there is nothing but what is very uncertain. See our Diſſertation at the Beginning of the firſt Book of the *Maccabees*, wherein we enquire whether or no the Ark of the Covenant was in the ſecond Temple.

Four Years after *Jeruſalem* was taken[b], while *Nebuchadnezzar* was engaged at the Siege of *Tyre*, *Nebuzar-adan* brought to *Babylon* ſeven hundred and forty five Captives more, ſo that the Country was left in a manner deſolate. He afterwards marched againſt the [illegible], took their capital City, laid waſte their Country, and brought their King and Princes Captives to *Babylon*. From this Time the Scripture makes no farther mention of *Nebuzar-adan*.

NECESSITY. This Word is taken, not only for that Need of ſeveral Things in which we may be found, but alſo for the Perplexity, Trouble, or Diſquiet we may be in, whether we be afflicted inwardly, or aſſaulted by our Enemies outwardly, or in Irreſolution, Difficulty, &c. It ſometimes anſwers to the *Hebrew* Word *Zarah*, *Anguſtia*, and to *Mezucah*, *coarctatio*. Judg. xi. 7. St. *Jerome* has often put into the Vulgate the Word *neceſſitas*, to expreſs a Thing that muſt be done immediately. But eſpecially in the Pſalms *neceſſitates* is put for *anguſtiæ*. In the Book of *Wiſdom* it is ſaid of *Aaron*, *reſtitit iræ, & finem impoſuit neceſſitati*; he cauſed the dreadful Plague to ceaſe, with which God had viſited his People, upon the Occaſion of the Rebellion of *Korah*. Wiſd. xviii. 21. And elſewhere, *ducebat illos digna neceſſitas*; the *Egyptians* were urged, as it were, into their Calamity, by a kind of fatal Neceſſity, of which, by their Hardneſs of Heart they had render'd themſelves worthy. Wiſd. xix. 4.

St. *Paul* often ſpeaks of the Neceſſities of the Saints, or of the new Converts, who were in a true and real Poverty.

The Word *neceſſary* does not always denote an abſolute Neceſſity, but a Neceſſity of Decency, or of Duty, or meerly

[y] Doroth. in Synop. [z] Pſeudo-Epiphan. de Vita & Morte Prophet. [a] 2 Kings xxv. Jer. xxxix. and lii. In the Year of the World 3416, before *Chriſt* 584, before the Vulgar *Æra* 588.
[b] In the Year of the World 3420, before *Chriſt* 580, before the Vulgar *Æra* 584. See Jer. lii. 30.

something useful and advantageous. For
Matt. xviii. 7 Example, *necesse est ut veniant scandala*; *It must needs be that Offences come*; God suffers them to come, and makes them subservient to his Glory. And in *Tobit*,
Tob. xii. 3 *Quia acceptus eras Deo, necesse fuit ut tentatio probaret te.* It was necessary, it was expedient that you should be proved by Temptation. And in St. *Luke*,
Luke xiv. 18. *I have bought a piece of Ground, and I must needs go and see it*: It is convenient that I go to see it.

NECHO, or *Nechao*, King of *Egypt*. This Prince carried his Arms as far as the *Euphrates*, and conquer'd the City of *Carchemish*. He is known not only in Scripture, but by *Herodotus*. This Historian says [b], that *Necho* was Son of *Psammetichus* King of *Egypt*, and having succeeded him in the Kingdom, he raised great Armies by Land, and set out great Fleets as well upon the Mediterranean Sea as the Red Sea; that he gave Battle to the *Syrians* near the City of *Migdol*, obtained the Victory, and made himself Master of the City of *Cadytis*. But *Cadytis*, says he, is a great City that belongs to the *Syrians* of *Palestine*. The Learned are not agreed about this City *Cadytis*. Some will have it to be *Cades* in *Arabia Petrea*; others *Jerusalem*, which they say is call'd *Cadyta* or *Cadytis*, the Holy City, because of its Temple. Others say it is the City *Cedes* in *Galilee*, in the Tribe of *Naphtali*. There is the same Difficulty about *Magdalum* or *Migdol*. See its Article.

The Scripture acquaints us with the whole Expedition of *Necho* in all its particulars. This Prince having drawn out his Army into the Field [d], to make War with the *Assyrians* or *Babylonians*, and to take the City of *Carchemish*, otherwise call'd *Cercusium*, upon the *Euphrates*; *Josiah* King of *Judah*, who was a Tributary to the King of *Babylon*, march'd to oppose his Passage. *Necho*, who had no Designs against him, sent to tell him, "What "have I to do with you King of *Judah*? "'Tis not against you that I am come "forth, but against another People, against "whom the Lord has commanded me to "make war. Leave off therefore to set "yourself against me, for fear the Lord "should punish you for your Resistance. 'Tis thought that [e] *Necho* had received an Admonition from *Jeremiah*, to march against *Carchemish*. But *Josiah* would not hear the Remonstrances of *Necho*, but gave him Battle at *Megiddo*, where he received the Wound of which he died. The People of *Jerusalem* set up *Jehoahaz* or *Joachaz* for King of *Judah*, and *Necho* soon pass'd forwards, without making any longer Stay in *Judea*.

But at his Return from his Expedition, which was very successful, he halted at *Riblah* in *Syria*; and sending for *Jehoahaz* King of the *Jews*, he deposed him, loaded him with Chains, and sent him into *Egypt*. Then coming to *Jerusalem*, he set up *Eliakim* or *Jehoiakim* in his Place, and exacted the payment of one hundred Talents of Silver, and one Talent of Gold from the Country. *Jeremiah* acquaints us, Jerem.
that the City of *Carchemish* was taken from xlvi. 2.
*Necho* by *Nabopolassar* King of *Babylon*, in the fourth Year of *Jehoiachim* King of *Judah*; so that *Necho* did not enjoy his Conquest above four Years. *Josephus* adds [f], that the King of *Babylon* pursuing his Victory, brought under his Dominion all the whole Country, which is between *Euphrates* and *Egypt*, excepting *Judea*. Thus *Necho* was again reduced within the Limits of his own Country.

NECROMANCY [g], Magick, or the Black Art, which consists in raising the Ghosts of those that are deceased. The Scripture speaks at length of the Appearance of *Samuel* to *Saul*, when this Prophet was raised by the Witch of *En-dor*. See 1 *Sam.* xxviii. 7. The Word *Necromancy* is not to be met with in Scripture, but *Moses* forbids the *Israelites* to have Recourse to Diviners, or those that consult the Dead [h]. *Non inveniatur in te, qui quærat à mortuis veritatem.* The Enchantress that raised up *Samuel* is call'd *Baalath-ob* [i], the Mistress of *Ob*. The Word *Ob* is known in Scripture, to express a Diviner, a Magician, a Necromancer, and those People that speak in their Bellies, and thereby deceive the Simple, making them believe that the Dead speak to them
out of the Earth. *Your Voice shall be as that* Isai. xxix
*of an Ob, which speaks out of the Bottom of* 4. Heb.
*the Earth*, says *Isaiah* speaking to *Jerusalem*. You shall groan, you shall not dare to speak out, but with an obscure and hollow Voice, as if it came out of the Ground. This sort of Necromancers were condemn'd
to Death by the Law of *Moses*; and *Saul* in Levit. xx.
pursuance of this Law had drove them 6.
out of the Country. But it may be seen by Deut. xviii. 11.
the Books of the *Kings* and *Chronicles*, that 2 Kings
they were but too frequent afterwards, and xxi. 6.
that the Law was but very ill observed in this Article, as in many others.

[b] Herodot. l. 2. c. 158. [c] In the Year of the World 3394, before *Christ* 606, before the Vulgar *Æra* 610. See 2 Chron. xxxv. 20. 2 Kings xxiii. 29, 30, &c. [d] Vide 3 Esdr. i. 28. Tradit. Hebr. in Paralip. Grot. in Paral. xxxv. [e] Joseph. Antiq. l. x. c. 7. [f] Νεκρομαντεία. Divination by Means of the Dead. [g] Deut. xviii 11. ריש אל המתים [h] 1 Sam. xxviii. 7, 8, 9. בעלת אוב Isai. viii. 19 xix. 3

The

The Rabbins think that the Necromancers make use of the Bones of the Dead, in making their Invocations, and chiefly of the Skull. They offered Incense to it, and did not leave off calling upon the Ghost, till the Dead appeared to them, or till some *Demon* taking the Shape of the Dead, presented himself to them, and spoke to them. In the History of the Pythoness of *En-dor*, we do not find that she used any thing else but Words. Several have been of Opinion, that in the Art of the Necromancers there was nothing on their Part but Trick and Jugling, or at most but an Illusion of the Devil; and that the Spirits of the Dead were never really raised. Some even believe, that *Samuel* appeared neither to *Saul* nor the Witch; but that this Sorceress abused the Credulity of this Prince, and the Perplexity wherein he was, to persuade him that *Samuel* had really appeared, and had spoken to him. On this Head may be read our Dissertation concerning the Appearance of *Samuel* to *Saul*, at the Beginning of the Commentary upon the Books of *Samuel* and *Kings*, and the Authors we have there quoted.

NEDABIAH, or *Nadabiah*, Son of *Jeconiah*. 1 *Chron.* iii. 18.

NEERDA, a City in *Babylonia*, or *Mesopotamia*, wherein the *Jews* had a famous School or University. The two Brothers *Asineus* and *Anileus*, whose Names are known in the History of *Josephus* [i], were Natives of *Neerda*; and the *Jews* of *Mesopotamia*, being persecuted upon their Account, were obliged to withdraw to *Nisibe* and *Neerda*, about the Year of our Lord 40, of the Vulgar *Æra*.

NEGINOTH. This Term is read before some of the *Psalms* [k]. It signifies String-Instruments of Musick, to be play'd on by the Fingers, or Women-Musicians; and the Titles of those *Psalms*, where this Word is found, may be thus translated; *A Psalm of* David *to the Master of Musick, who presides over the String-Instruments.*

NEHEL, or *Nehelam*, or rather *Nahal*. *Shemaiah*, a false Prophet of *Judah*, was of *Nehelam*. *Jer.* xxix. 24. The Word *Nehelamith* may signifie a Dream. Thus *Shemaiah* the *Nehelamite* may signifie *Shemaiah* the Dreamer. We know a City call'd *Nahallal* or *Nahalol* in the Tribe of *Zebulun*. *Joshua* xix. 15. See also *Judges* i. 30. Perhaps *Shemaiah* may have been of this City.

NEHEL-ESHCOL, the Brook of *Grapes* [l], or the Valley of the *Grapes*. This Name was given to the Valley of the Land of Promise, wherein the Spies of the Children of *Israel* gather'd the Bunch of Grapes, which they brought to the Camp at *Kadesh*, upon a Pole between two Men. See *Numb* xiii. 23. The *Hebrew* Word *Nehel* or *Nachal* signifies either a Valley or a Brook. *Nehel-eschol* was to the South of the promised Land.

NEHEMIAH, or *Neemias*, Son of *Hachaliah*, was born at *Babylon* during the Captivity. He was, according to some [m], of the Race of the Priests, but according to others [n] of the Tribe of *Judah* and the Royal Family. Those who maintain the first Opinion, support it by a Passage in the *Maccabees*, where it is said, that *Nehemiah* the Priest offered Sacrifices. *Jussit Sacerdos Nehemias aspergi sacrificia aquâ.* 2 Macc. i. 18. 21.
And in *Esdras* x. 10. he is reckon'd in the Number of the Priests. *Signatores fuerunt Nehemias, Sedecias, Saraias, &c. Hi Sacerdotes.* But those who believe that he was of the Race of the Kings of *Judah*, say, 1st, That *Nehemiah* having govern'd the Republick of the *Jews* for a considerable time, there is gre[illegible] was of that Tribe of which the [illegible] always were. 2dly, *Nehemiah* mentions his Brethren *Hanani*, and some other *Jews*, who coming to *Babylon* during the Captivity, acquainted him with the sad Condition of their Country. 3dly, The Office of Cupbearer to the King of *Persia*, to which *Nehemiah* was promoted, is a further Proof that he was of an illustrious Family. 4thly, He excuses himself from entering into the inner Part of the Temple, probably because he was only a Laick. *Should such a Man as I flee? And who is there that being as I am, would go into the Temple to save his Life?* Neh. vi. 11.

As to what is said in the *Maccabees*, where he is mentioned as a Priest, it may be answer'd, that the *Greek* Text does not affirm him to be a Priest [o], but only that *Nehemiah* gave Orders to the Priests to perform their Functions. As to what is said of his signing among the Priests, this he might do in Quality of Governor of the *Jews*, which gave him at least an equal Rank with the Priests. Lastly, the Name of *Nehemiah* is found in no Catalogue, nor in any Genealogy of the *Hebrew* Priests.

The Scripture often gives him the Name of *Tirshatha* [p], that is to say Cup-bearer; for he had this Employment at the Court of *Artaxerxes Longimanus*. He had an exceeding great Tenderness for the Country of his Fathers, tho' he had never seen it; and one Day, as some *Jews* newly come from

[i] Vid. Joseph. Antiq. l. 18. c. 12. [k] Psal. lxvii. למנצח בנגינות [l] נחל אשכל Vallis Botri. [m] Est. Malv. Tir. Menoch. [n] Euseb. Isidor. Geneb. in Chronic. Scalig. ad Euseb. Chronic. Rab. Abraham in Cabal. [o] 2 Macc. i. 18. Ἐπέλευσε τοὺς ἱερεῖς Νεεμίας ἐπιῤῥᾶναι τῷ ὕδατι τά τε ξύλα, καὶ τὰ ἐπικείμενα. [p] Ezra ii. 63. Nehem vii. 65. תרשתא Tirshatha.

*Jerusalem* acquainted him with the miserable Estate of that City, that its Walls were beat down, its Gates burnt, and that the *Jews* were become a Reproach among all Nations; he was sensibly affected with this Relation, he fasted, prayed, and humbled himself before the Lord, that he would be favourable to the Design he had then conceived, of asking the King's Permission to rebuild *Jerusalem* [a]. The Course of his Attendance at Court being come, he presented the Cup to the King, according to Custom, but with a sad and dejected Countenance. The King entertained some Suspicion at it, as thinking he might have some evil Design. But *Nehemiah* discovering the Occasion of his Disquiet, *Artaxerxes* gave him Leave to go to *Jerusalem*, and to repair its Walls and Gates; but however, on this Condition, that he should return to Court at a Time appointed. Letters were made out, directed to the Governors beyond the *Euphrates*, with Orders to furnish him with Timber necessary for covering the Towers and Gates of the City, and the House of *Nehemiah*, who was appointed Governor of *Judea*.

Neh. ii. 11, 12, 13, &c. *Nehemiah* arrived at *Jerusalem* with his Letters and full Powers, but was there three Days before he acquainted any one with the Occasion of his Journey. On the Night of the third Day he went round the City, and viewed the Walls, that he might know what Condition they were in. After this he assembled the chief of the People, produced his Commission and Letters, and exhorted them to undertake the repairing of the Gates and Walls of the City. He found every body ready to obey him, and immediately he began the Work. The Enemies of the *Jews* were jealous of these prosperous Beginnings, and only scoffed at them at first; but afterward seeing that the chief Breaches were repaired, they made use of Stratagems and Threats to deter *Nehemiah* from his Undertaking, and even attempted to make him away. The *Jews* that dwelt without informed *Nehemiah* of it; and to keep himself on his Guard against their Attempts, he ordered Part of his People to stand to their Arms behind the

Neh. iv. 7, 8, &c. Walls, while the others carried on the Work, having also their Arms near them, in case of an Alarm. His Enemies seeing their Design discovered, durst not make use of violent Methods, but had recourse to Craft and Stratagem, endeavouring to draw him into an Ambuscade set for him

Neh. vi. 1, 2, 3, &c. in the Fields, where they pretended they would finish their Dispute at an amicable Conference. But *Nehemiah* gave them to understand, that the Work he had begun required his personal Attendance, and therefore he could not come to them. He sent the same Answer to four several Messages, that they sent one after another on the same Subject.

*Sanballat*, the chief of the Enemies of the *Jews*, together with his Associates, wrote word, that a Report was spread the *Jews* were building the Walls of *Jerusalem*, only with a Design to make it a Place of Strength, to support them in an intended Revolt; that it was said also that *Nehemiah* had suborned false Prophets to favour his Designs, and to encourage the People to chuse him King; that to stop the Course of these Rumours he advised him to come to him, that they might confer together, and take such Resolutions as should be found convenient. *Nehemiah* gave himself no Trouble on this Account, but returned for Answer, that all those Accusations were false, and made at random. About the same time he discovered, that a false Prophet, call'd *Shemaiah*, had been corrupted by his Enemies, and that some of the chief of the City were secretly in Confederacy with them. Yet all this did not discourage him. He went on with his Work, and happily compleated it in two and fifty Days after it had been begun.

Then he made a Dedication of the Neh. vi. 8.—15.
Walls, of the Towers, and of the Gates of *Jerusalem*, with the Solemnity and Magnificence that such a Work required. He separated the Priests, the Levites, and the Princes of the People into two Companies, one of which walked to the South, and the other to the North, on the top of the Walls. These two Companies were to meet at the Temple. The Procession was accompanied with Musick both vocal and instrumental. When they were all come to the Temple, they there read the Law, offered Sacrifices, and made great Rejoycings. And as the Feast of Taber- Neh. viii. 12.
nacles happen'd at the same time, it was celebrated with great Solemnity. *Nehemiah* observing that the Compass of the City was too large for its Inhabitants, ordered that the chief of the Nation should there fix their Dwelling; and caused them to draw Lots, by which a tenth Part of the whole People of *Judah* were obliged to dwell at *Jerusalem*.

Then he applied himself to the reform- Neh. xi.
ing of such Corruptions, as had crept into the Administration of publick Affairs. He curb'd the Inhumanity of the great ones, who held in a State of Slavery and Subjection the Sons and Daughters of those that were poor or unfortunate, keeping their Lands in Possession, which these poor People had been obliged either to mortgage or sell to them.

Another Abuse there was, which *Esdras* Neh. v. 1, 2, 3.

[a] Nehem. i. 1, 2, 3, &c. In the Year of the World 3550, before *Christ* 450, before the Vulgar *Æra* 454.

had

had in vain attempted to redress, that they had contracted Marriages with strange and idolatrous Women. *Nehemiah* undertook to dissolve these Marriages, succeeded in it, and sent away all such Women as had been taken against the express Command of the Law. (Neh. x. [illegible]) Having likewise observed, that the Priests and Levites were obliged to take Refuge wherever they could, and so the Ministry of the Temple was not attended or performed with that Decency it ought, because they did not receive the Revenues that the Law had appointed for their Subsistence; he obliged the People punctually to pay the Ministers of the Lord what was due to them, and enjoined the Priests and Levites duly to attend on their respective Duties, and to discharge their Functions. (Neh. xiii. 10, 11, &c.) He enforced the Observation of the Sabbath, which had been much neglected at *Jerusalem*, and would not permit Strangers to come in to buy and sell, but kept the Gates of the City shut up all that Day. (Neh. xiii. 15, 16, &c.) And to perpetuate as much as was possible these good Regulations which he had newly established, he engaged the chief Men of the Nation solemnly to renew the Covenant with the Lord. This Ceremony was performed in the Temple, and an Instrument was drawn up, which was signed by the principal Men, both Priests and People [t].

(2 Macc. i. 19, 20, 21, &c.) We read in the Books of the *Maccabees*, that *Nehemiah* sent to search for the Holy Fire, which before the Captivity of *Babylon* the Priests had hid in a dry and deep Pit; but not finding any Fire there, but instead thereof a thick and muddy Water, he sprinkled this upon the Altar; whereupon the Wood which had been sprinkled with this Water, took fire presently, as soon as the Sun began to appear. Which Miracle coming to the Knowledge of the King of *Persia*, he caused the Place to be encompass'd with Walls where the Fire had been hid, and granted great Favours and Privileges to the Priests. (2 Macc. ii. 13, 14.) 'Tis recorded in the same Books, that *Nehemiah* erected a Library, wherein he placed whatever he could find, either of the Books of the Prophets, of *David*, and of such Princes as had made Presents to the Temple. Lastly, he returned to *Babylon*, according to the Promise he had made to King *Artaxerxes*, about the thirty-second Year of this Prince [u]. From thence he returned again to *Jerusalem*, where he died in Peace [w], having governed the People of *Judah* for about thirty Years.

The second Book [x], which in the *Latin* Bibles bears the Name of *Esdras*, in the *Hebrew* has the Name of *Nehemiah* prefix'd to it. This Author speaks there almost always in the first Person; and at first reading one would think that he had writ it Day by Day, or had set down whatever occur'd in his daily Transactions. But if we read it with due Attention, we may observe here several Things, which could not have been written by *Nehemiah*. For Example, Memorials are quoted, wherein were registred the Names of the Priests in the Time of *Jonathan* the Son of *Eliashib*, and even to the Times of *Jeddoa* or *Jaddus*, who lived under *Darius Codomannus*, and under *Alexander* the Great. It is therefore very probable, that *Nehemiah* wrote the Memoirs of his Government, which are cited in the second Book of the *Maccabees*, *Inserebantur autem in descriptionibus & commentariis Nehemiæ hæc eadem*, (2 Macc. ii. 13.) and that it is from these Memoirs in the main, that this Book has been compiled. See our *Preface* to the second Book of *Esdras*, wherein we enquire at large into this Affair.

NEHILOTH, or *Nechiloth*. This Word is found at the Beginning of the 50th *Psalm*, and signifies the *Dances*, or the *Flutes*. This *Psalm* is addressed to the Master who presided over the Dances, which were exercised in certain religious Ceremonies, or to the Band of Musick which performed upon the Flute. The Title of the 50th Psalm may be thus translated, *A Psalm of* David *address'd to the Master of Musick presiding over the Dancers, or over the Flutes.*

NEHUSHTA, or *Nehesta*, Daughter of *Elnathan*, and Mother of *Jehoiachin* King of *Judah*, 2 *Kings* xxiv. 8. *Nehesta* in *Hebrew* signifies a Snake.

NEIEL, or *Nehiel*, a City of the Tribe of *Ashur*. Josh xix. 27.

NEIGHBOUR. *Propinquus* or *proximus* signifies near Relations, Countrymen, those of the same Tribe, Neighbours, and in general, all Men that are linked together by the Bonds of Humanity, and whom the Law of Charity requires, that we should consider as Friends and Relations. We shall alledge Examples of all these Significations. *Cum veneris ad propinquos meos*; says *Abraham* to *Eliezer*: (Gen. xxiv. 41.) When you shall arrive at my Relations, my Kindred. *Dixit alter ad proximum suum.* One said to another, one Neighbour to another. (Gen. xi. 3, 7.) *Si voluerit propinquus ejus redimere*; if his Neighbour, he that is of the same Tribe, and of the same Family, has a (Levit. xxv. 25.)

[t] Nehem. ix. x. In the Year of the World 3551, before *Christ* 449, before the Vulgar *Æra* 453.

[u] Nehem. v. 14. xiii. 6. In the Year of the World 3563, before *Christ* 437, before the Vulgar *Æra* 441.

[w] About the Year of the World 3580, before *Christ* 420, before the Vulgar *Æra* 424.

[x] *The Book which in the* English *Bible, as also in the* Hebrew, *has the Name of* Nehemiah, *in the* Latin *Bible is called the second Book of* Esdras.

mind

mind to redeem the Field that was sold.

*Propinquus* is us'd in this Sense through
Josh. xx. 5. the whole Book of *Joshua* : *Quia ignorans percussit proximum.* He kill'd a Man at unawares. *Narrabat aliquis somnium proximo suo.* One Soldier related his Dream to his Comrade. Judg. vii. 13.

At the Time of our Saviour, the Pharisees had restrained the Word *Neighbour* to signifie those of their own Nation only, or their own Friends; being of Opinion, that to hate their Enemy was not forbidden by their Law. But our Saviour inform'd them, that the whole World were their Neighbours, that they ought not to do to another, what they would not have done to themselves, that they ought to love all Men as themselves, and that this Charity ought to be extended even to their Enemies. Thus he overthrew the false Maxims of the Pharisees, and brought back the Precept of universal Charity to its first Intention. See *Luke* x. 29. See Matth. v. 43. and Luke x. 29.

God is a Neighbour to those who fear him, and call upon him. He gives them Tokens of his Presence and Protection. *Putasne Deus e vicino ego sum, & non Deus de longe?* Am I a God at hand, and not a God afar off? Am I one of those Gods that Men have made not above two Days ago? Am not I an eternal God? Otherwise, *I am a Neighbour-God,* that sees every thing, knows every thing, and not an absent or distant God. Psal. lxxxiv. 10 cxliv. 18. Jerem. xxiii. 23.

NEILA, a Town in *Batanea,* Euseb. Onomast.

NEKEB, or *Neceb,* a City of the Tribe of *Naphtali. Josh.* xix. 33. 'Tis the same as *Adami.*

I. NEMUEL, or *Namuel,* Son of *Eliab,* of the Tribe of *Reuben,* Brother of *Dathan* and *Abiram.* Numb. xxvi. 9.

II. NEMUFL, or *Jemuel,* Son of *Simeon,* Head of the Family of the *Nemuelites.* Numb. xxvi. 12.

NEOMENIA. This Word comes from the *Greek* [y], and signifies the first Day of the Month. 'Tis known that the *Hebrews* had a particular Veneration for the first Day of every Month, and *Moses* appointed certain peculiar Sacrifices for this Day. But he gave no Orders that it should be kept as an Holy Day. Nor can it be any where proved, that the ancient *Jews* observed this as a Precept: 'Twas a Festival of mere voluntary Devotion. It appears that even from the Time of *Saul* they made on this Day a Sort of Family-Entertainment and Rejoycing, since *David* ought then to have been at the King's Table, and *Saul* took it amiss that he did not attend. Numb. xxviii. 11, 12. 1 Sam. xx. 5. & 18.

*Moses* insinuates, that besides the national Sacrifices that were then constantly offer'd, every private Person made his particular Sacrifices of Devotion. The Beginning of the Month was proclaimed by Sound of Trumpet, which was performed at the offering of the solemn Sacrifices. But the most celebrated *Neomenia* of all others, was that at the Beginning of the Civil Year, or first Day of the Month *Tizri.* This was a Sacred Day, on which no servile Labour was performed; on this they offer'd particular Burnt-Sacrifices, and sounded with the Trumpets of the Temple. Numb. x. 10. Numb. ... Levit. xxiii. 24.

In the Kingdom of the ten Tribes, the most sober among the People used to assemble sometimes at the Houses of the Prophets, to hear their Instructions. The *Shunamite,* who entertained *Elisha,* having a Mind to go to see this Prophet, her Husband said to her; Why do you go to him to Day, since it is neither the Sabbath nor the New-Moon? *Isaiah* declares, that the Lord abhors the New-Moons, the Sabbaths, and the other Days of the Festivals and Assemblies of those *Jews,* who in other Things neglected the Observation of his Laws. *Ezekiel* says, that the Burnt-Offerings that were used to be offered on the Day of the New-Moon, were provided at the King's Expence, and that on this Day was to be opened the Eastern Gate of the Court of the Priests. *Judith* kept no Fast on Festival Days, or on the New-Moon. The modern *Jews* keep the *Neomenia* only as a Feast of Devotion, which every one may observe, or not, as he pleases [z]. They think it rather belongs to the Women than the Men. The Women forbear from Work, and they indulge a little more on this Day than on others. In the Prayers of the Synagogue, they read from *Psalm* 113, to 118. They bring forth the Role of the Law, and read therein to four Persons. They call to Remembrance the Sacrifice, that on this Day used to be offered in the Temple. On the Evening of the *Sabbath* which follows the New-Moon, or some other Evening following, when the New-Moon first appears, all the *Jews* assemble together, and make a Prayer to God, calling him the Creator of the Planets, and the Restorer of the New-Moon; then raising themselves towards Heaven, they ask of God that they may be preserved from all Misfortunes; then after making Mention of *David,* they salute each other, and so separate. 2 Kings iv. 23. Isai. i. 13, 14. Ezek. xlv. 17. Vide & 1 Chr. xxiii. 31. & 2 Chron. viii. 13. Ezek. xlvi. 1, 2. Judith viii. 6.

*Spencer* [a] has made a long Dissertation upon the *Neomenia,* in which he shews very well, that the Gentiles have hereto-

[y] Νεομηνία, new Month, or first Day of the Month.
*Modena,* Ceremonies of the *Jews,* Part iii. c. 2.
Differt. iv.

[z] Buxtorf. Synag. Jud. c. 17. *Leo* of
[a] *Spencer* de Legib. Hebr. ritualib. l. iii. c. 1.

fore honoured the first Day of the Month, out of Veneration to the Moon. He would conclude from hence, that the *Hebrews* have borrowed this Practice from strange and idolatrous People. But he by no Means proves this, and it is much more probable that it is from the *Hebrews* that other Nations have copied; or rather, that without any Design of imitating the *Hebrews*, they have thought fit to honour the Moon at the beginning of the Month, at her first Appearance. The Worship of the Moon has been very common among all idolatrous Nations.

NEOPHYTE, or *Novice*. This Word comes from the *Greek* [n], and literally signifies, *newly sown*, or *planted*. This Name was given to new Converts to *Christianity*, or to those that were newly baptized. St. *Paul* advises, that a Novice should not be made a Bishop, for Fear, says he, *lest being lifted up with Pride, he fall into the Condemnation of the Devil*. (1 Tim. iii. 16.) As *Lucifer*, who at the beginning of his Creation being puft up with those eminent Qualities he saw himself possessed of, became proud and insolent, and was therefore suddenly precipitated into Hell [o]. A Man that finds himself so suddenly exalted in Dignity, easily flatters himself, and persuades himself he has more real Worth than others, and that there is great Occasion for his Service, because he has been so hastily called to a superior Employment. Hence comes Presumption and Pride, and then the Judgment of God, who always humbles the Proud.

NEPHEG, or *Napheg*, Son of *David*, 2 *Sam.* v. 15. and 1 *Chron.* iii. 7. xiv. 6.

NEPHI. This is the Name that several Writers give to that Place, where *Nehemiah* found the muddy Water, which was in the Pit where the holy Fire had been hidden, 2 *Macc.* i. 36. But Copies vary concerning the Word *Nephi*. The *Syriack* and *Greek* of the *Roman* Edition read *Naphtai*, the *Alexandrian* Manuscript, and other *Greek* Copies, read *Nephtar*.

NEPHTAR. This is the Name that *Nehemiah* gave to the Place where the sacred Fire had been hid, and where they found a thick and muddy Water, which being sprinkled upon the Wood of the Altar, took Fire as soon as the Sun began to appear. This Word may be derived from the *Chaldæan Petir* [p], pure, without Mixture; or, if we read *Necphar*, from the *Hebrew Caphar* [q], to expiate, purify, or cleanse.

NEPHTOAH. The Fountain of *Nephtoah* in the Tribe of *Benjamin*. (Josh. xv. 9.) Travellers are shewed a Fountain, which they affirm to be the Fountain of *Nephtoah*, near which there was formerly a Church dedicated to the Honour of *John* the *Baptist*, because it is believed that *Zechariah* and *Elizabeth* dwelt there, to whose Use this Fountain served.

NER, Son of *Abiel*, and Father of *Abner*, the General of *Saul*'s Armies, 1 *Sam.* xiv. 50, 51. They were very near of Kin to *Saul*.

NEREUS. St. *Paul* in his Epistle to the *Romans* salutes *Nereus* and his Sister. (Rom. xvi. 15.) Some believe that this is the same *Nereus*, whose Fast is kept as of a Martyr, along with St. *Achillæus*, on *May* the 12th. But there is little Probability that the *Nereus*, mentioned by St. *Paul*, should have lived to the Times of *Trajan*, fifty Years from the Time in which the Martyrdoms of *Nereus* and *Achillæus* are placed. Yet however the Thing is not absolutely impossible. The Acts of *Nereus* and *Achillæus* being Works of no Authority, we think it not proper to give any Extracts from them.

NERGAL, or *Neregel*, a God of the *Cuthites*, 2 *Kings* xvii. 30. The *Rabbins*, followed by some Interpreters, think the God *Nergal* was worshipped under the Shape of a wooden Hen. Others think that the *Cuthites* adored Fire, and kept up a perpetual Fire upon their Altars, in Honour of the Sun. *Ner* signifies a Lamp.

NERGAL-SHAREZER, one of the Generals of *Nebuchadnezzar*'s Army, *Jerem.* xxxix. 3.

I. NERIAH, or *Neri*, Father of the Prophet *Baruch*, *Jerem.* xxxii. 12, &c.

II. NERI, Son of *Melchi*, and Father of *Salathiel*, *Luke* iii. 27.

NERIGLISSAR, or *Niglissor*; he succeeded *Evilmerodach*, according to *Berosus* [r]. See NIGLISSOR afterwards.

NERO. The Emperor *Nero* is not to be found by Name in Scripture; but he is expressed by his Title of Emperor, and by his Surname *Cæsar*. For to him it was that St. *Paul* appealed, when being seized in the Temple of *Jerusalem* [s], he was sent to *Cæsarea* to *Felix* the Governor of *Judæa*, who there kept him two Years in Prison, and afterwards left him to *Festus* his Successor in the Government of that Province, who having a Design of delivering him up to the *Jews*, St. *Paul* was obliged to appeal to *Nero* [t]. He was therefore carried to *Rome*, and arrived there in

[n] Νεόφυτος, from νέος, *novus*, and φυτὸς, *plantatus*, *satus*. [o] Vide Chrysost. Homil. x. in 1 Tim. p. 1571. [p] פטיר purus, azymus. [q] כפר expiavit. [r] In the Year of the World 3444, before *Christ* 556, before the vulgar *Era* 560. *Vide Beros. apud Joseph.* l. 1. *cont. App.* p. 1045. d. [s] In the Year 58 of the vulgar *Æra*, and in the fourth and fifth of *Nero*. [t] In the Year 60 of the vulgar *Æra*, and of *Nero* the sixth and seventh.

the Month of *February*, in the 60th Year of *Jesus Christ*. There he continued two Years, preaching the Gospel with great Freedom, till he became famous even in the Emperor's Court, in which were a good Number of *Christians*. He salutes the *Philippians* in the Name of the Brethren who were of the Houshold of *Cæsar*, that is, of *Nero*'s Court. We have no particular Information how he got clear of those Accusations that were exhibited against him by the *Jews*; whether he appeared before *Nero*, or whether his Enemies the *Jews* dropt their Prosecutions; but this is certain, that he was set free in the 62d Year of *Jesus Christ*.

Philip. iv. 22. i. 12, 13.

He returned to *Rome* in the 65th Year of *Jesus Christ*, in the 11th and 12th of *Nero*; and having, as 'tis said, made a Proselyte of a Concubine of this Prince, he was seized and put in Prison by his Orders. He appeared before him, and was forsaken by every Body on this important Occasion: But God delivered him at this Time *out of the Mouth of the Lion*. He appeared before him a second Time, and was condemned to be Beheaded in the 66th Year of *Jesus Christ*. The Apostle St. *Peter* was also apprehended, and put to Death by the Orders of the same Prince, and at the same Time as St. *Paul*. *Nero* is reckoned as the first Persecutor of the *Christian* Church; and the Persecution he raised against it in the 64th Year of *Christ*, is reckoned as the first Persecution by the *Roman* Emperors. *Nero*, the most cruel and most savage of all Men, as also the most wicked and depraved, began his Persecution against the *Christians* on Pretence of the burning of *Rome*, of which every one thought himself to be the Author. He endeavoured to throw all the Odium on the *Christians* [u], of which they were first seized who were known publickly as such, and by their Means many others were discovered. They were condemned to Death, and even insulted at their Sufferings. Some of 'em were sewed up in Skins of Beasts, and then exposed to Dogs to be torn in Pieces. Others were nailed to Crosses, others perished by Flames, and were lighted up in the Night Time, to serve as Torches to the People. *Nero* gave Leave to make Use of his own Gardens, to be the Scene of all these Cruelties. From this Time they began to publish Edicts against the *Christians*, and a great Number of Martyrs were found in *Nero*'s Reign, from the Year 64, especially in *Italy* [x]. We have already mentioned the Deaths of St. *Peter* and St. *Paul*, which were consequent of this Persecution; which probably continued to the Death of *Nero*, in the 68th Year of *Christ*, and the 14th of this Emperor, who killed himself the Ninth or Eleventh of *June*. I shall not enter upon the Particulars of *Nero*'s Life and Actions, but shall confine my self to what concerns the *Christian* Religion only, and what may properly belong to a Dictionary of the Bible. The Revolt of the *Jews* from the *Romans* happened about the 65th and 66th Years of *Christ*, and the 12th and 13th of *Nero*. The City of *Jerusalem* making an Insurrection in the Year 66, *Florus* there slew three Thousand six Hundred Persons, and thus began the War. A little while after those of *Jerusalem* killed the *Roman* Garrison. *Cestius* upon this came to *Jerusalem*, in Order to suppress the Sedition; but he was forced to retire after having besieged it for about six Weeks, and was routed in his Retreat the 8th of *November*, in the 66th Year of the vulgar *Æra*. About the End of the same Year *Nero* gave to *Vespasian* the Command of his Troops against the *Jews*. This General carried on the War in *Galilee*, and in the rest of *Judæa*, during the 67th and 68th Years of *Christ*, and the 13th and 14th of *Nero*. But *Nero* killing himself the 14th Year of his Reign, the City of *Jerusalem* was not besieged till after his Death, in the 70th Year of *Christ*, and the 1st and 2d of *Vespasian*.

2 Tim. iv. 16, 17.

NERONIAS. *Josephus* says, that the younger *Agrippa* gave the Name of *Neronias* to the City of *Paneas* [y], near the Source of *Jordan*.

NETHANEEL, See NATHANAEL.

I. NETHANIAH, or *Nathanias*, of the Race Royal of *Judah*, and Father of *Ishmael*, who slew *Gedaliah*, 2 *Kings* xxv. 23.

II. NETHANIAH, a *Levite*, Head of the fifth Band of Musicians, 1 *Chron*. xxv. 2, 12.

NETHINIMS. This Word comes from the *Hebrew Nathan* to give. The *Nethinims* were Servants who had been given up and dedicated to the Service of the Tabernacle and Temple, to perform the meanest and most laborious Services therein, as the carrying of Wood and Water thither. At first the *Gibeonites* were appointed to this Office. Afterwards the *Canaanites* that surrendered themselves, and whose Lives were spared, were consigned to the Performance of the same Duties. We read in *Ezra*, that the *Nethinims* were Slaves devoted by *David*, and the other Princes to the Ministry of the Temple; and elsewhere, that they were Slaves given by *Solomon*: The Children of *Solomon*'s Servants. And we see in the Book of *Kings*, that this

Josh. ix. 27. Ez. viii. 20. Ez. ii. 58.

[u] See Tacit. Annal. l. xv. c. 44. p. 255. Sulpit. Sever. l. ii. Sueton. in Neron. c. 16.
[x] Tillemont Tome ii. Hist. Eccl. p. 81, 82, &c.
[y] Joseph. Antiq. l. xx. c. 8.

Prince

1 Kings ix. 20, 21. Prince had subdued the Remains of the *Canaanites*, and had constrained them to several Servitudes; and it is very probable he gave a good Number of them to the Priests and *Levites*, for the Service of the Temple. The *Nethinims* were carried into Captivity with the Tribe of *Judah*, and there were great Numbers of them towards the Coasts of the *Caspian* Sea, from whence Ez. viii. 17. *Ezra* brought some of them back. At the Return from the Captivity, they dwelt Ez. ii. 17. in the Cities appointed for them. There were some of 'em also at *Jerusalem*, who inhabited that Part of the City called *Ophel*. Nehem. iii. 26. Those who returned with *Ezra* were to the Number of two Hundred and twenty; Ezr. viii. 20. and those that followed *Zerubbabel* made up three Hundred ninety two. Ezr. ii. 58. This Number was but small in Regard to the Offices that were imposed on them; so that we see afterwards they instituted a Solemnity called *Xylophoria*, in which the People carried Wood to the Temple with great Ceremony, to keep up the Fire of the Altar of burnt Sacrifices [z].

NETOPHA, *Netupha*, *Netuphat*, or *Netophathi*, a City and Country between *Bethlehem* and *Anathoth*, *Ezr.* ii. 22. *Nehem.* vii. 26. *Jerem.* xl. 8. and 1 *Chron.* ix. 16. We find several Persons in Scripture, that were Natives of *Netophati*.

NETOPHATI, Son of *Salma*, 1 *Chron.* ii. 54. It is probable that this *Netophati* was the Father of the Inhabitants of *Netuphat*. See the Comment upon 1 *Chron.* ii. 54.

NEW. It is put for extraordinary or unusual. The Lord has chose a new Method of making War; *Nova bella elegit Dominus*, says *Deborah* in her Song. Judg. v. 8. *If the Lord make a new Thing, and the Earth open her Mouth, and swallow them up*, you shall thereby know that they have blasphemed the Lord. Numb. xvi. 30. And the Author of the Book of Wisdom, speaking of Manna says, that the *Hebrews* tasted a new kind of Food; *Novam gustaverunt escam.* Wisd. xv. 3. God gave them miraculous Bread. And speaking of the Quails he says, *Viderunt novam creaturam avium.* Wisd. xix. 11.

God promises a new Heaven and a new Earth, at the Time of the *Messiah*; Isai. lxv. 17. lxxi. 22. that is, an universal Renovation of all Things, a Change of Manners, Sentiments, and Actions, through the whole World, under the Reign of the *Messiah*. This Passage is also understood of what is to happen to the Heaven and the Earth at the End of the World. There will be seen a new Heaven and a new Earth; not that the Heaven and the Earth that now are will be annihilated, or change their Nature; but the Air, the Earth, and the Elements will be more perfect, or at least we shall be of a Nature that will no longer be subject to those Vicissitudes and Alterations, that we now suffer by Means of these Elements.

God also promises to his People *a new Covenant, a new Spirit, a new Heart*; Ezek. xi. 19. xviii. 31. xxxvi. 26. and this was fully accomplished at our Saviour's coming.

A new Hymn, a new Song; Things of this Kind generally please the more, when they have the Character of Novelty.

God says he is going to create a new Thing upon the Earth, *a Woman shall compass a Man*, Jerem. xxxi. 22. which is understood of the Conception and Birth of the *Messiah*. Several of the Moderns understand it otherwise [a]. I am going to do a new Thing in *Israel*: Hereafter Women shall seek Men in Marriage.

Our Saviour says by Way of Proverb, that new Wine should not be put into old Bottles; Matth. ix. 17. by which he intended to insinuate, that his Apostles should not be oppressed by difficult Observances, before they should be fortified by the Reception of the Holy Ghost.

NIBHAZ, or *Nebachas*, a God of the *Avites*, 2 *Kings* xvii. 31. 'Tis unknown who this God was. Literally it may signify *Nebo* the *Seer*, or the Oracle of *Nebo*.

The *Rabbins* followed by several Commentators think, that *Nibhaz* had the Shape of a Dog, much like *Anubis* of the *Egyptians*. *Omnigenûmque Deûm monstra & latrator Anubis.* Virgil. Æneid. vi. *Nabac* in *Hebrew* signifies *to bark*.

NIBSHAN, or *Nebsan*, a City of *Judah*, *Josh.* xv. 62. The *Hebrew* reads it *Nipsan*.

NICANOR, that is to say, *victorious*. In Scripture there are found several Persons by the Name of *Nicanor*, of which we shall give an Account here.

I. NICANOR, Son of *Patroclus*, he returned from *Rome* along with King *Antiochus Epiphanes*, 2 Macc. viii. 9. and had a great Share in his Favour [b]. The Author of the second Book of *Maccabees* says, that he was the Master of the Elephants. 2 Macc. xiv. 12. He was sent into *Judæa* the first Time [c], in the Year of the World 3839, by *Antiochus Epiphanes*, or rather by *Lysias*, who governed the Kingdom in the Absence of *Antiochus*, who was then gone into *Persia*. *Nicanor* therefore was sent into *Judæa* with *Gorgias*, to stop the great Progress then made by *Judas Maccabeus*. He thought himself so sure of Victory, that he pretended to pay

[z] Joseph. de Bello, l. ii. c. 17. seu 20 in Græco. p. 811. B. C. [a] Sanct. n. 67. Oleast. proem. in Genes. Can. iv. Grot. Castal. [b] Joseph. Antiq. l. xii. c. 17. [c] 1 Macc. iii. 38, 39. and 2 Macc. viii. 9, 10, &c. in the Year of the World 3839, before *Christ* 161, before the vulgar *Æra* 165.

the

the two Thousand Talents that the King owed the *Romans* for Tribute, with the Money that should arise from the Sale of the *Jewish* Slaves. And at the same Time sent to the Cities on the Sea-Coast, to invite Merchants to come and buy such Slaves as he should make by this War, promising to give them four Score and ten for one Talent.

*Nicanor* and *Gorgias* being therefore arrived in *Judæa* with a powerful Army, in Order to exterminate the *Jews*, and to distribute their Country to Strangers, according to the Commands that *Antiochus Epiphanes* had left with them at his Departure for *Persia*; *Judas Maccabæus* had Intelligence of it, and assembling together about seven Thousand of his Troops, he exhorted them to fight bravely, and not to fear the Multitude of their Enemies, but to call to Mind the Wonders that God had heretofore done in Favour of their Fathers, by defeating the Army of *Sennecharib*, and again in the Defeat of the six Score Thousand *Gauls* or *Galatians*.

Having thus encouraged them to stand up in the Defence of their Laws and Country, *Jerusalem* being then in the Possession of idolatrous Nations, they came to *Mispah*, which had been a Place of Prayer
1 Macc iii. 46, &c. and Devotion to *Israel* before the Temple was built. There they fasted, clothed themselves with Sack-cloth, covered their Heads with Ashes, tore their Clothes, and implored the Help of the Lord; and *Eleazar* Brother to *Judas* read something to them out of the Book of the Law. Then *Judas* appointed his Officers, nominated Tribunes, Captains, and Decurions, each to command the Body that was committed to them, under the Command of general Officers. Lastly, he began his March, came and encamped at *Emmaus*, and gave Orders to his People to prepare themselves to fight the Day following.

*Gorgias* imagining he might then surprize *Judas* by Night, and cut his little
1 Macc. iv. 1, &c. Army in Pieces, set out towards Evening with a Detachment of five Thousand Foot, and a Thousand chosen Horse; and taking some Deserters or apostate *Jews* for his Guides, who were well acquainted with the Country, he marched directly to the *Hebrew* Camp. But *Judas* having had Intelligence of his March, decamped in the middle of the Night; and taking Advantage of the Absence of *Gorgias*, who was a General of good Experience, he advanced to attack the Body of the Enemy's Army then at *Emmaus*. *Gorgias* in the mean Time coming to *Judas*'s Camp, and finding it forsaken, thought he had took to his Heels, and began to pursue him into the Mountains. But *Judas* distributing his Army into four Bodies, gave the Command of 2 Macc. viii. 22.
fifteen hundred Men to each of his three Brothers, *Simon*, *Joseph*, and *Jonathan*; and having given them the Watch-word, *the Assistance of God*, he put himself at the Head of three Thousand Men, set upon *Nicanor*, killed him above nine Thousand Men, and routed his whole Army.

*Observations upon the Rout of* Nicanor by Judas Maccabeus.

☞ I see nothing in antient History more noble and more admirable than the Speeches and Harangues that the Generals used to make to their Troops, to raise their Courage, and to excite them either to conquer or to dye. This Method, which was so effectual from the Mouth of a General, but more so from the Mouth of a King, continued down to the sixteenth Century. The Harangues of *Henry* the Great are remarkable in his History [c]. The best are those that are shortest, and those wherein, in few Words and with an Energy of Style, they put their Soldiers in Mind of their former Victories, their own Reputation, the Good and the Glory of their Country, which they have committed to their Care, and the Vices and Defects of their Enemies, &c. But why is so good a Custom lost? 'Tis because the greatest Part of our modern Generals are wanting in this *Laconick* Eloquence, which becomes them so well, and makes them so fit for their Employments.

In the Harangue that *Judas Maccabæus* makes here to his Soldiers, he forgets nothing that may raise their Courage, and excite their Hopes of Victory. He puts in Practice that powerful Battery of Religion, which of all others is that which most moves and affects the Heart. And when it is urged by so brave a Warrior as *Judas* was, the Hopes of conquering are infinitely increased, and especially in the Hearts of a People who had a natural Aversion for all the Enemies of their Religion. *Judas* sets before them the Impieties and Sacrileges of their Enemies, who had dared to prophane the most sacred Place: *For they* (said he) *trust in their Weapons, and Boldness*; *but our Confidence is in the Almighty God, who at a Beck can cast down both them that come against us, and also the World.* He puts them in Mind of the 2 Macc. viii. 18.
Assistance that God had vouchsafed to their Forefathers, the Defeat of *Sennecharib*'s Army, and concludes by a much later Victory, which was so extraordinary, that Commentators are not a little puzzled to find it in History, and they rely only upon some Conjectures, which seem to be a little strained. Father *Calmet* says, " That " it is very probable the Matter here mentioned was some Enterprize of the *Gala-*

[c] See *Mezeray*, & F. *Daniel*, Life of *Henry* iv.

" *tians*

" *tians* upon *Babylonia*, which having had " no Consequences, has been neglected by " Historians, who seldom take Notice of " the Incursions of an Enemy, when they " are not connected to some other Events, " which appear worthy to be recorded in " History." But he must allow me to reply, that there is no Historian, how much soever he may epitomize, that could omit so surprizing an Action, since *Judas* in his Harangue takes Notice, that with the Assistance of Heaven six Thousand *Jews* † had killed six Score Thousand *Galatians* in one Battle. Could an Historian be capable of omitting to register so remarkable an Event? Yet History makes no Mention of it, which is still a greater Wonder, than that six Thousand Men should kill six Score Thousand.

This War of *Antiochus* at first filled the *Jews* with Terror and Consternation. Their Hope and Trust were much more in the Providence of God, and in the Ability of their General, than in their own Strength, which was so disproportionate to that of the Enemy. But this Speech of *Judas* had such an Effect upon the Hearts of his Soldiers, that being animated with Courage and Resolution, *they were ready to die for their Laws and Country.*

*Lysias*, the Regent of the Kingdom du-
1 Macc. iii. 38, 39, 40. ring the Absence of King *Antiochus Epiphanes*, who was gone for *Persia*, made Choice of *Ptolemy* Son of *Dorymini*, and *Nicanor* and *Gorgias*, who were Men of great Power and Friends to the King. These he sent upon this Expedition, with an Army of forty Thousand Foot, and seven Thousand Horse. He appointed them to march into *Judæa*, and to destroy the whole Country, according as the King had left Orders. They set out therefore with all their Troops, and came to encamp at *Emmaus* in the Plain. *Judas* being informed that the Design of *Antiochus* was to exterminate the whole *Jewish* Nation, easily foresaw the Difficulties he must undergo to prevent it. The Number and Valour of his Enemies, and the Experience of their Generals, put him into a Consternation; but nevertheless he took Measures that were worthy of himself. To remove his Fears, he established an exact Discipline among his Troops, he introduced the same Orders that *David* had done in
1 Macc. iii. 55. his Reign. *He ordained Captains over the People, even Captains over Thousands, and over Hundreds, and over Fifties, and over Tens.* However brave and undaunted an Army may be, and whatever Skill and Experience the General may have, yet without Order and Discipline all his Hopes will be disappointed. Hitherto it should seem as if the *Maccabees* had opposed only their own Valour, and their Dexterity in the Disposition of their Troops, to the superior Numbers of their Enemies; but now good Discipline, together with the Ingenuity and Capacity of the *Jewish* Generals, make Amends for their want of Strength. To which must be added their Confidence in the Protection of God, and then the Victory becomes assured to them. Such they thought it to be, they went to meet their Enemy, and the two Armies approached very near to each other in the Plain of *Emmaus.*

*Gorgias* knowing that the *Jews* were resolved either to conquer or to dye for their Religion and Country, aimed at surprizing them by Night, thinking to come upon *Judas* at unawares, and to cut his little Army in Pieces by Favour of the Darkness. He set out therefore the Evening before, at the Head of a Body of five Thousand Foot, and a Thousand chosen Horse, and marched directly to the Camp of *Israel*. *Judas* having Intelligence of his Enemy's Design, did not lose a Moment, but decamped in the Middle of the Night, to take Advantage of *Gorgias*'s Absence, whose Skill and Courage he was well aware of, and drew towards *Emmaus* by a silent March. *Gorgias* thinking him to be still in his Camp, approaches towards it, and finding it forsaken, thought the *Jews* had betook themselves to Flight. He seeks for them in the Mountains, but in vain, not once dreaming that they were approaching nearer to his own Camp.

Here *Judas* arrives, and *Nicanor* being surprized by so extraordinary an Adventure, and by the Boldness of the Enemy, does not know what to think of *Gorgias*'s Undertaking, imagining he might have been defeated. However at the Sight of the *Jews* he comes out of his Camp, sets his Troops in Order of Battle, and ranges them according to the Method of the People of *Asia*, which was the same as that of the *Greeks*; that is, the Infantry in the Center, and the Cavalry at the Wings of the Army.

As for *Judas Maccabeus*, he divided his 2 Macc. viii. 22.
Army into several Corps, and gave the Command of them to his Brethren *Simon*, *Joseph*, and *Jonathan*, each having under him fifteen Hundred Men. That is, he divided his Army into four Bodies, as appears by the Book of the *Maccabees*, being 1 Macc. iv. 6.
himself at the Head of three Thousand Men. We may observe that he here follows his usual Method, which is to fight in separate Bodies, in the Front of the Line, and to a very great Depth.

Of all the Battles which the *Maccabees* have fought, I see none accompanied with more Ceremony or Precaution than this.

† *Some Copies read* Eight Thousand.

And indeed it must be allowed, that the Safety of the *Jews* depended upon it, so numerous were the Forces of their Enemies, and their Chiefs were so good Soldiers as might well strike a Fear and Terror into them. But the General of the *Jews*, by his Prudence and Skilfulness, surmounted all these Obstacles. *And by the Help of the Almighty, they slew above nine Thousand of their Enemies, and wounded and maimed the most Part of* Nicanor's *Host, and so put all to Flight.* And *Nicanor, putting off his glorious Apparel, and discharging his Company, came like a fugitive Servant through the Mid-land into* Antioch, *having very great Dishonour for that his Host was destroyed.*

2 Macc. viii. 24. 2 Macc. viii. 35.

*Nicanor* returned into *Judæa* about four Years afterwards, when *Demetrius Soter*, Son of *Seleucus*, was come back into *Syria*, and had ascended the Throne of his Ancestors. *Alcimus*, who had then bought the High Priesthood, asked some Forces of the King, that he might be put in Possession of this Dignity. *Demetrius* gave him *Bacchides* with some Troops, who placed him by Force of Arms in the Exercise of the Priesthood. But *Judas* taking the Field, and gathering his Soldiers together, obliged *Alcimus* to withdraw, and to go once more to desire Assistance from *Demetrius* [d]. This Prince then sent *Nicanor* into *Judæa*, with Orders to destroy all those that should dispute his Commands.

1 Macc. vii. 26. 27, &c.

At first he endeavoured to get *Judas* into his Power by Stratagem, pretending to treat of Peace with him in a personal Conference out of the City. *Judas* came to the Place appointed, but perceiving they had a Design to secure him, he withdrew in Time, and would hear no more of any Accommodation after that. Then he marched against *Nicanor* with his Army, and gave him Battle at *Capharsalama*. *Nicanor* had about five Thousand Men killed upon the Spot, and the rest fled to *Jerusalem*. He came thither also himself, where he turned to Ridicule the burnt Offerings that were offered there for the Kings of *Syria*, treated the Priests with Contempt, and threatened at his Return to burn the Temple, if they did not deliver *Judas* into his Hands.

Then he departed, and came to encamp about *Bethoron*, where he received a Reinforcement of *Syrian* Troops. *Judas* also drew near with his Army, and encamped at *Adarsa*, four Miles from *Bethoron*. The Battle was fought the thirteenth Day of the Month *Adar*, when *Nicanor*'s Army was intirely routed, and himself slain in the Fight. His Soldiers seeing him fall, threw down their Arms, and betook themselves to flight. They cut off *Nicanor*'s Head, and his right Hand, which he had sacrilegiously stretched out against the Temple; these the *Jews* brought, and hung them up in the Sight of *Jerusalem*, and ordered that for the future, this Day should be celebrated as a Festival to all *Israel*. Such was the End of *Nicanor*. He died in the Year of the World 3843, before *Christ* 157, before the Vulgar *Æra* 161.

The second Book of the *Maccabees* relates more at length this last Expedition of *Nicanor* against *Judæa*; it says that this General came into *Judæa* with Orders to take *Judas* alive, to disperse those who had taken up Arms with him, and to settle *Alcimus* in the High-priesthood. His Arrival put all the Country into a Consternation. *Nicanor* came to encamp near the Castle of *Dessau*, in the Neighbourhood of a Town called *Essaus*, the Situation whereof is not known. *Simon* the Brother of *Judas* had a Skirmish with the Enemies Army, in which he had the worst. However *Nicanor*, who knew the great Valour of *Judas* and his Men, sent Messengers to him to treat of Peace. The Negotiation was pretty long, but at last it was agreed, that *Judas* and *Nicanor* should have an Interview in a certain Place in the Field, in Order to conclude this Treaty. The Conference was held accordingly, and they agreed upon Terms. *Nicanor* and *Judas* lived together afterwards in good Intelligence at *Jerusalem*, and *Nicanor* dismissed his Troops, which now were useless to him. He even commenced a Friendship with *Judas*, desired him to marry, and to think of leaving Children.

2 Macc. xiv. 12, 13, &c.

But this good Correspondence was soon disturbed by *Alcimus*, who could not bear to see *Judas* invested with the High-priesthood, to the Exclusion of himself. He therefore went to wait on *Demetrius* at *Antioch*, and accused *Nicanor* of betraying the Interest of the King and Kingdom, in Confederacy with *Judas Maccabæus*. The King exasperated by these Calumnies, wrote to *Nicanor*, telling him that he was much offended with his taking *Judas* into his Friendship, and ordered him to send him in Chains to *Antioch*. *Nicanor* was much grieved at receiving these Orders, but not being able to evade the Execution of his Masters Commands, he was seeking an Occasion to lay Hands on *Judas*. But he soon perceived this Change of *Nicanor*'s Conduct, and to prevent him he retired from *Jerusalem* with some of his People. *Nicanor* seeing that *Judas* had made his Escape, fell in a Rage, and coming into the Temple, he commanded the Priests to produce *Judas* to him. It availed nothing

[d] In the Year of the World 3843, before *Christ* 157, before the Vulgar *Æra* 161.

that the Priests assured him, even with an Oath, that they knew nothing of him. He stretched his Hand forth towards the Temple, and told them; If you do not put *Judas* into my Hands, I will eraze the Temple to its very Foundations, I will overturn the Altar, and consecrate the Place to the God *Bacchus*.

At the same Time he went out of the Temple, and some wicked people brought him an Accusation against a venerable old Man call'd *Razis*, whom they call'd the Father of the *Jews*, who led a vertuous and unblameable Life, in great Abhorrence of all the Abominations of Paganism. *Nicanor* sent five hundred Men to seize him. *Razis* seeing that he could not escape from them, smote himself with a Sword, and running with Violence, threw himself from the Top of his House in the midst of the People. As he was yet alive, he raised himself, and getting upon a sharp Stone, he pull'd out his own Bowels out of his Body, and throwing them with both his Hands among the People, he died in the midst of his Enemies, who could not forbear admiring his great Intrepidity. See what is said in the Article RAZIS. (2 Macc. xiv. 37. 38, &c.)

After this, *Nicanor* being inform'd that *Judas* was in the Country of *Samaria*, he resolved to go and attack him on the Sabbath Day. He march'd by the sound of Trumpet, and with singing Songs of Victory, and gave Battle to *Judas*, who had no other Defence but the Assistance of the Lord of Hosts. The Army of *Nicanor* was routed, and there were thirty five thousand kill'd upon the Spot: And when the Fight was over, it was found that *Nicanor* was fallen among the Dead. Upon which they could not forbear to shout for Joy. *Judas* commanded that his Head and Hand, with the Shoulder, should be cut off; and being arrived at *Jerusalem*, he assembled the People and Priests in the Temple, and shewed them the Head and Hand of their Enemy. He also shewed it to the *Syrians* that were in the Citadel. Then he caused the Tongue of this Wretch to be cut off, for having utter'd Blasphemies against the Lord, and cutting it into small Pieces, he gave it to be devour'd by the Fowls of the Air. The Head was hung up on the Top of the Citadel, and the Hand was fastened to a Gibbet over against the Temple. It was decreed by the general Consent of all, that this Day should be celebrated by a particular Festival through all Generations, in Commemoration of this Defeat of *Nicanor*. (2 Macc. xv. 1, 2, 3, &c.)

II. NICANOR, one of the seven first Deacons, who were appointed at *Jerusalem*[a] soon after the Descent of the Holy Ghost, upon occasion of the Division among the Believers into two Parties, those that spoke *Greek*, and those of *Palestine*, who spoke *Hebrew* or *Syriac*. The first complain'd that their Widows were neglected, in the Distribution of their daily Necessaries. To remedy this Evil the Apostles chose seven Persons, of the Number of which was *Nicanor*, to attend the Tables, and to make an equal Distribution of the daily Alms. Nothing particular is known of *Nicanor*. The *Roman* Martyrology says, that he obtained the Crown of Martyrdom the 10th of *January*, in the Island of *Cyprus*. The *Greeks* keep his Feast on the 27th of *August*, with that of the Saints *Procorus*, *Timon*, and *Parmenas*. *Dorotheus* says he was put to Death with many others the same Day as St. *Stephen*; which insinuates that he suffer'd Martyrdom at *Jerusalem*, and not in *Cyprus*. His Name is found in the *Menæa* on the 28th of *December*. (Acts vi. 5, 6, &c.)

III. NICANOR, or *Nicator*. *Demetrius Nicator*, King of *Syria*, ascended the Throne in the Year of the World 3854, before *Christ* 146, before the Vulgar *Æra* 150. He reigned ten Years, but always in Trouble, because of the several Competitors that disputed the Kingdom with him. See DEMETRIUS.

NICAULE. This is the Name that *Josephus*[b] gives to the Queen of *Sheba*, who came to visit *Solomon*[c], and to try if his Wisdom was as great as it had been represented to her. See 1 *Kings* x. 1, 2, &c. and 2 *Chron*. ix. 1, 2, 3, &c. *Josephus* will have it, that this Princess was Queen both of *Egypt* and *Ethiopia*, and cites *Herodotus* as speaking of Queen *Nicaule*. But *Herodotus*[d] speaks only of *Niconis* Queen of *Egypt*, and not of *Nicaule*, nor does he say any thing of her pretended Journey to *Jerusalem*. We shall relate here what the Scripture informs us concerning the Queen of *Sheba*, without deciding whether she was called *Nicaule*, as *Josephus* pretends. *Solomon*'s Fame being spread all round about, the Queen of *Sheba*, or as *Jesus Christ* calls her in the Gospel, *the Queen of the South*, came to make him a Visit. She was probably Queen of that Part of *Arabia fœlix*, which was inhabited by the *Sabeans*, and where Women us'd to govern. (Matth. xii. 42. Luke xi. 31.)

> ——— *Medis levibusque Sabæis*
> *Imperat hic Sexus, Reginarumq; sub armis*
> *Barbariæ pars magna jacet*[e].

This Queen came to make a Trial of the Wisdom of *Solomon* by Riddles and

[a] In the Year of the Vulgar *Æra* 33. [b] Joseph. Antiq. l. 8. c. 3. p. 269.
[c] About the Year of the World 3012, before *Christ* 988, before the vulgar *Æra* 992.
[d] Herodot. l. 2. c. 10. [e] Claudian. in Eutrop. l. 1.

Enig-

Enigmatical Queſtions, which were then of frequent Uſe among thoſe that paſs'd for wiſe Men. She arrived at *Jeruſalem* with an Equipage ſuitable to her Dignity. She brought with her a great Quantity of Spices, of Gold, and of precious Stones; and being introduced to King *Solomon*, ſhe propoſed to him whatever ſhe had conceived in her Mind. *Solomon* ſatisfy'd her in all things that ſhe enquired after; and ſeeing the great Wiſdom of this Prince, the Magnificence of his Court, and the Sumptuouſneſs of his Table and Attendants, ſhe was quite aſtoniſhed, and own'd to *Solomon*, that what ſhe had been Witneſs of was much beyond what had been told her. She made him a Preſent of ſix ſcore Talents of Gold, and of a vaſt Quantity of Perfumes and precious Stones. The King on his Part gave the Queen of *Sheba* whatever ſhe deſired, without reckoning the Preſents he made her with a Royal Magnificence; after which ſhe returned to her own Kingdom. This is what the Books of the *Kings* and *Chronicles* tell us, of this Journey of the Queen of *Sheba* to *Jeruſalem*.

*Joſephus* [f] adds to theſe ſeveral other Circumſtances, which he had received perhaps from the Traditions of the *Jews*. He ſays, that *Nicaule* Queen of *Egypt* and *Ethiopia*, brought by the Reputation of *Solomon*'s Wiſdom, came to *Jeruſalem* with a Retinue proportionable to her Magnificence. She propoſed to the King ſeveral very difficult Queſtions, in which he gave her immediate Satisfaction, with a great deal of Facility. The Sumptuouſneſs of his Palace call'd *the Foreſt of Libanus*, the exact Order, the Neatneſs and Magnificence with which he was ſerved at Table, the Pomp and Majeſty that ſhone forth in the Temple at the Offering of the Sacrifices, and the reſt of his Grandeur, fill'd her with Admiration and Aſtoniſhment. He adds, that ſhe made him a Preſent of twenty Talents of Gold, whereas the Scripture ſays ſix Score; and that ſhe gave him the Plant of Balm, which is ſo valuable, and which became afterwards ſo famous in *Judæa*.

*Michael Glycas* ſays [g], that one of the Means made uſe of by this Queen, to prove the Wiſdom of *Solomon*, was to dreſs up young Children in the ſame Manner, both Boys and Girls, and to preſent them to *Solomon*, to try if he could diſtinguiſh them at Sight. The King bid them waſh their Faces, and ſo diſtinguiſhed the Boys from the Girls, by their robuſt Manner of performing this Action, whereas the Girls did it tenderly and effeminately.

The *Ethiopians* think the Queen of *Sheba* was of their Country, and that ſhe returned big with Child of a Boy that ſhe had by *Solomon*. When this Child was of an Age to learn, ſhe ſent him to *Solomon* to be inſtructed, who brought him up as his Son. He took great Care of him, provided the ableſt Maſters for him, and then ſent him back to his Mother, to whom he ſucceeded in the Kingdom. The Kings of *Ethiopia* pretend to be deſcended from *Solomon* by this young Prince, whom they call *Menilehec* or *Meilic*; and they reckon four and twenty Emperors of this Family down to *Baſilides*, who reigned about the middle of the ſeventeenth Age. *Ludolph*'s Hiſtory of *Ethiopia* may be conſulted, Lib. 2. c. 3, 4, 5, 6, 7.

The *Arabians* give the Name of *Balkis* [h] to the Queen of *Sheba*, who came to viſit *Solomon*. They ſay ſhe was Queen of *Arabia*, of the Poſterity of *Jarab* Son of *Cabthan*, and that ſhe reigned in the City of *Mareb*, the Capital of the Province of *Sheba*. Her Father was *Hadhad* Son of *Scharbabil*, the twentieth King of *Jemen*, or *Arabia fœlix*. The Hiſtories of thoſe People are full of the Actions and fabulous Stories concerning the Journey of this Princeſs to *Solomon*'s Court, and of her Marriage with this Prince. As alſo concerning the Bird *Hudhud*, which we call a *Lapwing*, and which *Solomon* made uſe of to perform Journeys into *Arabia*, and to bring him Diſpatches from thence.

NICHES. It is ſaid in the Prophet *Amos*, that the *Iſraelites* in their Peregrination in the Wilderneſs, *bore the Tabernacle of their Moloch, and Chiun their Images, the Star of their God, which they made to themſelves*. St. *Stephen* in the *Acts* upbraids them with the ſame. 'Tis thought with great Probability, that *Moloch*, and thoſe other Pagan Deities, that they carried with them in the Deſart, were carried in Niches upon Mens Shoulders, or upon cover'd Carriages, as we know the Heathen heretofore carried their Idols in Proceſſion, or in publick Marches. There are ſome that believe that thoſe Silver Temples of the Goddeſs *Diana* [i], which were made and ſold at *Epheſus*, were alſo theſe Niches, or portable Temples, for the Devotion of Pilgrims. We muſt here a little farther illuſtrate this Piece of Antiquity.

Amos v. 25, 26.

Acts vii. 43.

The Cuſtom of carrying the Images of the Gods under Tents, and in cover'd Litters, came originally from the *Egyptians*. *Herodotus* [k] ſpeaks of a Feaſt of *Iſis*, wherein her Statue was carried upon a Chariot with four Wheels, drawn by her Prieſts. The ſame Author ſpeaking of one

[f] Joſeph. Antiq. l. 8. c. 2. p. 269. f. p. 270. a. b.
[g] Mich. Glyc. Annal. p. 183.
[h] Herbelot. Bibl. Orient. p. 182.
[i] Acts xxix 14. Ædes argenteas Dianæ.
[k] Herodot. l. 4.

of

of their Deities, says, they carried it from one Temple to another, inclosed in a little Chappel made of gilt Wood. *Clemens* of *Alexandria*[l] speaks of an *Egyptian* Procession, wherein they carried two Dogs of Gold, an Hawk, and an *Ibis*. The same Father quotes the Words of *Menander*[m], who rally'd those vagrant Divinities, that could not continue in one Place. *Macrobius* says[n], that the *Egyptian* Priests carried the Statue of *Jupiter* of *Heliopolis* upon their Shoulders, as the Gods of the *Romans* were carried in the Pomp of the Games of the *Circus*. *Philo* of *Biblos* relates[o], that they us'd to carry *Agrotes*, a *Phenician* Deity, in a cover'd Nich upon a Car drawn by Beasts.

The *Egyptian* Priests[p] placed *Jupiter Ammon* upon a little Boat, from whence hung Plates of Silver, by the Motion of which they formed a Judgment of the Will of the Deity, and from thence they made their Responses to such as consulted them. The *Egyptians* and *Carthaginians*, as *Servius* reports[q], had little Images, which were carried upon Chariots, and gave Oracles by the Motion that they communicated to those Carriages. The *Gauls*, as we are told by *Sulpicius Severus*[r], carried their Gods abroad into the Fields, cover'd with a white Veil. *Tacitus* speaks of an unknown Goddess, who resided in an Island of the Ocean[s]. They keep for her a cover'd Chariot, which none dares approach but her Priest. When he says that the Goddess is enter'd therein, two Heifers are harness'd to it, who draw the Chariot where they think fit, and then bring it back into her Grove. They wash the Chariot, and the Veils that cover it, and then they drown the Slaves that were employed in that Service. Here therefore are Examples of Gods carried in Niches and in Chariots.

We must yet give some Examples of little Temples of Metal. *Diodorus Siculus* speaks of two small Temples of Gold. There was one at *Lacedemon*, which was all of Brass, and therefore was call'd *Chalcoteichos*, or the House of Brass. *Victor* in his Description of *Rome* gives Instances of some of the same Metal in this City; but I should rather think, that the little Temples of *Diana* of *Ephesus*, which were made and sold by *Demetrius* the Silversmith, were either Models in little of the Temple of this Goddess, or Niches wherein the Goddess herself was represented.

NICODEMUS, a Disciple of *Jesus Christ*, a *Jew* by Nation, and by Sect a *Pharisee*. The Gospel calls him *a Ruler of the Jews*, and our Saviour gives him the Name of *a Master of Israel*. Joh. iii. 10 When our Saviour began to manifest himself by his Miracles at *Jerusalem*, at the first Passover that he celebrated there after his Baptism[t], *Nicodemus* made no doubt but that he was the *Messiah*, and came to him by Night, that he might learn of him the Way of Salvation. *Jesus* told him, that Joh. iii 2, 3, &c. no one could see the Kingdom of Heaven, except he should be born again. *Nicodemus* taking this in the literal Sense, made answer, How can a Man that is old, be born again? Can he enter a second Time into his Mother's Womb? To which *Jesus* reply'd, If a Man be not born again of Water and the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit. *Nicodemus* asks him, How can these Things be? *Jesus* answered, "Are you a Master of *Israel*, and are you ignorant of these "Things? We tell you what we know, "and you receive not our Testimony. If "you believe not common Things, and "which may be called earthly, how will "you believe me if I speak to you of heavenly Things? No body has ascended "into Heaven, but the Son of God, who "came down from thence. And just as "*Moses* lifted up the brazen Serpent in "the Wilderness, so must the Son of Man "be lifted up on high. For God has so "loved the World, that he has given his "only Son, so that no Man who believes "in him shall perish, but shall have eternal Life.

After this Conversation *Nicodemus* became a Disciple of *Jesus Christ*, and there is no doubt to be made, but he came to hear him, as often as our Saviour came to *Jerusalem*. It happen'd on a Time, that the Priests and Pharisees had sent Officers to seize *Jesus*[u], who returning to them, made their Report, that never Man spoke as he did; to which the Pharisees reply'd, "Are you also of his Disciples? Is there "any one of the Elders or Pharisees that "have believed in him? Then *Nicodemus* thought himself obliged to make answer, saying, Does the Law permit us to condemn any one before he is heard? To which they reply'd, Are you also a *Galilean*? Read the Scriptures and you will find, that never any Prophet came out of *Galilee*. After this the Council was dismiss'd. At last *Nicodemus* declared himself openly a Disciple of *Jesus Christ*[x]; when he came with *Joseph* of *Arimathea*

[l] Clem. Alex. Strom. l. 5. [m] Idem protreptic. p. 49. [n] Macrob. Saturnal. diet. l. 1.
[o] Apud Euseb. Præpar. l. 1. [p] Q. Curt. l. 4. [q] Servius in Æneid. vi.
[r] Sulpit. l. 1. de Vita S. Mart. [s] Tacit. de Morib. German.
[t] In the Year of *Christ* 33, of the Vulgar *Æra* 30. [u] John vii. 45, 46, &c. In the Year of *Christ* 35, of the Vulgar *Æra* 32, at the Feast of Tabernacles.
[x] John xix. 39, 40. In the Year of *Christ* 36, of the Vulgar *Æra* 33.

to pay the laſt Duties to the Body of *Chriſt* crucify'd, which they took down from the Croſs, embalm'd, and laid in the Sepulchre.

*Nicodemus* received Baptiſm from the Diſciples of *Chriſt*, but it is uncertain whether before or after his Paſſion. The *Jews* being informed of this, depoſed him from his Dignity of Senator, excommunicated him, and drove him from *Jeruſalem* [y]. 'Tis ſaid alſo, that they would have put him to Death, but that in Conſideration of *Gamaliel*, who was his Uncle or Couſin-German, they contented themſelves with beating him almoſt to Death, and plundering his Goods. *Gamaliel* convey'd him to his Country-Houſe [z], and provided him with what was neceſſary for his Support; and when he dy'd, he buried him honourably near St. *Stephen.* His Body was diſcovered in 415, with thoſe of St. *Stephen* and *Gamaliel*, and the *Latin* Church pays Honour to all three together, on the third of *Auguſt*.

There is ſtill extant an Apochryphal Goſpel under the Name of *Nicodemus* [a], which in ſome Manuſcripts bears the Title of *the Acts of* Pilate. But it is very certain this is not what is cited by the Ancients under the Name of the Acts of *Pilate* which he ſent to *Tiberius*, being only a modern Piece, full of Fables and Abſurdities, and which deſerves no Conſideration. At the End of this ſpurious Goſpel are read theſe Words which are ſufficient to ſhew its Falſity. *In the Name of the Holy Trinity here end the Acts of our Saviour* Jeſus Chriſt, *which were found at* Jeruſalem *by* Theodoſius *the Great in the* Pretorium *of* Pontius Pilate, *in the publick Acts which were written in the nineteenth Year of the Emperor* Tiberius, *and the ſeventeenth Year of* Herod, *Son of* Herod, *King of* Galilee, *the eighth Day before the Kalends of* April, *which is the twenty-third Day of* March, *in the Year of the two hundredth and ſecond Olympiad, under the chief Prieſts* Joſeph *and* Caiphas. *Which was brought to the Form of a Hiſtory by* Nicodemus, *and written in* Hebrew *after the Crucifixion and Paſſion of our Saviour.*

I. NICOLAS of *Damaſcus*, a Peripatetick Philoſopher, Poet, and Hiſtorian, who took the Surname of *Damaſcus*, becauſe he was a Native of this City. He liv'd in the Time of *Auguſtus*, a little before the Birth of *Jeſus Chriſt*, and had a great Share in the Favour of this Emperor, and alſo of *Herod* the Great, King of the *Jews*, who employed him in ſeveral Affairs of Conſequence, of which he always acquitted himſelf very honourably. *Joſephus* [b] often quotes his Hiſtory; and in ſeveral Places he accuſes him of diſguiſing the Truth, in favour of *Herod* [c], to whom he had devoted his Pen. He wrote a general Hiſtory, and *Joſephus* quotes ſomething from it, which he had ſaid of *Antiochus Epiphanes*. *Suidas* reckon'd only eighty Books of the Hiſtory of *Nicolas* of *Damaſcus*. *Joſephus* [d] cites the 124th, and *Athenæus* reckons as far as 144. He compoſed ſeveral other Works. *Henry* of *Valois* publiſh'd at *Paris* in the Year 1634, in *Greek* and *Latin*, the Collection made by *Conſtantine Porphyrogenetus*, of the ſeveral Works of *Nicolas* of *Damaſcus*. Theſe Collections belong'd to Mr. *de Peireſch*, who had procured them to be bought in the Iſle of *Cyprus*.

II. NICOLAS, one of the ſeven firſt Deacons. He was a Proſelyte of *Antioch*, that is to ſay, converted from Paganiſm to the Religion of the *Jews*. Afterwards he embraced *Chriſtianity*, and was one of the moſt zealous and moſt holy amongſt the firſt *Chriſtians*; ſo that he was choſen for one of the ſeven firſt Deacons of the Church of *Jeruſalem*. His Memory has been tarniſh'd in the Church by a Blemiſh, from which it has not been poſſible to clear him hitherto. Certain Hereticks were called *Nicolaites* from his Name; and tho' perhaps he had no Share in their Errors, nor their Irregularities, yet he is ſuſpected to have given at leaſt ſome Handle to them. This is what the Ancients inform us in this Matter [e]. He had a Wife who was very handſome; and in Imitation of thoſe that aim'd at a great Degree of Perfection, he left her to live in a State of Continence. St. *Epiphanius* ſays, that he did not perſevere in this Reſolution, but took his Wife again, and in order to juſtify his Conduct, he advanced Principles that were contrary to Truth and Purity. He plunged himſelf into Irregularities, and gave Beginning to the Sect of the *Nicolaites*, to that of the *Gnoſticks*, and to ſeveral others, who following the Bent of their Paſſions, invented a thouſand different ſorts of Crimes and Wickedneſſes.

Acts vi. 5.

St. *Epiphanius* is ſupported in this by St. *Irenæus* [f], *Tertullian* [g], St. *Hyppolitus* [h], St. *Hilary* [i], St. *Gregory* of *Nyſſa* [k], St. *Philaſter* of *Breſſa* [l], St. *Jerom* [m], *Caſſian* [n], *Gregory* the Great [o], *Pacian*, Pope *Gelaſius*, *Gildas*, and ſeveral Moderns, who ſay

[y] Photius Cod. 171. p. 384. [z] Vide Lucian. de S. Stephani Invent. [a] Vide apud Fabricium Apochryph. N. T. p. 214, &c. [b] Joſeph. Antiq. l. xii. c. 3. *He quotes the* 123d *and* 124th *Books of* Nicolas *of* Damaſcus. [c] Idem Antiq. l. xvi. c. 11. [d] Idem. cont. App. l. ii. p. 1065. [e] Clem. Alex. Strom l. iii. p. 436. Epiphan. Hæreſ. xxv. c. 1. [f] Iren. l. i. c. 27. [g] Tertul. de Præſcr. c. 47. [h] Hypolit. ap. Phot. Cod. 232. [i] Hilar. in Matt. c. xxv. [k] Nyſſen. in Eunom. l. xi. [l] Philaſt. de Hæreſ. c. 23. [m] Hieronym. Ep. i. [n] Caſs. Collat. 18. c. 16. [o] Greg. Mag. Homil. 38. in Evang.

that

that *Nicolas* the Deacon was Head and Author of the impious and infamous Sect of the *Nicolaites*.

But *Clemens Alexandrinus* [q], more ancient than *Epiphanius*, expresses much Esteem for *Nicolas*, and relates the Affair quite otherwise. The Apostles, says he, having made some Reproaches to *Nicolas*, as being too jealous of his Wife, he caused her to come before them all, and declar'd that any one might espouse her that pleas'd. This Declaration, which he made in pure Simplicity, and without due Reflection, was only designed as a Proof of the little Attachment and Passion he had for his Wife; and in reality, as St. *Clement* adds, I have been informed he never cohabited with any other Woman. And as for his Son and his Daughters, who lived very long, they always remained in perfect Virginity. But such as were glad to use the Pretence of his Authority, vindicated themselves by what he had done, in order to abandon themselves to all sorts of Irregularity.

These Hereticks grounded themselves, as the same *Clement* reports [r], upon a Word that *Nicolas* let fall, that the Flesh ought to be abused. By which he meant nothing else, but that we ought to suppress our Inclinations to Sensuality and Concupiscence, and to mortify the Passions, and the Impetuosities of the Flesh; whereas these Disciples of Pleasure explained these Words according to their Sensuality, and not according to the Meaning of this Apostolical Man. *Eusebius* [s] having related, that the *Nicolaites* gloried in having *Nicolas* the Deacon as the Author of their Sect; he confutes them by bringing at length this Passage of *Clemens Alexandrinus*. *Theodoret* [t] does the same thing, and declares himself still more openly for the Sentiment of *Clemens*. For excusing the Permission of *Nicolas*; by which he allowed any one to marry his Wife, he says that the Deacon had in reality no Inclination to permit it, but only intended by this voluntary Offer, to confute those that had raised a murmuring against him. St. *Austin* [u], *Victorinus Petaviensis* [x], *Isidorus*, and the Council of *Tours* acquit him likewise. The Apostolical Constitutions [y], and the interpolated Letters of St. *Ignatius* the Martyr [z], affirm that the *Nicolaites* falsly assume this Name. This is what is said in his Vindication.

*Cassian* says [a], that some distinguish *Nicolas* the Founder of the Sect of the *Nicolaites*, from *Nicolas* one of the seven first Deacons. Probably he would hint at the Author of the Apostolical Constitutions, who says that the *Nicolaites* unjustly skreen themselves under the Authority of *Nicolas* one of the first *Deacons*. *Jesus Christ*, in the Revelation of St. *John*, in two Places condemns the Actions and the Doctrine of the *Nicolaites*. He says he hates them, he makes it a Merit in the Bishop of *Ephesus* that he abhors them, and reproaches the Bishop of *Pergamus* that some of his Church adhered to their Doctrine. In all these Passages St. *John* does not insinuate the least Thing that may seem to excuse *Nicolas*, nor to clear him from the Accusation of his being the Author of the Sect of the *Nicolaites*; and we see that no *Christian* Church has ever paid any Honour to the Memory of *Nicolas*, which is a great Circumstance against him. Rev. xi. 6, 15.

NICOLAITES, or *Nicolaitans*. Besides what we have already said concerning this Sect and its Author, we may add here, that the *Nicolaites* were frequent in *Asia* from the End of the first Age of the Church; since *Jesus Christ* expresly condemns them himself, in the Revelations. St. *Irenæus* says [b], that Adulteries, and the Use of Meats offer'd to Idols, were held as indifferent Things among them. *Victorinus Petaviensis* says, that they eat these Meats after having exorcised them, and forgave Fornicators eight Days after their Offence. *Theodoret* says, that the two distinguishing Characters of this Heresy were Libertinism and Folly. St. *Epiphanius* [c] gives a long Account, both of their infamous Actions, and their extravagant Opinions concerning God and the Creation. St. *Austin* says [d], that they have their Women in common, and make no Scruple to conform to all the Pagan Superstitions. They tell a Number of Fables about the Creation and Disposition of the World, intermingling many barbarous Names of Angels and Princes, to amaze their Auditors; tho' to People of Understanding they are rather Subjects of Mirth than Terror. Through all their Disguises it is easy to perceive, that they hold, the World was not created by God, but was the Work of certain Powers whom they feign with an insupportable Temerity, or whom they take for granted from the Credit of others, with a Credulity not less to be blamed.

St. *Irenæus* [e] calls them a Branch of the *Gnosticks*, and says, it was against them that St. *John* wrote his Gospel. *Clemens Alexandrinus* [f] says, they had a certain Book on the Authority of which they re-

[q] Clem. Alex. l. iii. Strom. p. 436.
[r] Clem. Alex. l. ii. Strom. p. 411.
[s] Euseb. Hist. Eccl. l. iii. c. 29.
[t] Theodoret. Hæretic. Fab. l. iii. c. 1.
[u] Aug. de Hæres. c. 5.
[x] Vict. Petav. t. i. Bibl. PP.
[y] Const. Apost. l. vi. c. 8.
[z] Epist. Ignat. ad Trall. & ad Philadelph.
[a] Cass. Collat. 18. c. 16.
[b] Iren. l. i. c. 27.
[c] Epiphan. Hæres. 25.
[d] August. Hæres. 5.
[e] Iren. l. iii. c. 11.
[f] Clem. Alex. Strom. l. iii. p. 437.

ly'd,

ly'd, and by which they imputed to God himself the infamous Actions they committed. They continued but a very little Time, according to *Eusebius* [i]; at least the Name of *Nicoalites* did not continue long: But their Errors were adopted by other Sects, and *Tertullian* says [h], that the *Cainites* espoused them. The *Nicolaites* were revived again under the Reign of *Lewis* the *Debonaire*, about the Year 852, as *Sigebert* of *Gemblours* says in his Chronicon; and again in the eleventh Age, under Pope *Urban* II. The *Nicolaites* were certain Priests, Deacons, and Subdeacons, who maintained that Marriage was allow'd them. They were condemned by the Council of *Placentia* in the Year 1095. *Hæresis Nicolaitarum, id est, incontinentium Subdiaconorum, Diaconorum & præcipue Sacerdotum, irretractabiliter damnata est, &c.* [i]

I. NICOPOLIS, a City of *Epirus*, upon the Gulph of *Ambracia*, where St. *Paul* pass'd his Winter in the Year 64 of the common *Æra*. He sent word to *Titus*, who was then in *Crete*, to come to him thither. Tit. iii. 12. Some are of Opinion [k], that the City of *Nicopolis*, where St. *Paul* intended to spend his Winter, was not that of *Epirus*, but that of *Thrace*, upon the Borders of *Macedonia*, near the River *Nessus*.

II. NICOPOLIS, otherwise *Emmaus*, a City of *Palestine*. See EMMAUS. It began to bear the Name of *Nicopolis* under the Emperor *Alexander* Son of *Mammæus*. *Julius Africanus*, an Ecclesiastical Author, famous for his Chronicles, was sent to the Emperor to sollicite the Re-establishment of this City, which before was call'd *Emmaus* [l]. 'Tis doubted whether this *Emmaus* be the same as that mentioned in the Gospel; about which may be consulted M. *Reland*, *Palestina*, l. 2. c. 6. & l. 3. p. 758, 759, &c.

NIDDUI [m]. A *Hebrew* Word that signifies *separated*, *excommunicated*. This was (say they) the lesser sort of Excommunication in use among the *Hebrews*. He that had incurr'd this, was to withdraw himself from his Relations, at least at the Distance of four Cubits. It commonly continued a Month. If it was not taken off in a Month, it might be prolonged for sixty or even ninety Days. But if within this Term the excommunicated Person did not give Satisfaction, he fell into the *Cherem*, which was a second sort of Excommunication; and thence into the third Sort, call'd *Schammatha*, the most terrible of all. See the Article EXCOMMUNICATION.

NIGER, surnamed *Simon*, of whom mention is made in the Acts of the Apostles. He was a Prophet and Teacher, and was one of those who laid their Hands on *Saul* and *Barnabas*, for the Execution of that Office to which the Holy Ghost had appointed them. Some believe 'tis he Luke xxiii. 26. that is called *Simon* the *Cyrenian*, who carried the Cross of *Christ* to Mount *Calvary* [n]: But the only Proof for this Opinion is a Similitude of Names. St. *Epiphanius* [o] speaks of one *Niger* among the Seventy Disciples of our Saviour. The Church makes no mention of *Simon Niger* in its Offices, nor in its Martyrologies.

NIGHT. The ancient *Hebrews* began their artificial Day in the Evening, and also ended it the next Evening [p]; so that the Night preceeded the Day, whence it was said, *Factum est vespere & mane dies* Gen. i. 5. *unus*. They allowed twelve Hours to the Night, and as many to the Day. The Hours of the Day and those of the Night were not equal, but only in the Equinox. At other Times, when the Hours of the Night were long, those of the Day were short; and contrary-wise, when the twelve Hours of the Night were very short, as it happen'd at *Midsummer*, the Hours of the Day were long in Proportion.

*Night* is put for the Time of Affliction and Adversity. *Thou hast proved mine Heart*, Psal. xvii. 3. *thou hast visited me in the Night, thou hast tried me*; that is, by Adversity and Tribulation. And *Isaiah*, *the Morning cometh*, Isai. xxi. 12. *and also the Night*. The Morning is come, and behold the Night; we expected Peace, and we are overwhelmed with Troubles and Disasters.

*Night* is also put for the Time of Death. *The Night cometh wherein no Man can* Joh. ix. 4. *work*. 'Tis Christ that speaks to us. I must fulfil the Duties of my Mission while it is Day, and while I am yet alive. And St. *Paul* says, that *the Day of the Lord* Thess. v. 2. *comes as a Thief in the Night*. 'Tis thought the End of the World, and the Day of Judgment, will come in the Night-time *.

*Children of the Day*, and *Children of the Night*, in a moral and figurative Sense, denote good Men and wicked Men, Christians and Gentiles. The Disciples of the Son of God are the Children of Light. They belong to the Light, they walk in the Light of the Gospel-Truths; they shine as the Stars, by the Brightness and Exemplariness of their Lives. On the contrary, the Children of the Night walk in the Darkness of Ignorance and Infidelity,

[g] Euseb. l. iii. Hist. Eccl. c. 29. [h] Tertul. Præscript. c. 33. [i] Bertoldus Scriptor. XI. Sæculi t. x. Concil. p. 502. [k] Chrysost. Theodoret. Theophyl. Capell. [l] Chronic. Pascal. ad an. Christi 223. Hieronym. de Scriptorib. Eccles. in Julio Africano.
[m] נדוי from נדה *separavit*, *removit*. [n] Turrian. de Hierarch. ordin. l. l. c. 20.
[o] Epiphan. Hæres. xx. c. 4. [p] Levit. xxiii. 32. See the Commentary.
* *This can be understood only of the Inhabitants of some certain Place of the Earth; because when it is Night in one Part of the Earth, it is always Day in another Part.*

and

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and they perform only Works of Darkness.
1 Thess. v. 5. *Ye are all the Children of the Light, and the Children of the Day; we are not of the Night, nor of Darkness.*

We have observed elsewhere, that the ancient Patriarchs, as also the Heroes in the Heroical Ages, rose very early in the Morning, and even by Night, before the break of Day. Whence it is, that to rise in the Night to do any Business, is put for
Jer. xxv. 3. xxvi. 5. xxix. 19. xliv. 4. being careful and diligent. God says, that he rises early to call his People, by the Voice of his Prophets; that is to say, that he has omitted nothing that might reform them. The Reader may consult what we have before said upon the Article DARKNESS.

NIGLISSOR, or *Niglisar*, or *Neriglissor*, or *Neriglissoror*, the Successor of *Evil-merodach* in the Kingdom of *Chaldea*. *Josephus* speaks of *Niglissor* in two Places, and this is what he says of him, in the Tenth Book of his Antiquities, chap. 12. p. 350. Evil-merodach *being dead, after he had reigned eighteen Years,* Niglissor *his Son succeded to the Kingdom, and having reigned forty Years, he died, and left his Kingdom to* Laborosoarchod *his Son. He reigned but nine Months, and had* Balthasar *for his Successor, whom the* Babylonians *call* Naboandel. Cyrus, *and* Darius *King of the* Medes, *made War against him,* &c. In the First Book against *Appion*, p. 1045. he cites the Historian *Berosus*, who speaks of him thus in his Third Book. *After the Death of* Nebuchadnezzar, Evil-merodach *his Son succeeded him in the Kingdom of* Chaldea. Evilmerodach *having given himself up to all sorts of Irregularities and Debaucheries, was treacherously kill'd by his Brother-in-Law* Niriglissor, *after he had reigned two Years. His Assassin usurped his Throne, and held it for two Years. After his Death his Son* Laborosoarchod *ascended the Throne, tho' he was but a Child, and reigned only nine Months. His Courtiers made him away, because he appeared to have evil Inclinations. Those that put him to Death having consulted together, resolved to translate the Government to a* Babylonian *call'd* Nabonides. *In the seventeenth Year of his Reign came* Cyrus *to attack* Babylon, *&c.*

Lastly, *Megasthenes* quoted by *Eusebius* [a], says, that *Nebuchadnezzar having disappeared from among Men, had* Evilmerodach *for his Successor, who was treacherously kill'd by his Brother-in-Law* Niriglissor, *and who left a Son named* Labassoarach, *who ended his Life also by a violent and tragical Death. After his Death they set upon the Throne* Nabannidoch, *who was not of the Family, nor did he belong to it in any Manner.* Cyrus *having made himself Master of all* Babylon, *gave* Nabannidoch *the Government of* Carmania.

'Tis indeed not very easy to reconcile these various Accounts. *Josephus* seems only to have followed *Berosus*; for the Scripture says nothing either of *Niglissor*, or *Laborosoarchod*, or *Nabonides*, but only of *Nebuchadnezzar*, of *Evil-merodach*, and of *Belshazzar*. Thus *Usher* endeavours to set this to rights. *Nebuchadnezzar* dies in the Year of the World 3442. *Evil-merodach* succeeds him, and is kill'd in 3444 by *Neriglissor*, who succeeds. He dies in 3448, and *Laborosoarched* succeeds him. He holds the Empire but nine Months, and has *Balshazzar* for Successor, who is called *Nabonides* by *Berosus*, *Labynites* by *Herodotus*, and *Nabannidoch* by *Abydenus*. *Berosus* and *Ptolemy* allow him seventeen Years Reign at *Babylon*. Several skilful Interpreters believe, that the Reason why the Scriptures mention only *Nebuchadnezzar*, *Evil-merodach*, and *Balshazzar*, is, because these only were lawful Heirs to the Crown of *Chaldea*, the others being only Usurpers and Intruders. But I doubt much of the Sufficiency of this Reason. The Scripture, as well as other Histories, mention indifferently lawful Kings and Usurpers, those of the Royal Family, and those that are not. The Laws of History do not require, that the Historian should judge of the Rights of Princes, but record their Actions and Successions.

M. *Du Pin* [b] has proposed a System, to reconcile sacred and prophane History, concerning the Succession of the Princes now mentioned. After *Nebuchadnezzar*, who reigned forty three Years, succeeded his Son *Evil-merodach*, who reigned two Years compleat, and begun upon the third Year. This, says he, is the same as *Balshazzar*, so often called the Son of *Nebuchadnezzar* in *Daniel* [c]. It is to be observed, that the Name *Evil-merodach* is not to be found in this Prophet, which may confirm the Conjecture that makes *Evil-merodach* and *Balshazzar* the same Person. *Evil-merodach* is kill'd by *Neriglissor* his Brother-in-Law, who reigns four Years. He may still pass for the Son of *Nebuchadnezzar* the Great, as being his Son-in-Law, and having marry'd his Daughter. *Laborosoarchod* his Son reigned nine Months, and was kill'd by a Conspiracy of *Babylonian* Nobles, who set up in his stead one of the Conspirators, named *Nabonides*, being sixty two Years old; a *Babylonian* indeed, but a *Mede* by Descent, and Son of *Ahasuerus*. He is called *Nabonides* by the *Babylonians*, but *Darius* by the *Medes*. He reigned seventeen Years.

But this System is incumber'd with

[a] Euseb. Præpar. l. ix. c. 41.
[b] Du Pin Biblioth. des Hist. t. i. p. 812, 813.
[c] Dan. v. 11, 12. *Marsham* maintains the same Opinion. Secul. 18. Can. Egypt. Chronol.

great Difficulties. 1*st*, Becauſe it confounds *Evil-merodach* with *Balſhazzar*. 2*dly*, Becauſe it confounds *Nabonides* with *Darius* the *Mede*. 3*dly*, Laſtly, it reconciles *Joſephus* neither with Scripture, nor with *Beroſus*, eſpecially in that Duration of eighteen Years; which this Hiſtorian aſſigns to *Evil-merodach*, and in that of forty Years, which he allows *Nigliſſor*. So that it muſt be own'd to be abſolutely impoſſible, to reconcile Things ſo directly contrary to each other, and to extricate Hiſtorical Facts that have ſo great a Degree of Perplexity.

NILE, a River of *Egypt*, which has its Fountain in the upper *Ethiopia*. 'Tis ſaid it proceeds from two Springs, or from *two Eyes*, which are diſtant from each other about twenty Paces, and each of the Bigneſs of a Cart-wheel. The largeſt of them is worſhip'd by the Inhabitants of the Country, who are Idolaters. Its Depth is ſomething more than five and twenty Palms, and the other Spring is about ſixteen Palms deep. At ſomething above three Days Journey from the Fountain-Head, the River is wide, and deep enough to carry Veſſels. Having received another River called *Jama*; the *Nile* purſues its Courſe weſtward, for above five and twenty or thirty Leagues from its Head, where it winds about to the Eaſt, and falls into a great Lake, which probably is that of *Zaire*. At its coming out of this Lake, it makes ſeveral Windings towards the South. It waters the Country of *Alata*, from whence it precipitates itſelf between Rocks of fourteen Fathom high, with a terrible Noiſe, and with ſuch thick Vapours, that at a Diſtance they may be taken for real Clouds. After having water'd ſeveral Kingdoms to the Eaſt, it continues its Courſe ſo far into the Kingdom of *Goiam*, that it comes within a Day's Journey of its Source. Thence it takes a Tour round about, and runs towards *Phezolo* and *Ombarea*. Then it winds about again, and from the Eaſt to the North, having croſs'd ſeveral Kingdoms and Provinces, it falls into *Egypt* at the *Cataracts*, which are Water-falls made by meeting with ſteep Rocks, of the Height of two hundred Feet. The Water of the *Nile* falling from theſe Rocks, cauſes a diſmal Noiſe, which may be heard three Leagues off. It falls with ſo much Violence, that it makes a kind of Arch, under which it leaves a broad Way, where Travellers may paſs without being wet.

At the bottom of theſe Rocks the *Nile* returns to its uſual gentle Pace, with which it flows through the Plains of *Egypt*. Its Channel, according to *Villamont*, is about a League broad. Being come below *Memphis*, at eighty Miles from *Grand Cairo*, it is divided into two Arms, which make a kind of Triangle, whoſe Baſe is at the *Mediterranean Sea*, and which the *Greeks* call the *Delta*, becauſe of its Figure Δ. Theſe two Arms are again divided into others, which diſcharge themſelves into the *Mediterranean*, whoſe Diſtance from the top of the *Delta* is about twenty Leagues. As to the Number of the Branches of the *Nile*, the Ancients have commonly reckon'd them ſeven. *Septemplicis oſtia Nili.* *Ptolemy* makes them nine, others but four, others eleven, and others again fourteen. Laſtly, others maintain, that there are no more than the Mouths of *Damietta* of *Bozell*, and of the two Canals, one of which paſſes by *Alexandria*, and the other is very ſmall.

Several have thought that the *Nile* was the *Gihon*, one of the four Rivers mention'd by *Moſes*, as flowing by the Terreſtrial Paradiſe. But this Opinion is not to be ſupported, ſince the *Euphrates* and the *Tigris*, which are certainly two of the four Rivers, are too far from the *Nile* ever to have a common Source with it. Yet the Inhabitants of the Kingdom of *Goiam* call this River *Gihon* even to this Day. The *Abiſſins* call it *Ab Euchi*, or the Father of Rivers. The Negroes give it the Name of *Tami*. *Homer*, *Diodorus Siculus*, and *Xenophon* teſtify, that its ancient Name was *Egyptus*, and *Homer*[t] mentions it by no other Name. *Diodorus*[u] ſays, that it took the Name of *Nilus* only ſince the Time of a King of *Egypt* call'd by that Name. *Pliny*[x] relates the Opinion of King *Juba*, who affirm'd that the *Nile* had its Source in *Mauritania*, that it appear'd and diſappear'd in different Places, firſt hiding itſelf under Ground, and then ſhewing itſelf again; that in this Country it was call'd *Nigir*, and in *Æthiopia* it had the Name *Aſtapus*; that about *Meroe* it was divided into two Arms, of which the right was called *Aſtuſapes*, and the left *Aſtaborus*; and laſtly, that it obtained the Name of *Nile* only below *Meroe*.

The ſame *Pliny*[y], *Plutarch*[z], *Dionyſius* the Geographer[a], and ſome others teſtify, that it had alſo the Name of *Siris*. *Dionyſius* ſays, that the *Ethiopians* call it *Siris*, and that after it comes to *Siena*, it has the Name of *Nilus*. 'Tis probable, that the Name *Siris* comes from the *Hebrew* Word *Sihor*, which ſignifies Trouble; and that *Nilus* comes from the *Hebrew*, *Nahal*, which ſignifies River or Torrent. In Scripture the *Nile* has ſeldom any other Name but *the River of Egypt*. *Joſhua*[b] and *Jeremiah*[c] expreſs it by the Name *Si-*

[t] Hom. Odyſſ. xiv. [u] Diod. l. 1. p. 39. [x] Plin. l. v. c. 9. [y] Plin. loco citato. [z] Plut. de Iſide & Oſir. [a] Dionyſ. Perieg. v. 223. [b] Joſh. xiii 3. השיחור, *Shihor*. [c] Jerem. ii. 18. Vide & 1 Chron. xiii. 5. & Iſai. xxiii. 3.

*hor*,

*hor*, or the River of troubled Water. *What hast thou to do in the Way of* Egypt, *to drink the Water of* Sihor? says *Jeremiah.* The *Greeks* give it the Name of *Melas*, which also signifies black, or troubled. And indeed Travellers inform us, that the Water of this River is generally something muddy, but it is easily fined by throwing into it some Almonds or skinn'd Beans. *Servius* explaining that Verse of *Virgil* [d], where speaking of the *Nile* he says:

> *Et viridem Ægyptum nigrâ fœcundat arenâ,*

observes that the Ancients called the *Nile Melo: Nam antea Nilus Melo dicebatur. Melo* in *Hebrew* signifies full, which may well agree with the *Nile*, because of its great Floods, which continue for about six Weeks, and during this Time overflow all *Egypt* in the greatest Heat of the Summer.

*Diodorus Siculus* [e] observes, that the most ancient Name by which the *Grecians* have known the *Nile*, is *Oceanus*. It had also the Name of *Aigle*, afterwards of *Ægyptus*, and lastly of *Nilus*, from King *Nileus*. The *Ægyptians* paid divine Honour to the *Nile*, and called it *Jupiter Nilus* [f]:

> *Te propter nullos tua tellus postulat imbres,*
> *Arida nec pluvio supplicat herba Jovi.*

Isai. xi. 15. Ez. xxix. 3, 4, &c. 'Tis perhaps for this, that in the Prophets the Lord sometimes threatens to smite the River of *Egypt*, to dry it up and kill its Fishes; as it were to shew the *Egyptians* the Vanity of their Worship, and the Impotence of their pretended Deity.

2 Chron. vii. 8. Isai. xxvii. 12. When the Scripture points out the Limits of the Land of Promise, it often puts the *River* or the *Stream of Egypt* for its more southerly Limits. *From the entering in of* Hamath, *unto the River of* Egypt. Or, *from the Channel of the River* (Euphrates) *unto the Stream of* Egypt. Some Interpreters [g] not being convinced that the Country of the *Israelites* could extend to the *Nile*, have imagin'd that the Stream of *Egypt* was a Stream that fell into the *Mediterranean Sea*, between *Rhinocorura* and *Gaza*, which is called in Scripture *the River of the Wilderness*. Amos vi. 14. But it is certain, that the Land of Promise was to reach as far as the *Nile*. *Joshua* shews it plainly, *Josh.* xiii. 3. and xv. 4. compared with 1 *Chron.* xiii. 5. And this is what we have endeavoured to prove in our Commentary upon *Josh.* xiii. 3. We find the Name *Nilus* but once in the *Latin* Version of the Scripture, *Isai.* xxiii. 3. *In aquis multis semen Nili*; in the *Hebrew*, *semen Sihor.*

The Eastern Writers speak of the Fountains and Course of the *Nile* in something a different Manner from what we have described above. The Reader perhaps may not be unwilling to find here what they say of it [h]. There are two Rivers in *Africa* that bear the Name of *Nile*, and which have the same Source, in sixteen Degrees of South Latitude in *Ethiopia*, or in the Country of the *Abyssins*. There at the Foot of the Mountain called *the Mountain of the Moon*, are found ten Fountains, five of which make a great Lake, and the other five another Lake. Each of these two Lakes produce three Rivers, which being united together, form a very great Lake, out of which issue the two *Niles* we spoke of before. The City of *Thomi* is situate on the Banks of this great Lake, just under the Equinoctial Line, where there is an Idol or Image called *Mesnah*. *Soiouti* has given us the Figure of this Source in his Book called *Caukeb-al-Raoudhah*.

The first of these two Rivers is called *Nil-Mesr*, that is to say; the *Nile* of *Egypt*, and the second *Nil-Soudan*, or the *Nile* of the Negroes. This runs westward, and discharges itself into the Dark Sea; for so the *Arabians* call the *Atlantick* or Western Ocean. This *Nile* of the Negroes is the River which at this Day we call the *Niger*, or the *Senega*. It empties itself over-against the Island which the *Arabians* call *Ulil*, and is not distant from it above a Day's Sailing. All the Habitations of the Negroes are ranged along this great River.

As to the *Nile* of *Egypt*, the *Arabian* Geographer whom we follow here allows it but four Arms, which divide themselves in lower *Egypt*, and of which three disembogue themselves into the Sea of *Syria*, or the *Mediterranean*. The fourth is lost in a Lake of Salt Water, which the *Greeks* call *Maris*, otherwise *Maria* or *Mareotis*, distinct from the Lake *Mœris*, with which the *Nile* has no other Communication, but by an artificial Canal. The three Arms mentioned by this Geographer are evidently the *Canopick*, which is the nearest *Alexandria*; the *Sebenetick*, or *Heracleotick*, as yet but little known; and the *Pelusiack*, upon which is built the City *Pelusium*, or *Damietta*. The other Arms of the *Nile* which the ancient *Greek* and *Latin* Writers take notice of, are at present so obliterated, that it is almost impossible to distinguish them.

The *Arabians* and other Orientals often give the *Nile* the Name of a Sea, and the

[d] Virgil. Georgic. l. iv. v. 25, 26. [e] Diodor. l. i. c. 1. & l. ii. c. 2. [f] Tibull. l. i. Eleg. viii. [g] Hieronym. in Amos iv. 14. Ita & alii plures. [h] Herbelot. Bibl. Orient. p. 671.

Surname or Epithet of *Faidh*, which is in common alſo to the *Euphrates*, becauſe theſe two Rivers by their overflowing increaſe the Fertility of the Countries they paſs through. They alſo give it the Name of *Mobarek*, as well becauſe of the Fruitfulneſs it occaſions to the Land, as that Fecundity it is thought to procure to the Women.

When the *Nile* overflows only to the perpendicular Height of twelve Cubits, a Famine neceſſarily follows in *Egypt*; nor is the Famine leſs certain, if it ſhould exceed ſixteen Cubits, as *Pliny* ſays[i]; ſo that the juſt Height of the Inundation is between twelve and ſixteen Cubits. The *Arabian* Author of a Book, which gives an Account of the *Nilometry*, or Meaſures of the *Nile*, from the firſt Year of the *Hegira*, till the 875th, that is, from the Year of *Chriſt* 622 to 1497, ſays in like manner, that when the Depth of the Channel of the *Nile* is fourteen Fathom, an Harveſt may be expected that will amount to one Year's Proviſion; but if it increaſes to ſixteen, the Corn will be ſufficient for two Years; leſs than fourteen makes a Scarcity, and more than eighteen make a Famine.

The *Nilometer* is a Pillar erected in the middle of the *Nile*, upon which are mark'd the Degrees of the Aſcent of the Water. There were ſeveral of theſe in different Places of the *Nile*. At this Day there is one in the Iſland, where the *Nile* is divided into two Arms, one of which paſſes to *Cairo*, and the other to *Gizah*. Mr. *d'Herbelot* takes notice of ſeveral others, built or repaired by ſeveral *Kaliſs*. The Antients have preſerved the Memory of the *Nilometer* in their Monuments. See *Antiquity explain'd*, Tom. III. p. 185. Heretofore they kept the Meaſure of the ſwelling of the *Nile* in the Temple of *Serapis*, like a ſacred Relick; and the Emperor *Conſtantine* had it tranſported to the Church of *Alexandria*. The Pagans then affirmed, that the *Nile* would not overflow any more, and that *Serapis* being provoked, would be revenged of *Egypt*, and would cauſe a Sterility there. But however the *Nile* overflowed, and aſcended to its uſual Height the Years following.

The *Nile* overflows regularly every Year in the Month of *Auguſt*, in the higher and middle *Egypt*, where this overflowing is neceſſary, becauſe it hardly ever rains there. But in the lower *Egypt* the Flood is leſs ſenſible and leſs neceſſary, becauſe it frequently rains there, and the Country is ſufficiently water'd. It is leſs ſenſible, becauſe they make fewer Dikes there, or Receptacles for the Water, and the Inundation ſpreading it ſelf equally through all the Country does not riſe higher than a Cubit through the whole Delta. Whereas in higher and middle Egypt, where it rains very ſeldom, they have made high Banks at a League diſtance, in the midſt of which there are deep Canals, to receive the Waters of the River. They make a breach in theſe Dikes by the Authority of the *Bacha*, and when a Country is ſufficiently water'd, the Dike is ſtopt up there, and open'd in another Place; and thus the whole Land of *Egypt* is ſucceſſively water'd, as it were a Garden. The *Egyptians* have often Contentions among one another, Village againſt Village, to ſtrive which ſhall have the firſt Diſtribution of the Waters; and when the Overflowing comes as they deſire, they celebrate a great Feſtival all over the Country.

There have been great variety of Opinions, concerning the Cauſe of the Overflowing of the *Nile*. Some have imputed it to the Nitre with which this River is impregnated, and which Cauſes its Overflowings, by the vehement Fermentations, during the violent Heat of the Summer. This is the Notion of Mr. *De la Chambre*, who has wrote purpoſely on this Subject. But at preſent it is but little doubted, that it is occaſion'd by the great Rains, which fall in *Ethiopia* in the Months of *June*, *July*, and *Auguſt*, which are the Winter-Months in that Country. And Father *Jerome Lobo* pretends, that no one can doubt of it, who has dwelt in *Ethiopia* as he has done. The Soil there is extremely dry and ſpungy, and ſoaks up the Rain for a long Time: But when it is glutted, it diſgorges the Waters on all Sides; and theſe Waters added to thoſe which fall from Heaven, ſupply the *Nile* with all that quantity of Water, which it diſtributes through all the Land of *Egypt*. Theſe Waters carry along with them much Mudd and Sullidge, which very much contributes to fatten and enrich the Land.

When the Waters are withdrawn, the Culture of the Land is very eaſy. The Seed is caſt upon the dry Mudd, and with very little Tillage, it produces in great Plenty. *Herodotus* ſays[k], that the *Egyptians* turn their Hoggs into their Fields, and that theſe Animals treading the Seed into the Ground with their Feet, exempt the Husbandman from the Trouble of his Labour. By this may be explain'd what *Iſaiah* ſays, concerning the *Nile* and *Egypt*. *Woe to the Land ſhadowing with* Iſai. x[viii.] 1, 2.
*Wings, which is beyond the Rivers of* Ethiopia. *That ſendeth Ambaſſadors by the Sea, even in Veſſels of Bulruſhes upon the Waters, ſaying; Go ye ſwift Meſſengers to a Nation ſcattered and pealed, to a People terrible from their Beginning hitherto, a*

[i] Plin. l. 8. c. 18. [k] Herodot. l. 2.

*Nation meted out and trodden down, whose Land the Rivers have spoiled.* The Mudd which the *Nile* brings is Earth which it tears up from the Banks in its Course; which same Mudd covering the Land-marks and furrows of the Fields, obliges the Proprietors to have recourse to the Line and the Measuring-Rod, to measure out their Lands and Inheritances every Year anew. The Soil of *Egypt* being very light and sandy, it is impossible but that the Waters must take away a great quantity of it along with them.

NIMRAH, or *Nemra*, a City of the Tribe of *Gad*, or rather of *Reuben*, to the East of the Dead Sea. (Numb. xxxii. 3.) *Eusebius* upon the Word *Nebra* says, that there is a large Village in *Batanea* call'd *Nabara*. I make no doubt but that *Nemra*, *Nimra*, *Nimrim*, *Nemrim*, and *Beth-nemra*, are the same City. *Jeremiah* speaks of *Nimrim* and its pleasant Waters. (Jerem. xlviii. 34. Isai. xv. 6.) *Isaiah* also makes Mention of the Waters of *Nimrim*. St. *Jerom* says, (Hieronym in If. xv. 6.) that *Nimrim* is situated upon the dead Sea, and that its Name *Nimrim* comes from the Bitterness of its Waters, which have contracted this quality only since the Desolation of this City, as had been denounced by the Prophets *Isaiah* and *Jeremiah*.

NIMROD, or *Nembrod*, Son of *Cush*, (Gen. x. 8, 9.) *a mighty Hunter before the Lord*, as the Scripture says of him. He began to make himself powerful upon the Earth, and gave Occasion to the Proverb, as *Nimrod*, the great Hunter before the Lord. His hunting was not only exercised on Wild Beasts, but he made use of it also to subdue Men, to take them, to put them to Death, or to reduce them under his Dominion. (Ezek. xxxii 30.) *Ezekiel* gives the Name of *Hunters* to all Tyrants. The Foundation of the Empire of *Nimrod* was at *Babylon*; and tis very probable he was one of the most eager Undertakers of the Building of the Tower of *Babel*, and that continuing there after the Dispersion of Mankind, he built *Babylon* in the same Place, or near this famous Tower. From thence he extended his Dominion over the neighbouring Countries, and reigned at *Erech*, *Accad*, and *Calneh*, in the Land of *Shinar*. What we have said upon each of these Places may be seen under their particular Articles.

*Moses* adds: *Out of that Land went forth* Asshur, *and builded* Nineveh, *and the City* Rehoboth, *and* Calah, *and* Resen *between* Nineveh *and* Calah: *the same is a great City*. This *Bochart* understands still of *Nimrod*, and translates the *Hebrew* in this manner. From this Place he went out to go into *Assyria*, where he built *Nineveh*, *Rehoboth*, *Calah*, and *Resen*. That is to say, that when *Nimrod* had established the Beginning of his Empire at *Babylon*, and in the Land of *Shinar*, he advanced towards *Assyria*, and there built powerful Cities, to serve as so many Fortresses, to keep the People in Subjection to his Dominion. The Scripture informs us of no more than this concerning *Nimrod*.

Some *Rabbins* [l] take in a good Sense what is said of this Monarch, that he was *a mighty Hunter before the Lord*, saying he had a particular Address and Dexterity for Hunting, and what Game he took he offer'd to the Lord. It must be own'd that these Words *before the Lord* is commonly taken in good Part, as an Exaggeration of the good Qualities of any one; but in this Place the greatest Number of Interpreters take it in a bad Sense, in the same Manner as when it is said of the Men of *Sodom*, that they were great Sinners before the Lord. *Peccatores coram Domino nimis*. (Gen. xiii. 13.) As also of *Er* the eldest Son of *Judah*, that he was a very wicked Man before the Lord. *Nequam in conspectu Domini*. (Gen. xxxviii. 7.)

Some have confounded *Nimrod* with *Belus*, the Founder of the Kingdom of *Babylon*, and with *Ninus*, the Founder of that of *Nineveh*: but both these are much later than *Nimrod*. Prophane Authors have embellished the History of *Bacchus*, with several Circumstances taken from that of *Nimrod*. For example, the Name *Nebrodeus* or *Nebrodus*, given to *Bacchus*, is evidently derived from *Nembrod* or *Nimrod*, tho' the *Greeks* will have its Original from a Goat-Skin, with which they pretend *Bacchus* was cloathed. The Name *Bacchus* may also be derived from *Bar-chus*, the Son of *Cush*, because *Nimrod* was indeed the Son of *Cush*. The *Greeks* give to *Bacchus* the Name of Hunter, just as *Moses* gives to *Nimrod*. The Expeditions of *Bacchus* into the *Indies* are formed upon the Wars that *Nimrod* made in *Babylonia* and *Assyria*. *Nimrod* in *Hebrew* signifies a *Rebel*. To him is imputed the first Invention of that idolatrous Worship paid to Men.

The History of *Nimrod* is dress'd up with Fables by the *Persian* Authors [m]. Some confound him with *Zohak*, the first King of the *Dynastie* of those Princes that reign'd immediately after the Deluge. Others will have *Nimrod* to be the same as *Caicacus*, the second King of the second *Persian Dynastie*, call'd that of the *Cainaides*. The *Persian* Historians make him to have reign'd above an hundred and fifty Years, and affirm, that he contrived the rash Attempt

[l] Abenezra, Kimchi, vide et Grot.

[m] Bibl. Orient. p. 668.

tempt of ſcaling Heaven: which is taken from what the Scripture relates concerning the Children of *Noah*, that they undertook to build a Tower, the Top of which ſhould reach to Heaven. The Author of the Book call'd *Malem* tells us alſo this Story. When *Nimrod* ſaw that the Fire, in which he had caus'd *Abraham* to be caſt, did him no Damage, he reſolved to aſcend into Heaven, that he might ſee that great God, that *Abraham* reveal'd to him. 'Twas in vain that his Courtiers endeavoured to divert him from this Deſign; he was reſolved to accompliſh it.

At the ſame Time he gave Orders for the building of a Tower, that might be as high as poſſible. They worked upon this for three Years together, when he went up to the Top, and was much ſurprized to ſee himſelf as far from Heaven, as when he was upon the Ground. His Confuſion was much increaſed, when they came to inform him the next Morning, that his Tower was fallen to the Ground. He commanded then that another ſhould be built, that might be ſtronger and higher than the former; but this met with the ſame Fate. Then he took a ridiculous Reſolution, of making himſelf be carried to Heaven in a Cheſt or Box, by four of thoſe monſtrous Birds, which the antient Eaſtern Authors call *Kerkes*, and of which they make Mention in their Romances.

*Nimrod* therefore had thoſe Birds taught to carry the Box, and then putting himſelf into it, he wandered and flew for ſome Time in the Air; but at laſt the *Kerkes* daſhed him ſo violently againſt a Mountain, that his Box was quite overſet by the Shock. This Accident did not make him grow wiſer, for he ſtill continued to perſecute the Saints, and the Worſhippers of the true God. For this Reaſon God took away from him the greateſt Part of his Subjects, by the Diviſion that he ſent among them, and by the Confuſion of Tongues. Thoſe that ſtill continued firm to him were almoſt all killed by a Cloud of Flies that God ſent amongſt them. He himſelf was tormented for four Years by one of thoſe Inſects, which entering into his Brain, gave him ſuch exquiſite Pain, that he was forced to have his Head beat with a Mallet, that he might obtain ſome Reſt.

'Tis ſuppoſed that *Moſes* makes *Nimrod* the immediate Son of *Cuſh*. The *Perſians* make him to be Son to *Canaan*, and Brother to *Cuſh*. *Eutychius*, Patriarch of *Alexandria*, ſays, that *Nimrod* was the firſt Author of the Religion of the *Magians*, and of the Worſhippers of Fire.

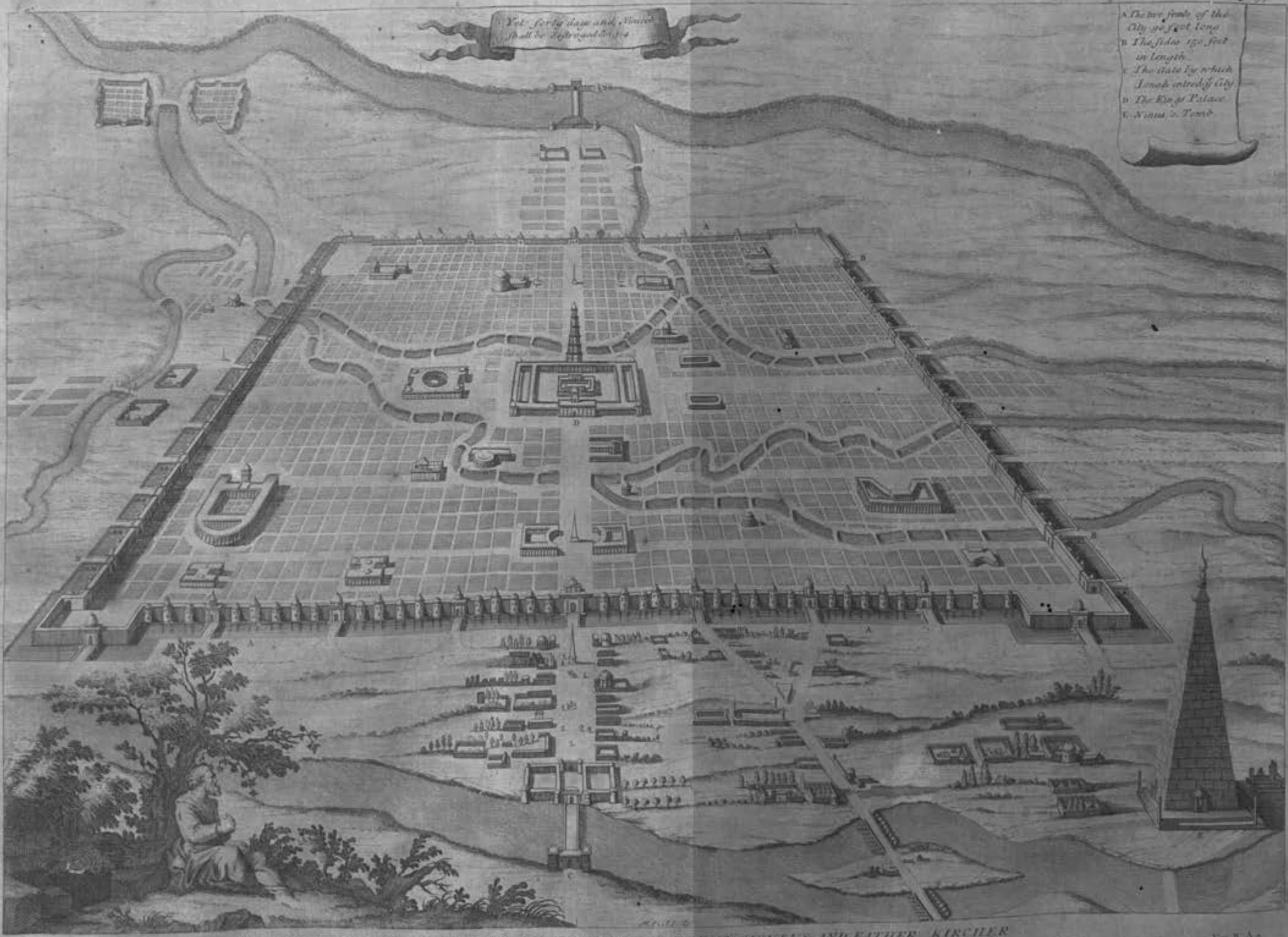
NIMSHI, or *Namſi*, Father of *Jehu* King of *Iſrael*, 1 *Kings* xix. 16.

NINEVEH, the Capital City of *Aſſyria*, founded by *Aſhur* Son of *Shem*, or by *Nimrod* Son of *Cuſh*; for in the Text of *Moſes*, *Gen.* x. 11. *De terrâ illâ egreſſus eſt Aſſur, & ædificavit Nineven*, according to ſome has Relation to *Nimrod* [q], who was mentioned before; ſo that it ought to be read: *De terrâ illâ* (Babylonia Nemrod) *egreſſus eſt in Aſſyriam, & ædificavit Niniven.* However this be, yet it muſt be owned, that *Nineveh* was one of the moſt antient, the moſt famous, the moſt potent, and largeſt Cities of the World. It is very difficult exactly to aſſign the Time of its Foundation; but it cannot be long after the building of *Babel*. It was ſituate upon the Banks of the *Tigris*, and in the Time of the Prophet *Jonas*, who was ſent thither under *Jeroboam* the ſecond, King of *Iſrael* [r], and, as we judge, under the Reign of *Pul*, Father of *Sardanapalus*, King of *Aſſyria*; *Nineveh* was a very great City, its Circuit being three Days Journey. *Diodorus Siculus* [s], who has given us the Dimenſions of it, ſays it had one Hundred and fifty Stadia in Length, four Score and ten Stadia in Breadth, and four Hundred and four Score Stadia in Circuit; that is, to reduce theſe Meaſures to our own, it was about ſeven Leagues long, taking the League at three Thouſand Paces, about three Leagues broad, and eighteen Leagues round. Its Walls were an hundred Feet high, and ſo broad, that three Chariots could drive abreaſt upon 'em. Its Towers, of which there were fifteen Hundred, were each two Hundred Feet high.

*Diodorus Siculus* places it upon the *Euphrates*, but all others agree that it was upon the *Tigris*. Some place it to the Weſt, and others to the Eaſt of this River. At the Time of *Jonas*'s Miſſion thither, it was ſo populous, that it was reckoned to contain more than ſix Score Thouſand Perſons, who could not diſtinguiſh their right Hand from their left; which is generally explained of young Children, that had not yet attained the Uſe of Reaſon. So that by this Reckoning, there ought to have been then in *Nineveh* more than ſix hundred Thouſand Perſons. Jonas iv. 11.

*Nineveh* was taken by *Arbaces* and *Beleſus*, in the Year of the World 3257, before *Chriſt* 743, before the vulgar *Æra* 747, under the Reign of King *Sardanapalus* [t], in the Time of *Ahaz* King of *Judah*, about the Time of the Foundation of *Rome*. It was taken a ſecond Time by *Aſtyages* and *Nabopolaſſar*, from *Chinaladan* King of *Aſſyria*, in the Year of the World 3378, before *Chriſt* 622, before the vulgar *Æra*

[q] Vide Bochart. Phaleg. l. iv. c. 12.
[r] See Jonas iii. 6. and the Commentary upon this Place.
[s] Diodor. Sicul. l. ii. Bibl.
[t] Diodor. l. ii Athen. l. xii. ex Cteſia.




A PLAN OF THE CITY OF NINIVEH ACCORDING TO DIODORUS SICULUS AND FATHER KIRCHER

626. After this Time *Nineveh* no more recovered its former Splendor. It was so intirely ruined in the Time of *Lucianus Samosatensis* [u], who lived under the Emperor *Adrian*, that no Footsteps of it could be found, nor so much as the Place where it stood. However it was rebuilt under the *Persians*, but was destroyed again by the *Saracens* about the seventh Age. See *Marsham*'s *Canon. Egypt. sæculo* xviii. *Tit. Nini excidium*, and *Usher*, upon the Years of the World 3257 and 3378.

Modern Travellers say, that the Ruines of ancient *Nineveh* may still be seen on the Eastern Bank of the *Tigris*, and that on the opposite Side may be seen the City of *Mozul* or *Mozil*, which many do not distinguish from *Nineveh*. Prophane Histories tell us, that *Ninus* was the first founded *Nineveh*; but Scripture, which is infinitely of better Authority, assures us it was *Ashur*, or *Nimrod*, as we have said in the Beginning of this Article. The sacred Authors make frequent Mention of *Nineveh*. Those Kings *Tiglath-pilneser*, *Sennecharib*, *Shalmanezzar*, and *Esar-haddon*, famous for the Evils they brought upon the *Hebrews*, reigned at *Nineveh*. *Tobit* lived in this City. *Nahum* and *Zephaniah* have foretold its Ruin in a very particular and pathetick Manner [x], which *Tobit* had also foretold. (Tob. xiv. 4.) 'Tis known what *Jonas* did at *Nineveh*, and the signal Repentance of the *Ninevites*, which is even commended in the Gospel. (Matt. xi. 41. Luk. xi. 32.)

I. NINUS, Son of *Belus* the *Assyrian*, and Founder of the *Assyrian* Monarchy, in the Year of the World 2737, before *Christ* 1263, and before the vulgar *Æra* 1267; about the Time of the Government of *Deborah* and *Barak* Judges of *Israel*. *Herodotus* says [y], that for an Hundred and twenty Years this Monarchy was in Possession of the upper *Egypt*. *Ctesias*, and after him *Diodorus Siculus* [z], *Trogus*, and *Justin*, (Justin. l. i.) say, that *Ninus* brought into Subjection to him all the Princes of *Asia*, except those of *India*. *Zoroaster* King of the *Bactrians* opposed him a good while, but at last was subdued by *Ninus*. *Julius Africanus* ascribes to this Prince a Reign of fifty two Years; but *Dionysius* of *Halicarnassus*, in the first Book of his *Roman* Antiquities, shews very well, that the first Kings of *Assyria* had but a small Part of *Asia* in their Possession.

II. NINUS, surnamed the younger, succeeded *Sardanapalus*, in the Kingdom of *Assyria*. *Sardanapalus* having been compelled to burn himself in *Nineveh*; *Arbaces* and *Belesis*, on the Dissolution of the *Assyrian* Monarchy, founded two others, that of the *Medes*, and that of the *Babylonians*. The Empire of *Assyria*, reduced to very narrow Limits, was continued to *Ninus*, called in Scripture *Tiglath-pilneser*, (2 Kings xv. 29. xvi. 7. 10.) and *Thilgamus* by *Ælian* [a]. *Eusebius* in his Chronicon, after *Castor* of *Rhodes*, allows him a Reign of nineteen Years. He began to reign in the Year of the World 3257, and reigned to 3276. His Successor was *Salmanezzar*, mentioned in the holy Scriptures.

NISAN, a Month of the *Hebrews*, answering to our *March*, and which sometimes takes from *February* or *April*, according to the Course of the Moon. It was made the first Month of the sacred Year, at the coming out of *Egypt*. *Mensis iste principium mensium; primus erit in mensibus anni.* (Exod. xii. 2.) It was the seventh Month of the civil Year. In *Moses* it is called *Abib*. The Name *Nisan* is only since the Time of *Ezra*, and the Return from the Captivity of *Babylon*. I shall here take Notice of the principal Things observed by the *Jews* in this Month.

The first Day is the *Neomenia*. A Fast for the Death of the Children of *Aaron*, *Lev.* x. 1, 2, 3.

On the tenth Day was celebrated a Fast for the Death of *Miriam* the Sister of *Moses*; and every one provided himself with a Lamb for the Passover. On this Day the *Israelites* passed over *Jordan* under the Conduct of *Joshua*. (Josh. iv. 19.)

On the fourteenth Day in the Evening they sacrificed the Paschal Lamb, and the Day following, being the fifteenth, was held the solemn Passover, *Exod.* xii. 18, *&c.*

The sixteenth they offered the Sheaf of the Ears of Barley, as the First-fruits of the Harvest of that Year, *Levit.* xxiii. 9, *&c.*

The twenty-first was the Octave of the Passover, which was solemnized with particular Ceremonies.

The twenty-sixth the *Jews* fasted in Memory of the Death of *Joshua*. On this Day they began their Prayers to obtain the Rains of the Spring.

On the twenty-ninth they call to Mind the Fall of the Walls of *Jericho*.

NISROCH, or *Nesroch*, a God of the *Assyrians*. *Sennecharib* was killed by two of his Sons, while he was paying his Adoration to his God *Nisroch* in his Temple [b], 2 *Kings* xix. 37. 'Tis not known who this God *Nisroch* was. The Seventy call him *Mesrach*, *Josephus* calls him *Araskes*. The *Hebrew* of *Tobit* published by *Munster* calls him *Dagon*.

[u] Lucian. in Εἰκον. p. 346. [x] Sophon. & Nahum per totum. [y] Herodot. l. i. c. 95. [z] Diodor. Sicul. l. ii. Bibl. [a] Ælian hist. animal. l. xii. c. 21. [b] In the Year of the World 3294, before *Christ* 706, before the vulgar *Æra* 710.

The

The Name of this Deity may be traced in the Words *Sarac*, and *Sargon*, Kings of *Aſſyria*. And perhaps *Sarac* is alſo the ſame as *Sarak*. But nothing of this will inform us who this God *Niſroch* was.

NITOCRIS. *Herodotus* [c] ſpeaks of Queen *Nitocris*, Mother to King *Labynetus*, from whom *Cyrus* took *Babylon*. But as the Scripture tells us, that the King from whom *Babylon* was conquered by *Cyrus*, was *Belſhazzar* King of *Babylon*, Son or Grandſon to *Nebuchadnezzar*, we muſt of Neceſſity allow, that *Nitocris* was Queen to *Nebuchadnezzar* the Great, and the ſame as *Amyt* Daughter to *Aſtyages* King of the *Medes*. This Princeſs is celebrated by *Herodotus* as an Heroine. While the King her Son abandoned himſelf to his Pleaſures, and thought of nothing elſe but his Diverſions, ſhe took the Burthen of the Government upon her, and did all that human Prudence could do, for the Security of the Empire. She compleated with incredible Diligence the Works that *Nebuchadnezzar* had left unfiniſhed, and particularly the Walls of the City, and Keys of the Rivers. And while they were employed on theſe Works, and had turned the Courſe of the *Euphrates* in Order to finiſh theſe Keys, ſhe cauſed a ſubterraneous Gallery to be built in the midſt of the Channel of the River, to maintain a Communication with a Caſtle on the other Side, by a Paſſage under the Waters of the River.

In the laſt Year of *Belſhazzar's* Reign,
Dan. v. 1, 2, 3, &c. while *Babylon* was beſieged by *Cyrus*, *Belſhazzar* made a ſacrilegious Feaſt for his Wives and Concubines, at which he prophaned the holy Veſſels of the Temple of *Jeruſalem*; when there appeared upon the Walls of the Room, over againſt the Candleſtick, a Hand that wrote theſe Words, *Mene, Mene, Tekel, Upharſin*. The Sight of this Prodigy put the King and all his Company into a great Conſternation. *Nitocris* the Queen-mother no ſooner heard of what had happened, but ſhe went into the Hall, and told the King, that there was a Man in his Kingdom called *Belteſhazzar*, who under the Reign of King *Nebuchadnezzar* had approved himſelf to be the moſt ſkilful of the *Magi* of *Chaldæa*, and was made the Head of them, that if he were ſent for he would truly explain the Viſion that ſo much troubled the King. *Daniel* was preſently for, who gave the King the Explication of it, as may be read under his Article.

NITRE. A ſort of Salt, or of Salt-petre, very common in *Paleſtine*, *Arabia*, and *Egypt*. The *Hebrews* call it *Nether*, and make Uſe of this Word to expreſs a Salt proper to take Spots out of Cloaths, and even from the Face. The wiſe Man ſays, *As he that taketh away a Garment in* Prov. xxv. 20. חמץ על נתר *cold Weather, and as Vinegar upon Nitre; ſo is he that ſingeth Songs to an heavy Heart.* That is to ſay, Muſick is as ſerviceable in diſpelling Sorrow, and in reſtoring a chearful Temper, as Nitre diſſolved in Vinegar is uſeful in taking away Blemiſhes from the Face, or from Cloaths. They always diſſolved the Nitre in Vinegar when they applied it to this Uſe. See the Commentary upon *Prov.* xxv. 20. *Jeremiah* [d] ſpeaking to his People under the Image of a faithleſs and abandoned Spouſe, has theſe Words: *For though thou waſh thee with Nitre, and take thee much Soap, yet thine Iniquity is marked before me, ſaith the Lord God.* Thou art too much polluted in my Eyes ever to be made clean. This Paſſage proves the Uſe that was made of Nitre, to purifie from outward Spots and Blemiſhes.

NO, or *No-ammon*, a City of *Egypt*, which St. *Jerom* always tranſlates by *Alex-* Nahum iii. 8. נא אמון *andria*. But it is rather the City of *Dioſpolis* in the *Delta*, between *Buſiris* to the South, and *Mendeſium* to the North. See *Jeremiah* xlvi. 25. *Ezek.* xxx. 14, 15, 16. *Nahum* iii. 8. See what is ſaid of *Dioſpolis* and *Thebes*.

*No-ammon* ſignifies the Habitation of *Ammon*. Several are of Opinion, that *Ammon* is the ſame as *Ham* the Son of *Noah*, *who*, as they ſay, fixed his Dwelling in *Egypt*.

NOACHIDÆ. This is the Name that is given to the Children of *Noah*, and in general to all Men that are not of the choſen Race of *Abraham*. The *Rabbins* [e] pretend, that God gave *Noah* and his Sons certain general Precepts, which contain according to them, the natural Right which is common to all Men indifferently, and the Obſervation of which alone will be ſufficient to ſave them. After the Law of *Moſes*, the *Hebrews* would not ſuffer any Stranger to dwell in their Country, unleſs he would conform to the Precepts of the *Noachidæ*. In War they put to Death without Quarter all that were ignorant of them. Theſe Precepts are eight in Number.

I. *Precept. de Judiciis.* Obedience is due to Judges, Magiſtrates, and Princes.

II. *De cultu extraneo.* The Worſhip of falſe Gods, Superſtition, and Sacrilege are abſolutely forbidden.

III. *De maledictione nominis ſanctiſſimi.* As alſo curſing the Name of God, Blaſphemies, and falſe Oaths.

IV. *De revelatione turpitudinum.* Like-

[c] Herodot. l. i. c. 186, 187, &c. [d] Jerem. ii. 22. אם תכבסי בנתר [e] Gemar. Babyl. Tit. Sanhedr. c. 7. Vide, ſi placet, Selden. de Jure Nat. & Gent. l. i. c. ult.

wise all incestuous and unlawful Conjunctions or Copulations; as Sodomy, Bestiality, Crimes against Nature.

V. *De sanguinis effusione.* The Effusion of the Blood of all Sorts of Animals, Murder, Wounds, and Mutilations.

VI. *De rapina.* Theft, Cheats, Lying, *&c.*

VII. *De membro animalis viventis.* The Parts of an Animal still alive are not to be eaten, as was practised by some Pagans. *Arnob.* [f] *Caprorum reclamantium viscera cruentatis oribus dissipant.*

*Maimonides* says, that the first six of these Precepts were given by *Adam*, and the seventh was added by *Noah*. Some *Rabbins* add to these the following Precepts. The *Rabbi Chavina.* The Prohibition of drawing out the Blood of a living Animal, in Order to drink it. The *Rabbi Chidea.* The Prohibition of mutilating Animals. The *Rabbi Simeon.* The Prohibition of Magick and Sorceries. The *Rabbi Eliezer.* The Prohibition of coupling together Animals of a different Species, and of grafting Trees. This is what is found in Authors concerning this Matter; but what inclines us much to doubt of their Antiquity, is, that no Mention is made of these Precepts, either in Scripture, or in *Onkelos*, or in *Josephus*, or in *Philo*; and that neither St. *Jerome*, nor *Origen*, nor any of the antient Fathers have known any Thing of them.

NOADIAH. A false Prophetess employed by the Enemies of *Nehemiah*, to endeavour to intimidate him, and to make him give over his Enterprize, of rebuilding the Walls of *Jerusalem*. But *Nehemiah* would not be influenced by her Advice, but continued and accomplished his Undertaking [g].

NOAH, or *Noe*, Son of *Lamech*, was born in the Year of the World 1056, before *Christ* 2944, before the vulgar *Æra* 2948. Amidst the general Corruption into which all Mankind was fallen at this Time, *Noah* found Favour in the Eyes of the Lord. And God seeing that all Flesh had corrupted their Ways, said to *Noah* [h]; Gen. vi. 8. *&c.* "The End of all Flesh is resolved upon "before me; the Earth is filled with the "Iniquities of Men, and I will destroy "them from the Face of the Earth. Make "an Ark of Wood hewed and smoothed; "you shall divide it into little Chambers, "and harden it within and without with "Pitch and Bitumen. It shall be three "Hundred Cubits long, fifty wide, and "thirty high. It shall have three Floors "of Chambers, and you shall make a "Door in the Side [i]. For I shall bring "upon the Earth the Waters of a Deluge, "and I shall destroy all the Animals which "are under Heaven and upon the Face "of the Earth. I will make a Covenant "with you, and will preserve you from "this general Devastation. You shall go "into the Ark, you, your Wife, your "three Sons, *Shem*, *Ham*, and *Japheth*, and "their three Wives with them. You shall "take with you into the Ark a Couple of "every kind of Animals, a Male and Female, of the Number of those Animals "that are impure; and seven Couples of "pure Animals, Male and Female; and "you shall carry into the Ark what Provisions are necessary for your own Support, and for the Animals that shall be "in the Ark with you.

*Noah* performed whatever the Lord had commanded him; and in the Year of the World 1656, before *Christ* 2344, before the vulgar *Æra* 2348, God caused all the Animals to come to *Noah*, that he might place them in the Ark; after which he ordered him to go in himself, with his Wife, his three Sons, and their Wives, and when they were all entered, he shut the Door on the outside; and presently the Waters of the Deluge began to fall upon the Earth. *Noah* was then six Hundred Years old. The nineteenth Day of the second Month of this same Year, the Fountains of the great Abyss of Waters were broke open, and the Cataracts of Heaven were opened, and the Rain fell upon the Earth for forty Days and forty Nights. The Waters increased in such a Manner, that they were raised fifteen Cubits above the Tops of the Mountains; and they continued upon the Earth for an hundred and fifty Days without either rising or falling; insomuch that whatever had Life upon the Earth, or in the Air, was destroyed, except such Animals as were with *Noah* in the Ark.

But the Lord remembring *Noah* [k], sent a Wind upon the Earth, which caused the Waters to diminish; so that on the seventeenth Day of the seventh Month, the Ark rested upon the Mountains of *Armenia*, or of *Ararat*, as it is in the *Hebrew*. 'Tis believed that this is the Mountain *Ararat* near the City *Erivan.* The tenth Day of the tenth Month, the Tops of the Mountains began to appear; and after forty Days *Noah* let go the Raven, who went out of the Ark, and *returned* according to the *Hebrew* [l], or *returned not* according to the Septuagint and the Vulgate; or *he went out,*

[f] Arnob. contra Gentes, l. v. [g] Nehem. vi. 14. In the Year of the World 3550, before *Christ* 550, before the vulgar *Æra* 454. [h] In the Year of the World 1536, before *Christ* 2464, before the vulgar *Æra* 2468, and before the Deluge 129 Years. [i] See before the *Ark of Noah*. [k] In the Year of the World 1657, before *Christ* 2343, before the vulgar *Æra* 2347. Gen. viii. 1, 2, 3, *&c.* [l] Gen. viii. 7. יצא יצוא ושוב

*and went and came*, flying about the Ark, and alighting upon its Roof. Afterwards he sent forth the Dove, which not finding a Place to set his Foot, returned into the Ark again. Seven Days after he sent it out again, and it returned in the Evening, bringing in its Mouth a Branch of an Olive-tree, having green Leaves upon it, which the Tree had brought forth since the asswaging of the Waters. He stayed yet seven Days longer, and then he uncovered the Roof of the Ark; and observing the whole Surface of the Earth was dry, he received Orders from the Lord to go out of the Ark, with all the Animals that were therein. He therefore came out in the six Hundred and first Year of his Age, and the twenty seventh Day of the second Month.

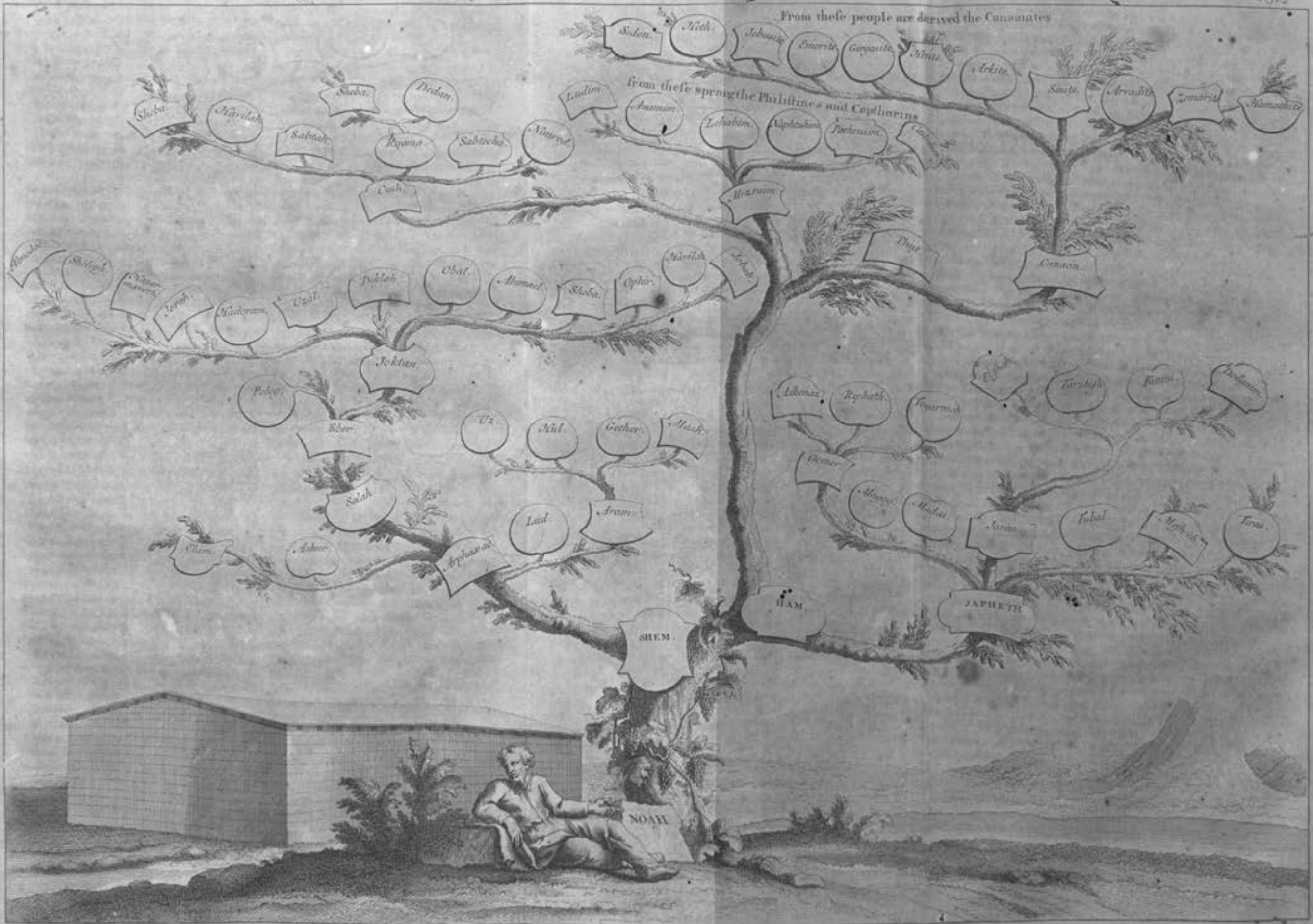
Then he offered as a burnt Sacrifice to the Lord one of all the pure Animals that were in the Ark; and the Lord accepted his Sacrifice, and said to him: "I will "no more pour out my Curse upon the "whole Earth, and will no more destroy "all the Animals as I have now done. I "give you Power over all the brute Cre-
Gen. ix. "ation, and I deliver them to you to eat
1, 2, &c. "thereof, as you eat the Herbs and Fruits "of the Earth. I except only the Blood, "the Use of which I forbid you. Increase "and multiply. I shall make a Covenant "with you, and engage my self no more "to send an universal Deluge upon the "Earth; and as a Memorial of my Promise, I shall set my Bow in the Clouds, "which shall be as a Pledge of the Cove- "nant I make with you.

*Noah* being an Husbandman, began now to cultivate the Vine; and having made Wine and drank thereof, he unwarily made himself drunk, and fell asleep in his Tent, and happened to uncover himself in an indecent Posture. *Ham* the Father of *Canaan* having observed him in this Condition, made himself Sport with him, and acquainted his two Brothers with it, who were without. But they instead of making it a Matter of Sport, turned away from it, and going backwards they covered their Father's Nakedness, by throwing a Mantle over him. *Noah* awaking and knowing what *Ham* had done, said, that *Canaan* the Son of *Ham* should be accursed, that he should be a Slave of Slaves in Respect of his Brethren. 'Tis thought he had a Mind to spare the Person of his Son *Ham*, for Fear the Curse might light upon the other Children of *Ham* [m], who had no Part in this Action. He cursed *Canaan* by a Spirit of Prophecy, because the *Canaanites* his Descendants were hereafter to be rooted out by the *Israelites*. *Noah* added, let the Lord the God of *Shem* be blessed, and let *Canaan* be the Servant of *Shem*. And he was so in Effect, in the Person of the *Canaanites* subdued by the *Hebrews*. Lastly *Noah* said, Let God extend the Possession of *Japheth*; let *Japheth* dwell in the Tents of *Shem*, and let *Canaan* be his Servant. This Prophecy had its Accomplishment, when the *Grecians*, and afterwards the *Romans*, being descended from *Japheth*, made a Conquest of *Asia*, which was the Portion of *Shem*.

But *Noah* lived yet after the Deluge three Hundred and fifty Years; and the whole Time of his Life having been nine Hundred and fifty Years, he died in the Year of the World 2006, before *Christ* 1994, and before the vulgar *Æra* 1998. He left three Sons, *Shem*, *Ham*, and *Japheth*, of which Mention will be made under their Articles; and according to the common Opinion, he divided the whole World amongst them, in Order to repeople it [n]. To *Shem* he gave *Asia*, to *Ham*, *Africa*, and *Europe* to *Japheth*. Some [o] will have it, that besides these three Sons, he had several others. The spurious *Berosus* gives him thirty, called *Titans*, from the Name of their Mother *Titæa*. They pretend the *Teutons* or *Germans* are derived from a Son of *Noah* called *Thuiscon*. The false *Methodius* also makes Mention of *Jonithus* or *Jonicus*, a pretended Son of *Noah*. The Scholastick History of *Peter Comestor* may be seen, *l.* i. *c.* 37. and *Tostat* upon *Genesis*. We have spoken already under the Article NOACHIDÆ, of the Precepts that the *Rabbins* pretend were given by *Noah* to his Sons and their Descendants.

St. *Peter* calls *Noah* a Preacher of Righte- 2 Peter ii.
ousness, because before the Deluge he was 5.
incessantly preaching and declaring to Men, not only by his Discourses, but by his unblamable Life, and by the building of the Ark, in which he was employed six Score Years, that the Wrath of God was ready to pour upon 'em. But his Preaching had no Effect, since when the Deluge came, it found Mankind plunged in their old Enormities, and busied in nothing less than in appeasing the Vengeance of God. We find Matth.
among the Verses of the pretended *Sybils*, xxiv. 37.
a Piece intitled, *A Description of Mankind before the Deluge, and* Noah's *preaching to them*. *Theophilus* of *Antioch* [p] seems to believe, that the Name *Deucalion*, who is the same as *Noah*, comes from the *Greek* *Deute*, and *Calein*, come and call; because

[m] Filii Cham, Chus, & Mezraim, & Phut, & Chanaan. [n] Euseb. Græc. Chronic. seu Thesauri tempor. p. 10. Philastr. de hæres. c. 70. [o] Cajet. Torniel. [p] Theophil. Antioch. l. iii. ad Autolyc. p. 129. Δεῦτε, καλεῖ ὑμᾶς ὁ Θεὸς εἰς μετάνοιαν, διὸ δικαίως Δευκαλίων ἐκλήθη.




A GENEALOGICAL TREE OF NOAH'S DESCENDANTS FROM WHOM ARE DERIVED ALL THE NATIONS OF THE EARTH SINCE THE DELUGE. Gen. x.

Noah ſpeaking to Men before the Deluge, uſed the Words, *Come, God calls you to Repentance.*

1 Pet. iii. 18, 19, 20. The ſame St. *Peter* ſays, *For Chriſt alſo hath once ſuffered for Sins, the juſt for the unjuſt, (that he might bring us to God) being put to Death in the Fleſh, but quickened by the Spirit: By which alſo he went and preached unto the Spirits in Priſon; which ſometime were diſobedient, when once the long Suffering of God waited in the Days of Noah, while the Ark was a preparing, wherein few, that is, eight Souls, were ſaved by Water.* Several of the antient Fathers[q] have taken theſe Words literally; as if *Jeſus Chriſt* after his Reſurrection, had really preached to thoſe Men, who before the Deluge were diſobedient to the Preaching of *Noah*; that he had delivered ſome of thoſe that were the leaſt wicked, who believed in him, and were converted. Others[r] by the Word *Priſon* underſtand the Body, which is as it were the Priſon of the Soul. Others will have it, that *Jeſus Chriſt* by his Spirit, with which *Noah* was repleniſhed, preached by the Mouth of this Patriarch to the Unbelievers before the Deluge, whoſe Souls were then in the Priſon of the Body, but who at the Time that St. *Peter* wrote were in the Priſon of Hell. The Commentators may be conſulted for the other Interpretations that are given to this Paſſage.

The Eaſtern People[t] had a Notion, that *Noah* received Orders from God to take the Body of *Adam*, and put it in the Ark, to preſerve it from the Waters of the Deluge; and that when he found himſelf near his Death, he called his Son *Shem* to him, truſted him with this *Depoſitum*, and bid him carry it to *Melchiſedech* the Prieſt of the moſt High, that they two might bury it in ſuch Place as the Angel of the Lord ſhould ſhew them. *Shem* went therefore to *Melchiſedech*, and they buried *Adam* upon Mount *Calvary*, which is the Middle of the Earth. This is a Prayer which, 'tis ſaid, *Noah* repeated every Day while he was in the Ark. "O Lord, thou art truly great, and there is nothing ſo great "as that it can be compared to thee. "Look upon us with an Eye of Mercy, "and deliver us from this Deluge of Waters. I intreat this of thee for the Love "of *Adam* thy firſt Man, for the Blood "of *Abel* thy Saint, for the Righteouſneſs "of *Seth* whom thou haſt loved. Let us "not be reckoned in the Number of thoſe "who have diſobeyed thy Commandments, but ſtill extend thy merciful Care "to us, becauſe thou haſt hitherto been "our Deliverer; and all thy Creatures ſhall "declare thy Praiſe, *Amen.*

Several learned Men have obſerved, that the Pagans have confounded *Saturn, Deucalion, Ogyges*, the God *Cœlus*, or *Ouranus, Janus, Protheus, Prometheus, Vertumnus, Bacchus, Oſiris, Vadimon*, and *Niſuthrus*, with *Noah*. Concerning this the Reader may ſee M. *Bochart, Geograph. Sacr.* l. i. c. 1. M. *Huet. de concord. Rat. & Fidei*, l. ii. *Grot. de verit. Relig. Chriſt.* l. i. *Natalis Comes. Mytholog.* l. viii. c. 17. *Octav. Falconer, Diſſert. de Numo Apamens. Dikinſon, Delphi Phœnicizantes.* See alſo M. *Fabricius Apochryph. V. T.* p. ... &c. Alſo ſeveral Writings have been aſcribed to *Noah*. Some *Hebrews* have thought, that *Moſes* quotes a Work compoſed by *Noah*, when he ſays, *Theſe are the Generations of Noah.* Gen. vi. 9. And elſewhere, Gen. x. 1. *Now theſe are the Generations of the Sons of Noah.* The falſe *Beroſus* aſcribes alſo a Book to him, *Of the Secrets of natural Things*; and the *Cabaliſts* maintain, that this Book was ſtole from *Noah* by his Son *Ham*, and given to *Mizraim*. *W. Poſtel* ſpeaks of it in the Title of his Book called, *De originibus, ſeu de varia ac potiſſimum orbi Latino ad hanc diem incognita, aut inconſiderata hiſtoria, &c. Ex libris Noachi & Hanachi, &c.* *Lambecius* in his Catalogue of the Emperor's Library, ſpeaks of a Book with this Title: *The Method which was revealed to the Prophet* Noah *by the Angel of the Lord, to diſcover ſixteen Figures, proper to foretel what ſhall come hereafter.* But all theſe are juſtly ranged in the Claſs of Fables and Impoſtures. There is no Proof that *Noah* ever wrote any Thing, much leſs that any Thing of his is preſerved to our Times.

The Wife of *Noah* is called *Noriah* by the *Gnoſticks*[u]; *Barthenos* or *Bathenos* by *Epiphanes*[x]; *Noema* or *Tethiri*, by ſome antient *Rabbins*[y]. But this has as little Certainty, as what we now mentioned of *Noah*'s Works.

We find in the *Arabic* Explication of *Geneſis*, imputed to St. *Hippolytus*, and printed in the ſecond Tome of his Works, *p.* 38. *Edit. Fabricii*, that the Wife of *Shem* was called *Nabalath Mabnuk*, that of *Ham, Zetdkath-nabu*, and that of *Japheth, Arathkab.*

The *Muſſulmen* give *Noah* the Title of Father, and of Chief of thoſe that were ſent by God, or of all the Prophets. They

[q] Vide, ſi placet, Clem. Alex. l. vi. Stromat. Epiphan. hæreſ. 46. Ambroſiaſt. in Epheſ. iv. Nazianz. orat. 42. ſub finem, & Nicet. ad eundem.

[r] Aug Epiſt. olim 99. nunc 162. n. 3. 4. Beda, D. Thom. Hugo, Dionyſ. &c.

[t] Vide Eutych. Annal. Alex. T. 1. p. 44. Catena Arabica in Geneſ. Vide If. Gregor. obſervat. ſacr. c. xxv.

[u] Epiphan. hæreſ. 26, quæ eſt Gnoſticorum.

[x] Epiphan. ibidem.

[y] Rab. Gedolias & alii ex antiquis, apud Scipion. Sgambat. Archiv. V. T. p. 150.

call

call him also *Al-negi*, he that was saved himself, and saved others. They add, that he was sent of God to preach Repentance to Men, and to teach the Unity of the Deity, and that he could only convert four Score Persons, who were saved with him in the Ark. That when he began to work upon this famous Vessel, all that saw him derided him, and said; You are building a Ship, if you can bring Water to it, you will be a Prophet as well as a Carpenter. But he made Answer to these Insults, You laugh at me now, but I shall have my Turn to laugh at you. You will learn at your own Cost, that there is a God in Heaven who punishes the wicked.

*Ebn-abbas* says, that *Noah* being perplexed about the Figure that he should make the Ark of, God revealed to him, that it must have the Shape of the Belly of a Bird, and that he must make Use of the Timber of a Tree called in *Arabic*, *Sag*, which is the *Platanus* of the *Indies*. He presently planted it, and in twenty Years it was big enough to furnish the Materials for this whole Vessel, great as it was. It was built in two Years Time, it had three Floors, the highest was for the Birds, the lowest for the wild and tame Beasts, and the Middlemost for Mankind.

When the Time of the Deluge was come, *the Oven* began to boil up, and to run over. For they affirm, that *Noah* had succeeded by Inheritance to that Oven, that *Eve* had made Use of to bake her Bread, and that at the Times of God's Vengeance it begins to pour out great Floods of running Water. This Oven, called in *Hebrew*, *Tannour*, is different from our common Ovens; for it has its Opening at Top, and is generally of Stone or Clay. The Fourscore Believers entered with *Noah* into the Ark, and none but *Canaan* the Son of *Ham* refused to enter. Some of 'em think that *Noah* went on Board at *Confah*, near the Mouth of the *Tigris* in the *Persian* Gulf; others at the Place where *Babylon* was afterwards built.

After the Ark had gone round the World, during the Space of six Months[y], God gave his Commands to the Earth, saying, *Earth swallow up the Waters*; *Heaven, drink up those that thou hast poured out*. The Water then began immediately to diminish, the Orders of God were performed, the Ark stopped upon the Mountain of *Girudi*, and this Voice was heard from Heaven, *Cursed are the Wicked.*

They think that *Noah* came out of the Ark on the tenth Day of the first Month of the *Arabian* Year, called *Meharram*; and that this Patriarch instituted a Fast on that Day, which they still observe, in Commemoration of the Deliverance from the Waters of the Deluge. Then *Noah* was appointed of God as a new *Adam*, to repeople the whole World. All Nations derive their Original from his three Sons. *Shem* was the Father of the *Hebrews*, the *Arabians*, the *Persians*, the *Syrians*, and the *Greeks*, *Japheth* of the *Scythians*, the *Moguls*, the *Getæ*, the *Tartars*, the *Chinese*, the *Turks*, the *Hyperboreans*, of *Gog* and *Magog*. *Ham* is the Father of the *Indians*, the *Africans*, the Blacks, and all the People of the South.

Besides these three Sons of *Noah*, the Orientals have given him a fourth, called *Maghefton*, unknown to the sacred Books of the *Hebrews*. They say moreover, that God sent Books to *Noah*, which signifies, according to their Way of speaking, that when he died he left ten Volumes behind him, in which he wrote down the Revelations, and all the Commands he had received from God. But these Books, if ever they were at all in Being, are now lost. 'Tis said there is a Monastery in *Mesopotamia*, called *Deir Abouna*, the Monastery of our Father, near which there is a Castle, where a great Sepulchre is to be seen, which the People of the Country say belonged to the Patriarch *Noah*: And the *Persian* Geographer mentions a Place in *Arabia*, in the most eastern Province of this Country, which bears the Name of *Ardh-nough*, which falls in very well with the Opinion of those, who will have the Ark to have been built at *Confah*, of which we have now spoken.

The Fable of *Deucalion* and his Wife *Pyrrha*[z], is manifestly invented from the History of *Noah*. *Deucalion* by the Advice of his Father built an Ark, or a Vessel of Wood, in which he put all Sorts of Provisions necessary for Life, and entered into it with his Wife *Pyrrha*. This was to secure them from a Deluge, that drowned almost all *Greece*. All the People almost of this Country were destroyed, none escaped but those that took Refuge upon the Tops of the highest Mountains. As soon as the Flood was over, *Deucalion* came out of his Ark, and found himself upon Mount *Parnassus*. There he offered Sacrifices to *Jupiter*, who sent *Mercury* to him, to know what he desired. He requested him that he might become the Restorer of Mankind, which *Jupiter* granted him. He and *Pyrrha* were ordered to cast Stones behind them, which were immediately changed into so many Men and Women.

The Pagans struck Medals to preserve the Memory of this famous Event[a]. On

[y] Alcoran, c. Hod. [z] Apollodor. l. i. 1568. Vide & Kircher de Arcâ Noe, p. 138.

[a] Octav. Falconerii inscript. Athlet. Rom.

one may be seen the Head of the Emperor *Philip*, and on another that of *Septimius Severus Pertinax*, and upon the Reverse of both, an Ark, or oblong square Vessel, in which appeared *Deucalion* and *Pyrrha*, or if you please, *Noah* and his Wife. Without also are seen a Man and Woman, and above the Ark two Birds, one of which brings a small Branch of Olive in its Claws. These Medals were struck at *Apamea* of *Phrygia*, where it is thought that *Noah*'s Ark rested. See APAMEA before, and what is observed upon *Noah*'s Ark, and the Deluge.

NOARA, *Noarath*, or *Nearath*, a City of the Tribe of *Ephraim*, within five Miles of *Jericho*, as *Eusebius* says under the Word NAARATHA.

NOB, or *Nobe*, or *Nomba*, a Sacerdotal City of the Tribe of *Benjamin* or *Ephraim*. St. *Jerome* says [b], that in his Time it was entirely destroyed, and that the Ruines of it might be seen not far from *Diospolis*. When *David* was drove away by *Saul*, he came to *Nob*, and asking the High-priest *Abimeleck* for something to eat, he gave him the Leaves which had been lately taken off the holy Table, and the Sword of *Goliah*. When *Saul* was informed of this by *Doeg*, he caused all the Priests of *Nob* to be slain, and destroyed their City. (1 Sam. xxii. 9, &c. xxi. 6, 7, 8, &c.)

NOBAH, or *Nobe*, or *Chanatha*, or *Canath*, a City beyond *Jordan*. It took the Name of *Nobah* after an *Israelite* of this Name had made a Conquest of it, *Numb.* xxxii. 42. *Gideon* pursued the *Midianites* as far as this City, *Judg.* viii. 2. *Eusebius* says, that there is a forsaken Place of this Name about eight Miles from *Heshbon* towards the South. But this could not be the *Nobah* now mentioned, because this was much farther to the North.

NOD, or the Land of *Nod*. 'Twas to this Country that *Cain* withdrew after his Parricide, *Gen.* iv. 16. The Seventy, as also *Josephus*, have read *Naid* instead of *Nod*, and have taken it for the Name of a Place. It can't be easily known what Country this was, unless perhaps it was the Country of *Nyse* or *Nysea*, towards *Hyrcania*. St. *Jerome* and the *Chaldee* have taken the Word *Nod* in the Sense of an Apellative, for *Vagabond* or *Fugitive*. *Habitavit profugus in terra.* The *Hebrew* has it, *Habitavit in terra* Nod. (Gen. iv. 16. בארץ נד)

NODAB, a Country bordering upon *Iturea* and *Idumea*, but now unknown. We read in the *Chronicles*, that the Tribe of *Reuben*, assisted by those of *Gad* and *Manasses*, had a War against the *Hagarites*, the *Ieturites*, and the People of *Naphith* and of *Nodab*, in which the *Israelites* had the Advantage. But the Time and the other Particulars of this War are unknown. (1 Chron. v. 19.)

NOEMA. Some of the Orientals give this Name to *Noah*'s Wife; others call her *Bathenos*, or *Noria*, or *Tithæa*. *Vid. Fabric. Apocryph. Vet. Testam.* p. 271. T. i.

NOGAH, or *Noge*, a Son of *David*, 1 *Chron.* iii. 7. xiv. 6.

NOHAH, or *Noha*, the fourth Son of *Benjamin*, 1 *Chron.* viii. 2.

NOHESTAN. This is the Name which in the Time of *Hezekiah* King of *Judah* [c], was given to the Brazen Serpent, that *Moses* had set up in the W[ilderness], and which had been preserved by [the Is]raelites to this Time. The sup[erstitious] People having made an Idol of this Serpent, *Hezekiah* caused it to be burnt, and in Derision gave it the Name of *Nohestan*; as if he should say, this little brazen Serpent. For in *Hebrew*, *Nahas*, or *Nachasch*, signifies a Serpent, and that of Brass. Even to this Day, in the Church of St. *Ambrose* at *Milan*, they shew a brazen Serpent, which they pretend to be the very same that *Moses* set up in the Wilderness. But 'tis very well known from the History of *Hezekiah*, that this was broke to Pieces in his Time. For the Brazen Serpent erected by *Moses*, see Serpent, and *Punon*, which is thought to be the Encampment where *Moses* set up the Brazen Serpent. (Numb. xxi. 8.)

NOME, a Canton or Province. This Term is commonly made Use of in the Distribution of lower *Egypt* into Cantons or Provinces, which was divided into several *Nomes*, each of which bore the Name of the principal City therein.

NOPHAH, or *Nophe*, a City of the *Moabites*, which afterwards belonged to the *Amorites*, and lastly to the *Israelites*. *Nophah* was near to *Medebah*. There is some Probability that it is the same as *Nephis*, *Esdr.* v. 21. or *Nebo* or *Nabo*, *Nehem.* vii. 33. and *Ezr.* ii. 29, &c. The Situation of the Places agrees perfectly well. *Nebo* is joined with *Medeba* in *Isai.* xv. 2. xlvi. 1. (Numb. xxi. 30.)

NOPHET, *Josh.* xvii. 11. and elsewhere, is taken for a Canton or a Province. Often it is joined to *Dor* as *Nophet-dor*, the Canton round the City *Dor*, upon the *Mediterranean*, to the South of Mount *Carmel*, and to the North of *Cæsarea* of *Palestine*. In the Place of *Joshua*, where the Vulgate reads [d] *Tertia pars urbis Nopheth*, the *Hebrew* has only *Tertia pars Nopheth*, (Josh. xi. 2. xii. 23.)

[b] Hieronym. in Epitaphio Paulæ. Vide Euseb. in locis, voce, Nombra.

[c] 2 Kings xviii. 4. In the Year of the World 3278, before Christ 722, before the vulgar Æra 726.

[d] Josh. xvii. 11. שלשת הנפת This Construction proves, that *Nophet* is not put for a City. The LXX. καὶ τὸ τρίτον τῆς Μαφετα (or Ναφεθα) καὶ τὰς κώμας αὐτῆς. The *Hebrew* makes no Mention of its Villages.

the third Part of the Canton called *Nophet*. This Canton was round about *Dor*, and two thirds of it was possessed by the Tribe of *Zebulun*, and one third by that of *Manasseh*.

NOSE. *Nasus, Nares.* The *Hebrews*
2 Sam. xxii. 9. commonly place Anger in the Nose. *There went up a Smoke out of his Nostrils.* And
Deut. xxix. 20. in *Moses*, *The Anger of the Lord and his Jealousy shall smoke against that Man.* Also
Psal. xviii. 8. in the *Psalms*, *There went up a Smoak out of his Nostrils.* And *Job*, *Out of his Nostrils goeth Smoke.*
Job. xli. 11. The antient *Greek* and *Latin* Authors speak pretty much after the same Manner [e]. Thus *Persius*,

*Disce, sed ira cadat naso, rugosaq; sanna.*

And *Plautus*,

*Fames & mora bilem in naso conciunt.*

The Eastern Women in several Places put golden Rings to one of their Nostrils. *Solomon* alludes to this Custom when he
Prov. xi. 22. says, *As a Jewel of Gold in a Swines Snout, so is a fair Woman without Discretion.* And
Ezek. xvi. 12. *Ezekiel*, *And I put a Jewel on thy Forehead* [Heb. *Nose*,] *and Ear-rings in thine Ears and a beautiful Crown upon thine Head.*

They also put Rings in the Nostrils of
2 Kings xix. 28. Oxen and Camels, to guide them by. *I will put my Hook in thy Nose, and my Bridle*
Job. xl. 21 Vulg. *in thy Lips.* And *Job*; *Nunquid ponis circulum in naribus ejus, aut armillâ perforabis maxillam ejus?*

NOTHING, *Nihilum.* Nothing is sometimes put by Way of Opposition to Body, Solidity, or Mass. It is also put for Vacuity, and for what is not sensible. *Job*
Job. xxvi. 7. says, *He stretcheth out the North over the empty Place, and hangeth the Earth upon nothing*, upon the *Vacuum.* And *Isaiah*,
Isai. xl. 22. Vulg. *that God spreads out the Heavens as nothing*, *extendit tanquam nihilum cœlos*; he extends
Wisd. ii. 2. Vulg. them in the Air, in invisible Spaces. The Wise-man says, we are born of nothing, and in some Sense shall return to nothing again. *Ex nihilo nati sumus, & post hoc erimus tanquam non fuerimus.* We shall disappear from the Face of the Earth, as if we had never been there. And *Isaiah*
Isai. xli. 24. says, *Behold ye are of nothing, and your Work of nought; an Abomination is he that chooseth you.*

Idols are often called Nothings, Non-
Amos vi. 13. entities. *Ye which rejoice in a Thing of*
Esther xiv. 11. *nought.* And *Esther*, *O Lord, give not thy Sceptre unto them that be nothing*; deliver not over thy People to those Gods that are nothing. And St. *Paul*, *we know that an*
1 Cor. viii. 4. *Idol is nothing in the World.*

*To bring to nothing*, that is, to exterminate, to destroy, utterly to root out any Thing. Thus in the *Psalms*, *Ad nihilum deductus est in conspectu ejus malignus.* And again, *Ad nihilum deduces omnes gentes.* And elsewhere, *Ad nihilum deduces tribulantes nos.*

NUMBER. This Word is sometimes taken to signifie a small Number, such as is easy to reckon, and sometimes it signifies the contrary. We are but few in Number, says *Jacob* to his Sons, when they had assaulted *Shechem.* The Letter of Gen. xxxiv. 30.
the *Hebrew* is, *Ego autem viri numeri, I being few in Number.* And *Moses* says, *Ye* Deut. iv. 27.
*shall be left few in Number among the Heathen.* And *Job*, *when a few Years are* Job. xvi. 22.
*come*, or according to the *Hebrew* Years of Number. And the *Psalmist*, *When they* Psal. cv. 12.
*were but a few Men in Number*; or literally, Men of Number.

Number sometimes stands for a great Number, or a Multitude. Thus, *He telleth the Number of the Stars*, or their Mul- Psal. cxlvii. 4.
titude, as the Septuagint and Vulgate translate it. *Solomon* says, *Quo facto opus est* Eccles. ii. 3.
*sub sole, numero dierum vitæ suæ.*

The Number of the Beast, or the Number of the Name of the Beast, in the Rev. xiii. 17, 18.
Revelations, stands for the numerical Value of the Letters that compose his Name.

In *Psalm* lxxi, (according to the *Hebrew*) the Prophet says, that *he knows not the Numbers thereof.* The Septuagint and Vulgate read, *nescio literaturam*, or according to the most antient *Latin* Copies, *nescio negotiationes.* They read in the *Greek*, *Pragmascius*, instead of *Grammascius.* But this is the Signification of the *Hebrew.* My Mouth shall daily declare thy Justice, and the Favours that thou hast done me, because I know not the Number thereof, or they are innumerable. Otherwise, I will publish every Day the Salvation thou hast procured for me; and though I am ignorant of Letters, or am not learned, I shall not cease to consider thy Power.

NUMBERS. The Book of *Numbers* is the third of the Pentateuque. The *Hebrews* call it *Vajedabber* [f], *and he spoke*, because in the *Hebrew* it begins with these Words. Some *Jews* call it *Bemiddebar* [g] *in the Desert*, because it includes the History of what passed during the thirty-nine Years of the *Israelites* journeying in the Wilderness. Lastly, the *Greeks*, and after them the *Latins*, call it the Book *of Numbers*, because the three first Chapters contain the numbering of the *Hebrews* and *Levites*, which

[e] ——— Ἀνὰ ῥῖνας δέ οἱ ἤδη
Δριμὺ μένος προὔτυψε. Homer. Odyss. xxiv.
Οἱ αἰεὶ δριμεῖα χολὰ ποτὶ ῥινὶ κάθηται. Theocrit.

[f] וידבר Vajedabber. [g] במדבר Bemiddebar.

was performed separately after the Erection and Consecration of the Tabernacle.

The People having departed from *Sinai* on the twentieth Day of the second Month of the second Year after their coming out of *Egypt* [t], went to the Wilderness of *Paran*, and thence to *Kadesh*, from whence they sent Commissioners to view the Land of Promise. At their Return the People were discouraged, and fell into Murmuring and Discontent; for which God condemn'd them to die in the Desart, and swore they should not enter into the Land which he had promised to their Fathers. Thus after having continued a good while at *Kadesh-barnea*, they returned back again; and having journey'd for thirty-nine Years in the Wilderness, they arrived at last at the Plains of *Moab*, beyond *Jordan*. All that happen'd during this Interval is to be read in the Book of *Numbers*. There are found the Wars of *Moses* with the Kings *Sehon* and *Og*, and that of the *Midianites*, to punish them for sending their Daughters into the Camp of *Israel*, and thereby tempting the People to Fornication and Idolatry. We there read of several Laws given by *Moses* during these thirty-nine Years, and of the many Murmurings of the *Israelites*, and the several Punishments which the Lord inflicted on them for the same.

NUMENIUS, Son of *Antiochus*, was sent by *Jonathan Maccabeus* [u] to renew the Alliance made by the *Jews*, with the *Romans* and *Lacedemonians*. He was again commission'd for the same Purpose some Years after, by *Simon Maccabeus* the Brother of *Jonathan* [x]. It is not easy to know who this *Numenius* was, but he appears to have been a Person of great Capacity, since he was employed in such Important Negociations, which he always managed with Address. *Josephus* [y] also mentions Letters of the *Roman* Senate in Favour of *Johannes Hyrcanus*, given in the ninth Year of his High-priesthood, wherein *Numenius* the Son of *Antiochus* is named as Ambassador from the *Jews*.

Matt. xxii. 16, 17, 18, &c. NUMISMA CENSUS, or *the Tribute-Money*. We read in St. *Matthew*, that the Disciples of the Pharisees and the *Herodians*, came to tempt *Jesus*, and ask'd him if it were lawful to pay Tribute to *Cæsar*, or not. But *Jesus* knowing their Malice, said to them; Ye Hypocrites, why tempt ye me? Shew me a Piece of the Money, with which the Tribute is paid: *Ostendite mihi numisma census.* Now 'tis enquired, what piece of Money this was? and of what Tribute our Saviour here spoke? As to the first of these Questions, the Gospel informs us, that this Piece of Money had upon it the Image and Inscription of *Cæsar*, or the *Roman* Emperor. *Cujus est imago hæc & superscriptio? Dicunt ei, Cæsaris.* 'Twas therefore a Piece of Money of the *Roman* Emperor that then reign'd, that is, of *Tiberius*, or of one of his Predecessors. As to the other Question about the Tribute, there is great Probability that it was a Capitation, or Tax to be levied at so much a Head. *Appian* says [a], that the *Jews* paid the Capitation; and *Ulpian* assures us [b], that in the Provinces of *Syria*, all the Males from the Age of fourteen Years, and all the Females from twelve till they were sixty-five Years old, were obliged to pay this Tribute or Capitation. And this is the proper Signification of the *Census*.

NUN, Son of *Elishamah*, and Father of *Joshua*, of the Tribe of *Ephraim*. The *Greeks* give him the Name of *Naue* instead of *Nun*. We know none of the Particulars of his Life, and he is only known in the sacred History, by being the Father of *Joshua*.

NUTTS, a Fruit well known and very common. It is said in *Exodus* [c], that the Branches of the Golden Candlestick were to be adorned *with three Cups or Bowls in form of Nuts* *, and that between each Cup or Bowl there should be *a Knop* and a *Flower*. But the *Hebrew* Text reads, *three Cups which produce Almonds*, that is to say, as a Flower of an Almond-Tree, from the midst of which came forth the Branch of the Candlestick as the Fruit comes forth from the midst of the Flower. The only Passage in which mention is made of Nuts, is that in the Song of *Solomon* [d], *I went down into the Garden of Nuts*, or of Nut-Trees.

NYCTICORAX, an Owl, Scritch-Owl; and literally, a Night-Raven. *Nyx* in *Greek* signifies Night, and *Corax* a Raven. This Bird is prohibited by the Law [e]; but in *Leviticus* the *Hebrew* Word *Shalak* is translated by *Mergulus*, a Plungeon or Diver; and in *Deuteronomy*, an Owl; but its true Signification is a Diver. In *Deuteronomy* there are some Changes of Place of the Words in the Vulgate, and in those of the Septuagint; which is the Reason we cannot be sure what *Hebrew* Word is to answer to *Nycticorax*, which is found in

[t] Numb. x. 11. In the Year of the World 2514, before *Christ* 1486, before the Vulgar *Æra* 1490.
[u] 1 Macc. xii. 16. In the Year of the World 3860, before *Christ* 140, before the vulgar *Æra* 144.
[x] 1 Macc. xiv. 22. xv. 15, 16. In the Year of the World 3865, before *Christ* 135, before the vulgar *Æra* 139. [y] Joseph. Antiq. l. xiv. c. 16. p. 481.
[z] In the Year of the World 3877, before *Christ* 123, before the Vulgar *Æra* 127.
[a] Appian. Syriac. [b] Ulpian. l. iii. digest. de Censib. Vide Ficher. de Numism. census.
[c] Exod. xxv. 33. גבעים משקדים. * Vulgat. *in nucis modum.* Our Translation says, *made like Almonds.* [d] Cant. vi. 11. גן אגוז [e] Deut. xiv. 17. השלך Levit. xi. 17.

the

the Septuagint and in the Vulgate, *Deut.* xiv. 17, 18. But in *Leviticus* the Septuagint read *Nycticorax*, and the Vulgate *Bubo*, for the *Hebrew* Word *Cos*, which is explain'd of a Pelican, an Hawk, or an Owl. The same Word *Cos* we meet with in *Psal.* ciii. 7. where the Septuagint and the Vulgate have *Nycticor*[illegible] But *Bochart* thinks[f], 'tis rather th[illegible]*otalus*, which is a kind of Pelican, [illegible] a great Pouch under its Beak, an[illegible] upper Part of its Throat. This [illegible] is of such a Magnitude, as to co[illegible] whole Child, which has sometimes [illegible]und in it, sometimes only a Hand [illegible] Arm, or a Foot and a Thigh. [illegible]d is common in *Egypt*, and about [illegible] in *Palestine*. The *Hebrew* Word *Cos* signifies a Cup, or a Vessel to drink out of. A Word which may also be us'd to signify the great Pouch of the *Onocrotalus* mention'd before. This is a solitary Bird as well as the Owl[g], call'd *Avis solitaria* in the same Passage of the Psalms.

NYMPHAS. St. *Paul* writing to the Coloss. iv. 15.
*Colossians*, salutes *Nymphas*, and the Church which is in his House. Some *Latins* have thought[h], that *Nymphas* was here the Name of a Woman: But the *Greek* Text[i] shews plainly it must be a Man. The *Greeks* keep the Feast of *Nymphas* on the 28[h] of *February*, and give him the Name of an Apostle. They add, that he died in Peace.

[f] [illegible]nimal. Sacr. par. 2. l. ii. c. 20.

[g] Psal. cii. 7. Passer solitarius. Hebr. Avis solitaria.

[h] [illegible] Anselm. Lyrand. alii plures.

[i] Καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτῶ Ἐκκλησίαν. Some *Greek* Manuscripts read, Καὶ τὴν κατ' αὐτῶν Ἐκκλησίαν. The Church which is in their House. A manner of reading which would leave us in Uncertainty, whether *Nymphas* was a Man or Woman.

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# O.

Levit. xix. 12. Exod. xx. 7. Deut. vi. 13. Jer. iv. 2. Exod. xxiii. 13.
OATH. God has prohibited all false Oaths, and all useless and customary Swearing: But when Necessity and the Importance of the Matter requires it, he allows us to swear by his Name, but not in the Name of any false Gods, or in the Name of inanimate Things, whether on Earth, or in Heaven, or by the Stars, or by the Life of any Man whatever. Our Saviour, who came into the World not to destroy the Law, but to fulfil it, forbids
Matt. v. 33.
all kinds of Oaths; and the primitive *Christians* understood and observed this Command in a literal Sense, as may be seen from *Tertullian*, *Eusebius*, St. *Chrysostom*, St. *Basil*, St. *Jerom*, &c. However, it must be acknowledg'd, that neither the Apostles nor Fathers have absolutely condemn'd Swearing, or the Use of Oaths upon any Occasion, and all Subjects. There are Circumstances wherein we cannot morally be excus'd from it. But we never ought to swear but upon urgent Necessity, and to do some considerable Good by it. We ought to live with such Integrity and Veracity, as not to need to have Recourse to an Oath to confirm what we say, but that our Word may be look'd upon as good as an Oath: Nor must we ever swear but with a strict Regard to Justice and Truth. See St. *Austin*, Ep. 157. n. 40 and the Commentators upon St. *Matthew*, v. 33, 34.

OB, a Spirit of *Ob*, a Spirit of *Python*. See PYTHON.

I. OBADIAH, or *Obdiah*, the second Son of *Uzzi*, of the Tribe of *Issachar*. 1 *Chron.* vii. 3.

II. OBADIAH, Son of *Arnan*, and Father of *Shechaniah*, 1 *Chron.* iii. 21.

III. OBADIAH, Son of *Azel*, of the Race of *Saul*. 1 *Chron.* viii. 38.

IV. OBADIAH, Son of *Shemaiah*, of the Race of the *Levites*. 1 *Chron.* ix. 16.

V. OBADIAH, a valiant Man of *David*'s Army, who came to join him in the Wilderness, with several others of the Tribe of *Gad*. 1 *Chron.* xii. 9. The Text [of the Vulgate] has *de Gaddi*, but the following Account shews, that it must be understood of the Tribe of *Gad*. See Verse 14.

VI. OBADIAH; he was one of those whom King *Jehoshaphat* sent into the Cities of *Judah*, to instruct the People in their Religion. 2 *Chron.* xvii. 7.

VII. OBADIAH, one of the principal Men of *Judah*, who sign'd the Covenant that *Nehemiah* renewed with the Lord, *Neh.* x. 5.

VIII. OBADIAH, the Prophet. He fore- Obad. 20.
told the Return from the Captivity in these Terms according to the Vulgate. The Army of the Children of *Israel*, who had been transplanted out of their own Country, shall possess all the Land of the *Canaanites* as far as *Sarepta*, and the Cities of the South shall be in Subjection to those that had been carried away from *Jerusalem* as far as the *Bosphorus*. The *Hebrew* [and *English* Translation] read it thus: *The Captivity of this Host of the Children of* Israel *shall possess that of the* Canaanites *even unto* Zarephath; *and the Captivity of* Jerusalem *which is in* Sepharad *shall possess the Cities of the South*. Some *Hebrews* by the Name

Name of *Canaanites* here underſtand *Germany*, and *France* by the Name of *Zarephath*, and *Spain* by the Name of *Sepharad*. The *Jew* that taught St. *Jerom* the *Hebrew* Tongue, by the Name of *Sepharad*, underſtood the *Boſphorus*, which he connected with the Prepoſition *Be*, ſignifying within, and made but one Word of them. But it will be better to follow the Reading of the Septuagint. The *Iſraelites* [k] at their Return from the Captivity ſhall poſſeſs the Land of the *Canaanites*, or of the *Phenicians*, as far as the City of *Sarepta*, which was near to *Tyre* and *Sidon*, the Capital of *Phenicia*. And the Captives that ſhould return to *Jeruſalem* ſhall poſſeſs the Country that reaches from *Ephrata* towards the South of the Land of Promiſe.

Gen. x. 28. OBAL, or *Ebal*, the eighth Son of *Joktan*: He is generally thought to have peopled a Part of *Arabia*. There is found a Canton call'd *Abalite* or *Avalite*.

I. OBED, Son of *Boaz*, and of *Ruth*, Father of *Jeſſe*, and Grandfather of *David*. *Ruth* iv. 17.

II. OBED, Son of *Ephtal*, and Father of *Jehu*, of the Tribe of *Judah*. 1 *Chron.* xi. 37.

OBED-EDOM, Son of *Jeduthun*, a
1 Chron. xvi. 38. *Levite*, and Father of *Shemaiah*, *Jehozabad*, *Joab*, *Sacar*, *Nathaneel*, *Ammiel*, *Iſ-*
1 Chron. xxvi. 4. *ſachar*, and *Peulthai*. He had a numerous Family, ſays the Scripture, becauſe the Lord bleſſed him; and this is the Occaſion of this Bleſſing. When *David* tranferr'd the Ark of the Covenant to the City of *Jeruſalem*, *Uzzah* having raſhly laid Hands on the Ark [l], which he thought to be in danger of falling, was ſmitten of God, and died upon the Spot. *David* terrified at this Accident, durſt not remove the Ark into the Place he had provided for it in his own Houſe, but ſet it up in the Houſe of *Obed-Edom*, which was near the Place where *Uzzah* had been ſtruck dead. But the Preſence of the Ark not only created no Temporal Misfortune to the Family of this *Levite*, but on the contrary the Lord heap'd upon him all ſorts of Bleſſings; which encouraged *David* ſome Months after, to remove it to the Place he had appointed for it. Afterwards *Obed-Edom* and his Sons were aſſigned to the keeping of
1 Chron. xv. 18. 21. the Doors of the Temple. In the ſecond
2 Sam. vi. 10. Book of *Samuel Obed-edom* is call'd the *Gittite*, probably becauſe he was of *Gath-rimmon*, a City of the *Levites* beyond *Jordan*. *Joſh.* xxi. 24. 25.

OBIL, or *Ubil*, an *Iſhmaelite*, Maſter of the Camels to King *David* [m]. *David* gave the Care of his Camels to an *Iſhmaelite*, probably becauſe theſe People knew better than others the Manner of rearing and managing theſe Animals, which were very common in their Country.

OBOLUS is the twentieth Part of a *Shekel*. *Siclus viginti obolos habet*. The *Hebrew* reads, *The Shekel is twenty Gerahs*. Exod. xxx. 13.
The *Gerah* is the ſmalleſt Piece of *Hebrew* Money, and is in Value about five Farthings of our Money.

OBOTH, an Encampment of the *Hebrews* in the Wilderneſs. From *Punon* they went to *Oboth*, and from *Oboth* to *Je-abarim*, *Numb.* xxi. 10. xxxiii. 43. *Ptolemy* ſpeaks of a City call'd *Oboda*, or *Eboda*, in *Arabia Petræa*, which is the ſame as *Oboth*. *Pliny*, and the Geographer *Stephanus* mention it alſo. *Stephanus* makes it belong to the *Nabatheans*, and *Pliny* [n] to the *Helmodeans*, a People of *Arabia*. 'Twas at *Oboth* that they worſhip'd the God *Obodos*, which *Tertullian* [o] joins with *Duſares*, another King of this Country.

OBRIZUM. The Gold call'd *Obrizum* is often mention'd in Scripture. For Example, 2 *Chron.* iii. v. *Laminas auri obrizi*. *Job* xxviii. 15. *Non dabitur aurum obrizum pro ſapientia*. And xxxi. 24. *Si obrizo dixi, fiducia mea*. And *Iſai.* xiii. 12. *Pretioſior erit vir auro, & homo mundo obrizo*. And *Dan.* x. 5. *Renes ejus accincti auro obrizo*. *Pliny* ſays [p], that they call *Obrizum* the Gold that has been ſeveral times purify'd in the Fire. *Auri experimento ignis eſt ut ſimili colore rubeat quo ignis; atque ipſum obrizum vocant*. But the *Hebrew* Text, which is tranſlated by *Obrizum*, is not always the ſame. For in the Paſſage quoted out of the *Chronicles*, the original Text [q] only reads *good Gold*, and the Septuagint *pure Gold*. In *Job* xxviii. 15. *Chetem of Ophir*, or fine Gold of *Ophir*. And c. xxxi. he ſays only *Chetem*, which ſignifies fine or purify'd Gold. And in *Iſai.* xiii. 12. *I will take a Man more precious than the* Phaz, *and than the fine Gold of* Ophir. And in *Daniel*, his Reins were girded with the pure Gold of *Ophaz*. But the Gold of *Ophir* and the Gold of *Phaz* or *Ophaz*, is probably that which was brought from the Country of *Ophir*, and the River *Phaſis*, or *Phiſon* in *Cholchis*. *Abriz* in *Arabick* or *Perſian* ſignifies fine Gold without Mixture, which the *Greeks* and *Latins* call *Obrizum*.

OBSCURE. We have already ſpoke of Obſcurity as it is put for Adverſity, under the Words *Night* and *Darkneſs*. An obſcure, dark, or ſad Countenance is oppos'd

[k] Τῆς μετοικεσίας ἡ ἀρχὴ αὕτη τοῖς υἱοῖς Ἰσραὴλ γῆ τῶν Χαναναίων ἕως Σαρεπτῶν καὶ ἡ μετοικεσία Ἱερουσαλὴμ ἕως Ἐφραθὰ &c. [l] 2 Sam. vi. 10, &c. 1 Chron. xvi. 38. In the Year of the World 2959, before *Chriſt* 1041, before the Vulgar *Æra* 1045. [m] 1 Chron. xxvii. 30. אביל *Obil*, *Abil*, or *Ubil*.
[n] Plin. l. vi. c. 28. [o] Tertul. ad Nation. l. ii. c. 8. [p] Plin. l. xxxiii. c. 3.
[q] 2 Chron. iii. 5. זהב טוב *Aurum bonum*. 70. χρυσίῳ καθαρῷ.

to a serene and open one. *Jesus Christ* upbraids the *Pharisees*, that they had obscure or sad Aspects[r] when they fasted. And in
Nah. xi. 10. *Nahum*, speaking of the Destruction of *Nineve* it is said, *Facies omnium ut nigredo ollæ.* Their Faces were as black as a Pot. The *Hebrew* says, as if they had black'd their Faces with Soot. Some Travellers affirm[s], that by way of Mourning the Orientals daub their Faces with the black of
Joel xi. 6. a Kettle. *Joel* makes Allusion to this Custom, *Omnes vultus redigentur in ollam.* And *Isai.* xiii. 8. *Facies combustæ vultus eorum.* And Ezek. xx. 47. *comburetur* or *nigrescet omnis facies, ab austro usque ad aquilonem.*

Psal. [illegible] *Obscure Places* denote the Grave. *Collocavit me in obscuris, sicut mortuos sæculi.* Psal. [illegible] In another Psalm we read, *Repleti sunt qui obscurati sunt terræ domibus iniquitatum:* which some understand of the obscure Places of Prisons, wherein Tyrants often keep the Weak and Unfortunate, because the obscure of the Earth, the poor *Israelites* are reduced to Captivity in the Houses of the *Babylonians*. *Solomon* speaks of the *obscure*, the Poor, as oppos'd to the Great
Prov. xxii. 29. and Rich. *Vidisti virum velocem in opere suo? coram regibus stabit, nec erit ante ignobiles.* The *Hebrew* says, *coram obscuris.*

In great Calamities, 'tis said the Sun was obscur'd, and the Moon cover'd with
Matt. xxiv. 29. Darkness. *Nahum* says, *Non est obscura*
Luke xxiii. 45. *contritio tua.* Your Wound is not conceal'd. The *Hebrew* says, it is not bound
Nah. iii. 19. up or closed. *Jeremiah* speaking of the
Jer. xiv. 2. Gates of *Jerusalem*, *Portæ ejus corruerunt & obscuratæ sunt in terra*; or according to the *Hebrew*, they are languishing and cover'd with Mourning upon the Earth. The Gates are put for the City.

The Obscurity of the Heart and of the
Rom. i. 21. Mind, according to St. *Paul*, are put for
Eph. iv. 18. the wilful Ignorance and Hardness of the *Jews.*

OBSERVATION. To observe the Commandments of the Lord, his Laws, his Solemnities, his Covenant, *&c.* are Expressions that occur very frequently in Scripture. *Observa eum, & audi vocem ejus*[t]. Observe him, and hear his Voice. The *Hebrew* says, be upon your Guard in his Presence, and fear him. You shall not observe Dreams[v]. The *Hebrew* is not known. Some translate it by, you shall use no Sorcery; others, you shall cast no Nativities; or you shall not enchant the Eyes, or you shall use no Auguries by the Flight of Birds.

*Observare custodias.* To keep guard in the Temple, at the Gate of a Prince, in a Camp, or even to keep watch over a Flock that lye out in the Field. It is said that the Sons of *Eli* debauched the Women that
1 Sam. ii. 22. kept guard in the Tabernacle. *Quæ observabant ad ostium tabernaculi.*

*To observe the Mouth of any one*, to be a Spy upon his Words, in order to surprize him. The *Babylonians* observed *Daniel*, that they might have an Opportunity to accuse him to the King. The *Pharisees* observed *Jesus Christ*, and endeavoured to
Eccl. viii. 2. catch him in his Discourses. *Solomon* advises to observe the Mouth of the King, to keep his Ordinances, to be obedient to his
Eccl. xi. 4. Commands. Elsewhere he says, that he that observes the Winds shall not sow.
Gal. iv. 10. St. *Paul* reproves the *Galatians* for observing Days and Months, who imitated the *Jews* in their superstitious Distinction of
Ezek. xxxiii. 4, 5. Days. *Ezekiel* says, that he that does not observe himself, or takes not care of himself, shall die by the Sword. *If thou Lord*
Ps. cxxx. 3. *shouldst mark* (or observe) *Iniquities, O Lord, who shall stand?* If thou shouldst enter into a rigorous Observation of our Faults, who can bear such a Scrutiny, who can stand such an Enquiry?

OBSESSION *of the Devil.* Obsession is distinguish'd from Possession of the Devil in this; that in Possession the evil one enters into the Body of the Man, and leaves him not, whether he is always tormenting and disturbing him, or whether he does it only by Fits and Intervals. On the contrary Obsession is, when without entering into the Body of the Person, he besieges him without, and torments him, pretty much like a troublesome Guest, who follows and teazes a Man, from whom he is resolved to get some Advantage. Examples of Possession and Obsession are known both in Story and in Holy Scripture.

In the Class of Obsessions should be placed, I think, what the Books of *Samuel*
1 Sam. xvi. 23. tell us about *Saul*, who from time to time was disturbed by an evil Spirit, and who was greatly comforted by the Sound of the Musical Instruments, which *David* play'd upon before him. And I think we must put in the same Class the Demon *Asmodeus*, who put to Death all the Husbands
Tob. iii. 7, 8, 9. of *Sarah* the Daughter of *Raguel*. This evil Spirit properly obsess'd this young Woman, but did not display his Malice but only against those that would have marry'd her. Young *Tobias* deliver'd her from this Obsession, by the Means of the Liver of the Fish which he burnt in the Chamber where the evil Spirit exercised
Matt. iv. 24. xvii. 14. his Power. There is great Probability that those mention'd in the Gospel, who were

[r] Matt. vi. σκυθρωποί.
[s] *Tavernier*, Voiage of *Persia*, l. ii. c. 7.
[t] Exod. xxiii. 21. השמר מפניו
[v] Levit. xix. 26. לא תעוננו

particularly tormented about the Full and Change of the Moon, were rather obsess'd than possess'd.

Both Possessions and Obsessions by the evil Spirit are justly look'd upon as Punishments sent by the Justice of God, either to punish Sins committed, or for having delivered themselves up to the Power of the Devil, or to exercise the Virtue and Patience of good People. For it is known, that there have been Persons obsess'd, who have liv'd in a very innocent Manner before Men.

Marks of Obsession are there; to be lifted up into the Air, and afterwards to be thrown down with Violence against the Ground, without being hurt; to speak strange Languages that the Person had never learn'd; at the time of Obsession not to be able to come near Holy Things, or the Sacraments, but to have an Aversion to them, not to endure to hear them mention'd, to know and foretel secret Things, to perform things that exceed the Person's ordinary Strength, to say or to do Things which the Person would not or durst not say or do, if he were not externally moved to it; if the Dispositions of his Body, of his Health, of his Constitution, of his Inclinations, have no natural Proportion to what he is seen to do by the Strength of the Obsession. If the best Remedies avail nothing, if the Patient suffers violent Contorsions of his Limbs, which afterwards are brought to their natural State without Violence or Struggle. All these Symptoms, or some Part of them, may seem to determine, that the Person is really obsess'd of the Devil.

The Church prescribes no other Remedy against this sort of Evils, but Prayer, good Works, and Exorcisms: But it does not disallow natural Means, which may be made use of, to calm the Humours, and to remove the ill Temper of the Body of the Patient; for Example, Melancholy, Sorrow, black Humours, Gall, Want of Transpiration, Obstruction of certain Parts, and whatever may corrupt, thicken, or sour the Blood and the Juices. Thus we find that Musick relieved *Saul* in a Fit of his Distemper. We have Experiments of the like Cure effected by Herbs, Fumigations, Essences. But it belongs to Physicians to enter into a farther Discussion of these Matters. See the Universal Dictionary under the Title OBSESSIONS: And the Reader may also consult what we shall say hereafter of Possessions of the Devil.

OCCASION. We call *Occasion* a Circumstance of Place, or Time, or of the Disposition of a Person, to perform any thing. St. *Paul* says to the *Corinthians*, *We give you occasion to glory on our behalf.* 2 Cor. v. 12.
Elsewhere he says, *Sin taking Occasion by the Commandment, wrought in me all manner of Concupiscence.* Rom. vii. 8, 11. Thus the Law or Commandment is not the Cause, but the Occasion of Sin and Prevarication, since it rais'd a Desire of doing what was forbid. *Nitimur in vetitum.*

Occasion also is often put for Pretence. He that seeks for Occasions, or a Pretence, to put away his Wife. *Samson sought an Occasion against the* Philistines. Deut. xxii. 14. Judg. xiv. 4. When the King of *Israel* receiv'd a Letter from the King of *Syria*, requiring of him to get *Naaman* cured of his Leprosy, he thought that this Prince was only seeking a Pretence to make War against him. *Videte quod occasiones quærat adversum me.* 2 Kings v. 7. He that has a mind to forsake his Friend seeks Occasions, says the Wise Man. The *Hebrew* is different from this. Prov. xviii. 1. He that is separated or dissipated, seeks according to his Desire. He that lives in Dissipation, wanders in his Desires, and is meddling with every thing. Otherwise by joining it with what goes before, he that shuts his Lips passes for a Man of Understanding; he is sought for eagerly when he is absent. St. *Paul* appeals to the *Thessalonians* as Witnesses, that among them he never sought for Occasions or Pretences to enrich himself by Flattery, or otherwise. *Neque in occasione avaritiæ.* 1 Thess. ii. 5.

OCRAN, or *Ochran*, Father of *Pagiel*, of the Tribe of *Asher*. *Numb.* i. 13.

ODAIA, of the Race of the *Levites*. *Nehem.* ix. 5.

I. ODED, Father of the Prophet *Azariah*. He is called *Obed* in some ancient Bibles and *Latin* Concordances. 2 *Chron.* xv. 1.

II. ODED, a Prophet of the Lord[x], who being at *Samaria*, when the *Israelites* of the ten Tribes returned from the War with their King *Pekah*, and brought Captives with them two hundred thousand of the People of *Judah*; he went to meet them, and said to them: "You have seen "that the Lord the God of your Fathers "was in Wrath against *Judah*, he has "delivered them into your Hands, and "you have slain them very inhumanly; "so that your Cruelty has ascended even "to Heaven. And more than this, you "would make Slaves of the Children of "*Judah*, who are your Brethren, and "would add this Sin to the many others "you have committed. Therefore now "hear the Counsel that I give you. Send "back these Captives, lest the Lord should "pour out his Anger against you". Some of the chief of *Samaria* joined themselves with *Oded*, and told them, that they should not bring their Captives into the City; for why (said they) would you fill up the Mea-

[x] 2 Chron. xxviii. 9. In the Year of the World 3263, before *Christ* 737, before the Vulgar *Æra* 741.

sure

sure of your old Offences, and draw upon us the dreadful Anger of the Lord?

The *Israelites* then moved with these Remonstrances, released all the Captives they had taken; and the principal Men of *Samaria* took care of them, gave them Cloaths and Food, and other necessary Assistances. After which they furnished them with Horses, because the greatest Part of them were so tired and exhausted, that they were not able to walk. Thus they conducted them to *Jericho*, which was in the Confines of the Land of *Judah*. This is all that is come to our Knowledge, concerning the Prophet *Oded*.

ODONARKES, or *Odaven*, an Ally of *Bacchides*, the Enemy of the *Jews*. He was killed by *Jonathan Maccabeus*, together with some others, who in like manner were of the Party of the *Syrians*. 1 *Macc.* ix. 66. In the Year of the World 3846, before *Christ* 154, before the Vulgar *Æra* 158.

OFFERINGS. The *Hebrews* had several kinds of Offerings, which they presented at the Temple. Some were Free-will Offerings, and others were of Obligation. The First-Fruits, the Tenths, the Sin-Offerings were of Obligation; the Peace-Offerings, Vows, Offerings of Wine, Oil, Bread, Salt, and other things, which were made to the Temple, or to the Ministers of the Lord, were Offerings of Devotion. The *Hebrews* called all Offerings in general *Corban* [y]. But the Offerings of Bread, Salt, Fruits and Liquors, as Wine and Oil, which were presented to the Temple, they call'd *Mincha* [z]. The Sacrifices are not properly Offerings; they are not commonly included in this Name.

The Offerings of Grain, Meal, Bread, Cakes, Fruits, Wine, Salt, Oil, were common in the Temple. Sometimes these Offerings were alone, and sometimes they accompanied the Sacrifices. Honey was never offered with the Sacrifices, but it might be offered alone, in the Quality of First-Fruits. (Levit. ii. 11, 12.) Now these were the Rules that were observed in the presenting of those Offerings call'd in *Hebrew*, *Mincha* [a], or *Korban Mincha*: In the Septuagint, Offerings of Sacrifice, and the same in St. *Jerome*, *oblationem sacrificii*. There were five Sorts of these Offerings. First, Fine Flour or Meal. Secondly, Cakes of several Sorts, baked in an Oven. Thirdly, Cakes baked upon a Plate. Fourthly, Another Sort of Cakes, baked upon a Grid-iron, or Plate with Holes in it. Fifthly, The First-Fruits of the new Corn, which were offered either pure and without Mixture, or roasted or parched in the Ear, or out of the Ear.

The Cakes were kneaded with Oil-Olive, or fry'd in Oil in a Pan, or only dip'd in Oil after they were bak'd. The Bread offer'd to be presented upon the Altar, was to be without Leaven; for Leaven was never offer'd upon the Altar, nor with the Sacrifices. But they might make Presents of Common Bread to the Priests and Ministers of the Temple. (Levit. ii. 11, 12.)

The Offerings now mention'd were appointed in Favour of the poorer Sort, who could not go to the Charge of sacrificing Animals. And even those that offered living Victims were not excused from giving Meal, Wine, and Salt, which was to go along with the greater Sacrifices. And also those that offer'd only Oblations of Bread, or of Meal, offer'd also Oil, Incense, Salt, and Wine, which were in a manner the seasoning of it. The Priest in waiting received the Offerings from the Hand of him that offer'd them, laid a Part of them upon the Altar, and reserved the rest for his own Subsistence. (See Levit. ii. 2, 13. Numb. xv. 4, 5.) That was his Right as a Minister of the Lord. Nothing was burnt quite up but the Incense, of which the Priest kept back nothing for his own Share.

When an *Israelite* offered a Loaf to the Priest, or a whole Cake, the Priest broke the Loaf or the Cake into two Parts, setting that Part aside that he reserved to himself, and broke the other into Crumbs, pour'd Oil upon it, Salt, Wine and Incense, and spread the whole upon the Fire of the Altar. If these Offerings were accompany'd by an Animal for a Sacrifice, it was all thrown upon the Victim, to be consumed along with it.

If these Offerings were the Ears of new Corn, either of Wheat or Barley, these Ears were parched at the Fire, or in the Flame, and rubb'd in the Hand, and then offer'd to the Priest in a Vessel; over which he put Oil, Incense, Wine, and Salt, and then burnt it upon the Altar, first having taken as much of it as of right belong'd to himself. (Levit. ii. 14, 15.)

The greatest Part of these Offerings were voluntary, and of pure Devotion. But when an Animal was offer'd in Sacrifice, they were not at Liberty to omit these Offerings. Every thing was to be supply'd that was to accompany the Sacrifice, and which served as a seasoning to the Victim. There are some Cases in which the Law requires only Offerings of Corn, or Bread; for Example, when they offer'd the First-Fruits of their Harvest, whether they were offer'd solemnly by the whole Nation, or by the Devotion of private Persons.

As to the Quantity of Meal, Oil, Wine, or Salt, which was to go along with the

[y] קרבן Corban. [z] מנחה Mincha, munus, oblatio.
[a] Levit. ii. 1. קרבן מנחה 70. δῶρον θυσίας. Vulg. *Oblationem sacrificii*.

Sacrifices,

OFFERINGS OF THE FIRST FRUITS CARIED TO THE TEMPLE OF JERUSALEM

Sacrifices, I cannot easily see that the Law had determin'd it. Generally the Priest threw an handful of Meal or Crumbs upon the Fire of the Altar, with Wine, Oil, and Salt in Proportion, and all the Incense. All the rest belong'd to him, the Quantity depended upon the Liberality of the Offerer. I observe in more Places than one, that *Moses* appoints an *Assaron*, or the tenth Part of an *Ephah* of Meal, for those that had not wherewithal to offer the appointed Sin-Offerings. See *Levit.* v. 11. xiv. 21. In the solemn Offerings of the First-Fruits for the whole Nation, they offer'd an entire Sheaf of Corn, a Lamb of an Year old, two Tenths or two *Assarons* of fine Meal mix'd with Oil, and a Quarter of an *Hin* of Wine for the Libation. Lev. xxiii. 10, 11, 12, &c. Numb. v. 15.

In the Sacrifice of Jealousy, when a jealous Husband accused his Wife of Infidelity, the Husband offer'd the tenth Part of a *Satum* of Barley-meal, without Oil or Incense, because it was a Sacrifice of Jealousy, to discover whether his Wife was guilty or no.

The Offerings of the Fruits of the Earth, of Bread, of Wine, Oil, and Salt, are the most ancient of any that have come to our Knowledge. *Cain* offer'd to the Lord of the Fruits of the Earth, the First-Fruits of his Labour. *Abel* offer'd the Firstlings of his Flocks, and of their Fat. The Heathen have nothing more ancient in their Religion, than these sorts of Offerings made to their Gods[b]. They offer'd clean Wheat, Flour, and Bread. Gen. iv. 3, 4.

*Farra tamen veteres jaciebant, farra metebant,*
*Primitias Cereri farra resecta dabant.*

*Numa Pompilius*, who first gave Laws, and established the Religion of the *Romans*[c], taught them to offer to the Gods, Fruits, Corn, Meal, or the Crumb of Bread with Salt, Wheat roasted or parched. *Numa instituit fruge Deos colere, & molâ salsâ supplicare, atque, ut author est Hemina, far torrere.* Before the Use of bloody Sacrifices they offer'd only Corn[d].

*Ante Deos homini quod conciliare valeret,*
*Far erat, & puri lucida mica salis.*

*Theophrastus* observes[e], that among the *Greeks* Meal mix'd up with Wine and Oil, which they call *Thylemata*, was the Matter of the ordinary Sacrifices of the Poor.

The Difference between the Offerings of Meal, Wine, and Salt, with which the *Greeks* and *Latins* accompany'd their bloody Sacrifices, and those that the *Hebrews* made use of in their Temple, consisted chiefly in this, that the *Hebrews* cast these Oblations upon the Flesh of the Victims, being already offer'd and put upon the Fire, whereas the *Greeks* put them upon the Head of the Victim whilst alive, and just going to be sacrificed. See LIBATION before.

OG, King of *Bashan*, or of that Part of the Land of Promise which is beyond *Jordan*, between the Mountains of *Gilead* to the East, *Jordan* to the West, *Libanus* and Mount *Hermon* to the North, and the Brook *Jabok* to the South. *Og* was a Giant, of the Race of the *Rephaims*. We may judge of his Stature by the Length of his Bed, which was preserved for a long time in the City of *Rabbath*, the Capital of the *Ammonites*. It was nine Cubits long, and four Cubits broad; that is, Deut. iii. 11. fifteen Feet, four Inches and an half long, and six Feet ten Inches broad. The *Rabbins* say, that *Og* was one of those ancient Giants that liv'd before the Flood, and that he saved himself from the general Destruction, by getting on the top of the Roof of the Ark, wherein was *Noah* and his Sons: That *Noah* furnished him with Provisions, not out of Compassion to him, but that the Men that came after the Deluge might see how great the Power of God was, who had destroyed such Monsters from the Earth.

In the War he made with the *Israelites*, he lifted up, (say the *Rabbins*) a Mountain of six Miles in Breadth, in order to throw it on the Camp of the *Israelites*, and to squeeze them all to pieces at once. But God had so provided, that the Ants had made the Mountain hollow just in that Place where he had put his Head; so that the Mountain fell in upon the Neck of the Giant; presently his Teeth grew in such an extraordinary Manner, and penetrated into the Mountain, that he could by no Means disengage himself. So that *Moses* striking him upon the Heel, kill'd him without any Difficulty. This is what the Rabbins say. See the Targum of the Son of *Uziel* upon *Gen.* xiv. 13. and *Numb.* xxxv. 21. and the Exercitations of *P. Morin*, p. 325. l. 2. Exercit. 8. cap. 2. They say the Stature of this Giant was so prodigious, that *Moses*, who according to them was six Elns high, took a Hatchet of the same Length, and yet was forced to make a Leap of six Elns high, only that he might reach to strike the Ancle of *Og*'s Foot. In the Decree of *Gelasius*, which condemns several Apochryphal Books, there is one condemn'd which bore the Name of *the Giant* Ogias, *who had lived before the Deluge, and whom the Hereticks say to have fought against the Dragon.*

But let us leave these Dreams, and come

[b] Ovid. Fast. 2. [c] Plin. l. xviii. c. 2. [d] Ovid. Fast. 1. [e] Apud Stobæum.

to what the History tells us of this famous Giant. *Moses* says[r], that after having conquer'd *Sihon* King of the *Amorites*, he advanced towards the Country of *Bashan*, wherein King *Og* reigned: That this Prince marched against him, and advanced as far as *Edrei* with all his Subjects; that giving them Battle, *Og* was conquer'd and put to Death, with his Children and all his People. *Moses* put them all to the Edge of the Sword, without sparing one of them, and took Possession of his Country. *Og* and *Sihon* were the only Persons that withstood *Moses*. Their Country was given to the Tribes of *Gad*, *Reuben*, and to half the Tribe of *Manasseh*.

OHAD, or *Abod*, the third Son of *Simeon*; he was one of those that went down into *Egypt* with *Jacob* his Grandfather,
Gen. xlvi. 10. and *Simeon* his Father, in the Year of the World 2298, before *Christ* 1702, before the Vulgar *Æra* 1706.

OHEL, or *Ohol*, Son of *Zerubbabel*, and Grandson of *Josiah*. 1 *Chron.* iii. 20.

OHOLIBAMA. See AHOLIBAMAH.

OLD, *ancient*. We say *the Old Testament*, by way of Contradistinction to the *New*. *Moses* was the Minister of the Old
Heb. ix. 19, 20. Testament, of the Old-age of the Letter;
Heb. ix. 15. but *Jesus Christ* is the Mediator of the New Testament, or of the New Covenant, which consists not of the Letter, but of the Spirit.

Rom. vi. 6. *The old Man*, the old *Adam*, in a moral Sense, is what we derive from corrupted Nature, and which we ought to crucify with *Jesus Christ*, that the Body of Sin may die in us; *vetus homo noster simul crucifixus est, ut destruatur corpus peccati.* In another Passage the Apostle enjoins us, *to*
Col. iii. 9. *put off the old Man with his Deeds*, and to *which is renewed in put on the new Man, Knowledge after the Image of him that created him.* And again elsewhere, we are
Eph. iv. 22. to *put off the old Man which is corrupt according to the deceitful Lusts.*

*The old Leaven*, is Concupiscence, and an Adherence to the literal and ceremonial Observances of the Law. St. *Paul* ad-
1 Cor. v. 8. vises; *Let us keep the Feast, not with old Leaven, neither with the Leaven of Malice and Wickedness; but with the unleavened Bread of Sincerity and Truth. Jesus Christ* expresses almost the same thing, when he
Luk. v. 37. says, that *no Man putteth new Wine into old Bottles, else the new Wine will burst the Bottles, and be spilled, and the Bottles shall perish.*

*Hannah*, the Mother of *Samuel*, says in
1 Sam ii. 3. her Canticle; *Recedant vetera de ore vestro.* Let the old Reproaches of Barrenness, which you made to me formerly, be now quite banish'd from your Mouths.

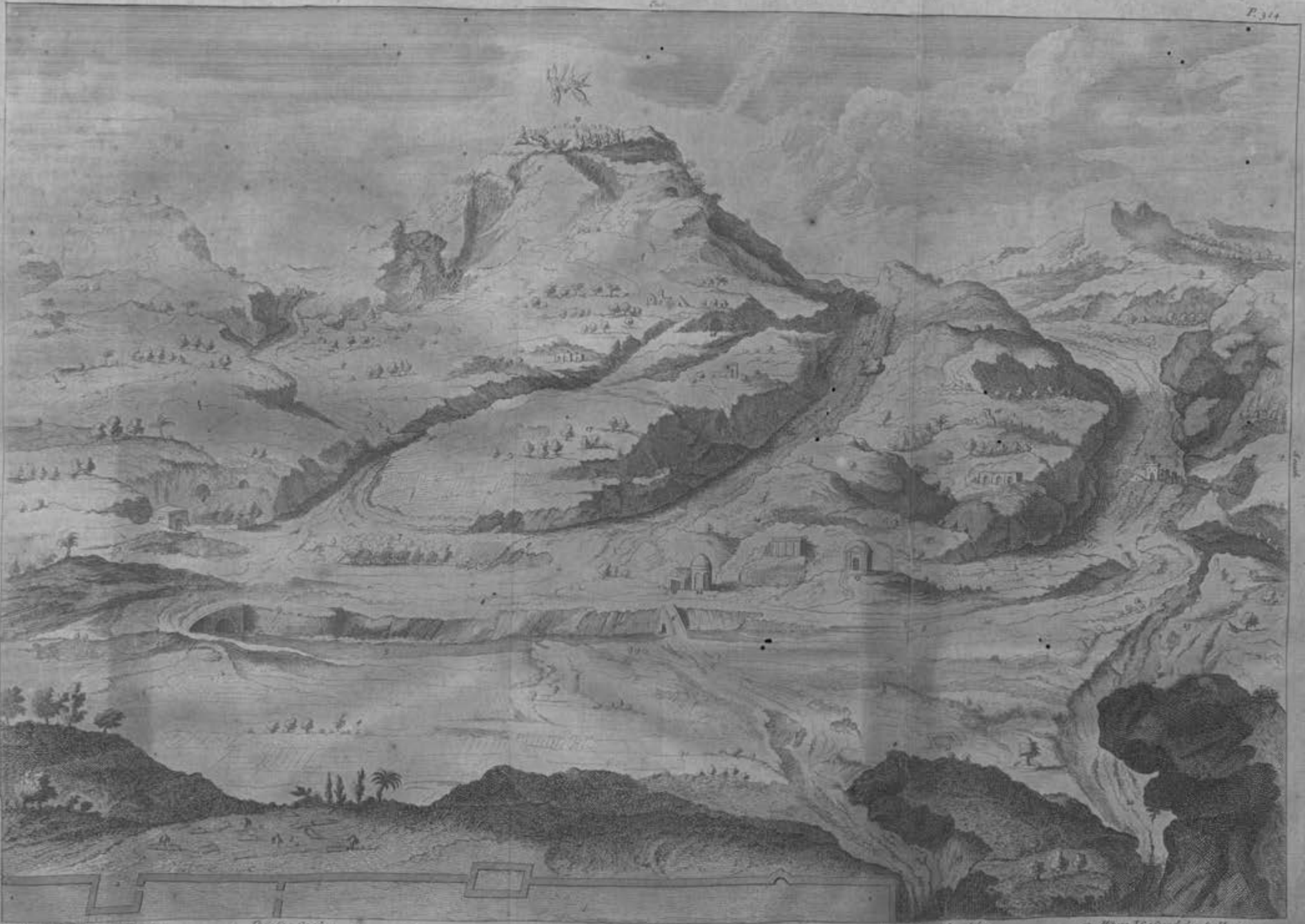
*The old Fruits and the new*, which succeed close after one another, and which are mentioned in *Levit.* xxv. 2. xxvi. 10. and in the *Canticles*, vii. 13. represent a very great Abundance. You shall have so much, that to make room for the new you shall be obliged to throw away the old.

OLIVE-TREE. There are two kinds of Olive-Trees, the wild and natural, and those that require Care and Culture. St. *Paul* distinguishes these in his Epistle to the *Romans*. *Tu ex naturali excisus olea-* Rom. xi. 24.
*stro, & contra naturam insertus es in bonam olivam.* The wild and uncultivated Olive-Tree he calls natural; *naturalis oleaster*. The cultivated Olive-Tree is of a moderate Heighth, its Trunk is knotty, its Bark smooth, and of an Ash-colour, its Wood is solid and yellowish, the Leaves are oblong, and almost like those of the Willow, of a green Colour, dark on the upper Side, and white on the under Side. In the Month of *June* it puts out white Flowers that grow in Bunches. Each Flower is of one Piece, widening upwards, and dividing into four Parts. After the Flower succeeds the Fruit, which is also oblong and plump. It is first green, then pale, and lastly black, when it is quite ripe. In the Flesh of it is inclos'd a hard Stone, full of an oblong Seed. The wild Olive differs from this, in that it is smaller in all its Parts.

When *Noah* sent forth the Dove out of the Ark, it brought back to him a small Olive-Branch with its Leaves; which was Gen. viii.
a Token to the Patriarch, that the Waters 11.
of the Deluge were sunk away. *Solomon* in the Temple of *Jerusalem* made *Cherubims* of the Wood of the Olive; and Gates 1 Kings
that parted the Sanctum from the Sanctu- vi. 23, 33.
ary, of the same Wood. *Eliphaz* in *Job* Job xv. 33.
compares a wicked Man to a Vine which sheds its Blossoms in the Spring, and to an Olive whose Flowers fall before their Season, and consequently brings no Fruit. The sacred Writers often make use of Similes taken from the Olive.

OLIVES. The Mount of Olives was situated to the East of the City of *Jerusalem*, and parted from the City only by the Brook *Kidron*, and by the Valley of *Jehoshaphat*, which stretches out from the North to the South. 'Twas upon this Mount that *Solomon* built Temples to the Gods of the *Ammonites* and of the *Moa-* 1 Kings
*bites*, out of Complaisance to his Wives xi. 7.
who were Natives of these Nations. Hence it is that the Mount of Olives is call'd the

[r] Numb. xxi. 33, &c. In the Year of the World 2553, before *Christ* 1447, before the Vulgar *Æra* 1451.



# A PLAN OF THE MOUNT OF OLIVES.

*According to our latest Travellers.*

1. The wall of Solomon's Temple.
2. St Stephen's Gate.
3. Burying place of ye Turks.
4. Valley of Jehoshaphat.
5. Brook Kedron.
6. The Bridge which J.C. passed in his way to ye Gard[en].
7. The olive Garden.
8. The Grotto where J.C. prayed & sweat water & blood.
9. Where J.C. was taken.
10. The B. Virgins Sepulcher.
11. Jehoshaphats Sepulcher.
12. Absalom's Sepulcher.
13. Zachary's Sepulcher.
14. The Burying place of ye Jews.
15. The wall of ye Sacred fire.
16. [illegible]
17. [illegible]
18. The Sepulcher of ye Prophets.
19. Where J.C. ascended up to Heaven.
20. The road to Bethany and Jericho.
21. The pool of Siloam.
22. Valley of Tophet.
23. Aceldama or Field of blood.
24. Mount [illegible]

Mountain of Corruption [g]. *Josephus* says, that this Mountain is at the Distance of five *Stadia* (or Furlongs) from *Jerusalem* [h]; which make six hundred and twenty five geometrical Paces; or the length of a Sabbath-Days Journey, says St. *Luke.* (Acts i. 12.) The Mount of Olives had three Summits, or was composed of three several Mountains, ranged one after another from North to South. The middle Summit is that from whence our Saviour ascended into Heaven. 'Twas upon that towards the South that *Solomon* built Temples to his Idols. The Summit which is most to the North is distant two Furlongs from the middlemost. This is the highest of the three, and is commonly called *Galilee* [i].

In the Time of King *Uzziah* [k] the Mount of Olives was so shatter'd by an Earthquake, that half of the Earth that was on the Western Side, fell down, and rolled four Furlongs or five hundred Paces from thence, towards the Mountain which was opposite to it on the East; so that the Earth block'd up the Highways, and covered the King's Gardens. The Modern Travellers may be read on this Point, and particularly *John Cotovic*, p. 261. to know the Modern State of the Mount of Olives.

This Mountain is become the Object of the Veneration of *Christians*, since from hence our Saviour ascended into Heaven. *Eusebius* assures us [l], that in the Place of the Ascension, which is the highest of the Mount of Olives, there was a Cavern, where there was a constant Tradition that our Saviour enter'd into communicate to his Disciples some of his most sacred Mysteries; whether by these Words may be understood the Holy Eucharist, which he gave them before he ascended into Heaven, or the Repast he took with them, of which mention is made *Acts* i. 4. or lastly, whether he means any particular and secret Instructions, which he imparted to them in this Place. The Fathers [m] inform us, that when our Saviour ascended into Heaven, he left his Footsteps imprinted upon the Earth; that they were to be seen in their Time, and always subsisted, tho' the Faithful continually carried away the Ground from this Place, by way of Devotion. Thus is literally accomplished what *Zechariah* had said, (Zech. xiv. 4.) *And his Feet shall stand in that Day upon the Mount of Olives.*

'Tis added [n], that the Empress *Helena* having caused a magnificent Church of the Ascension to be built, in the midst of which was this Place, when they would have paved it with Marble as the rest, they never could do it; every thing that was put there by way of Ornament removed of its own accord, so that they were forced to leave it as it was. Even to this Day is seen the Impression of our Saviour's Left Foot, sunk into the Rock more than three Fingers Breadth; and they say the Stone, wherein was the Impression of his Right Foot, was taken away at the Time of the *Crusado*, and placed in a Temple, which at present is one of the principal *Turkish* Mosques, where it is thought it may still remain: For the *Christians* have not Liberty to enter therein to inform themselves. St. *Jerom* [o] in more Places than one speaks of a great Cross, that was set up upon the Mount of Olives, and which might be seen afar off. The same Father assures us [p], that when they had a Mind to shut up the Cave which answered to the Place where our Saviour ascended into Heaven, they could never accomplish their Design. For which reason they were forced to leave this Place free and open. It must needs be, that the Impressions of our Saviour's Feet must sink deep into the Mountain, and that the *Christians* must very nicely have observed the Place, since the tenth *Roman* Legion encamping upon this Mountain [q], at the Siege of the City by *Titus*, could not efface these sacred Footsteps, nor erase them out of the Memory of the Faithful.

OLURUS, a Village in *Idumea*, to the South of *Judah*. *Joseph. de Bello*, l. v. c. 7. p. 895. *B.*

OLYMPAS, or *Olympias*; St. *Paul* writing to the *Romans* salutes *Olympas*, who (Rom. xvi. 15.) was a Believer of a distinguished Vertue and Merit. The Particulars of his Life are unknown. The *Greeks* [r] honour him on the 10th of *November*, and say he was beheaded at *Rome* the same Day that St. *Peter* was crucified there.

OLYMPIAD, a Space of four Years. The *Greeks* commonly compute Time by *Olympiads.* They began to reckon in this Manner chiefly from the 27th Olympiad, in which *Chorœbus* was Victor; so that it was but one hundred and eight Years after their first Establishment by *Iphitus*. Before

[g] 2 Kings xxiii. 13. הר המשחית Vulg. Mons offensionis. Alii Mons corruptionis.
[h] Joseph. Antiq. l. 20. c. 6. Confer. l. vi. de Bello, c. 3.
[i] Vide Reland. Palæst. t. ii. p. 338.
[k] Joseph. Antiq. l. ix. c. 11. Zech. xiv. 5.
[l] Euseb. de Vita Constant. l. iii. c. 43. p. 503, 504, 505.
[m] Vide Hieronym. seu alium in loca Act. Apost. t. iii. p. 297. Sulpit. Sever. l. ii. Hist. c. 48. Paulin. Epist. 11. Optat. l. vi. p. 95. August. in Joan. Homil. 47. p. 141. Beda loc. sanct. c. 7. t. 3.
[n] Euseb. de Vita Constant. l. iii. c. 43. Paulin. Epist. 11. Sulpit. Sever. l. ii. c. 48. Hist. Eccl.
[o] Hieronym. in Epitaph. Paulæ & alibi.
[p] Idem loc. in Actis. Vide & Bedam de locis sanctis, c. 7.
[q] Joseph. l. vi. c. 3. de Bello, p. 908. *e. f.*
[r] Menæa, p. 147. 150, 155.

this Time they kept no exact Register of the Names of the Conquerors at the *Olympick* Games; and 'tis thought that *Timæus* was the first Historian who inserted the Years of the Olympiads into his History. *Timæus* liv'd in the Age of *Ptolemy Philadelphus*. After him *Eratosthenes* and *Polybius* followed the same Method. But before them the *Greek* Historians were not very careful to express the Dates of their Chronology. On this Head may be be seen *Marsham*'s Canon. Ægypt. Sæcul. 15.

The *Olympic* Games, which were celebrated at *Elis* every four Years, with a vast Concourse of all the People of *Greece*, began in the Year of the World 3120, before *Christ* 880, before the Vulgar *Era* 884. But generally the Beginning is taken only from the twenty-eighth *Olympiad*, wherein *Chorœbus* was Conqueror, in the Year of the World 3228, before *Christ* 772, before the Vulgar *Æra* 776. This is properly the Epocha of the Historical Times among the *Grecians*; for before that their History had a great Mixture of Fable [s]. The Term *Olympiad* is not found in Scripture, in the Sense in which we use it; but it is of so great Use in Matters of Chronology, that we could not but treat of it here. In the Books of the *Maccabees* the *Æra* made use of is that of the *Seleucidæ*, or of the *Greeks*, which begins in the Spring of the Year of the World 3692, according to the first Book of the *Maccabees*; or at the Autum of the same Year, according to the second Book of the *Maccabees*. See under the Articles of the YEAR of the *Greeks*, or of the ÆRA of the *Seleucidæ*.

OLYMPIAN. *Jupiter Olympicus.* The *Grecians* often gave to *Jupiter*, and to their other Gods, the Surname of the Places where they had famous Temples dedicated to them, and where they were chiefly worshipped. So he was called *Jupiter Idæus*, because of Mount *Ida* where he was educated. *Cretensis*, because of the Island *Crete* where he was born, and where his Sepulchre was to be seen. *Jupiter Capitolinus*, because of the Temple he had in the Capitol at *Rome*. *Jupiter Fulminator*, because of the Thunder he was thought to dispense. *Jupiter Hospitalis*, because he presided over Hospitality; and so of the rest. *Antiochus Epiphanes* having prophaned the Temple of *Jerusalem*, caused the Statue of *Jupiter Olympicus* to
2 Macc. vi. 2. be set up there, where it remained for three whole Years [t], till *Judas Maccabeus* took it away from thence, and restored the Worship of the Lord. 'Twas this Idol that *Daniel* called *the Abomination that maketh desolate* to be *set up*. At the same Dan. xii. 11.
time the same *Jupiter* was set up in the Temple of Mount *Gerizim* in the Country of *Samaria*, but under the Name of *Jupiter Hospitalis*. See 2 *Macc.* vi. 2. *Josephus* says [v], that the *Samaritans* offer'd of their own accord to consecrate their Temple of *Gerizim* to *Græcian Jupiter*.

OMAR, the second Son of *Eliphaz*, and Grandson of *Esau*. *Gen.* xxxvi. 11, 15.

OMER, or *Gomor* [x]; a Measure of Capacity among the *Hebrews*, which we estimate at six Pints very nearly. The *Omer* is the same as the *Assaron*, or the tenth Part of the *Ephah*. See ASSARON.

I. OMRI, or *Amri*, General of the Army of *Elah* King of *Israel*. Being at the Siege of *Gibbethon*, and hearing that his Master *Elah* was assassinated by *Zimri*, and that this Murderer had usurped his Kingdom; he immediately raised the Siege of *Gibbethon*, and being elected King by his Army, he march'd against *Zimri*, set upon him at *Tirzah*, whither he had retir'd, and press'd so hard upon him, that he forc'd him to burn himself and all his Family, in the Palace wherein he had shut
up himself. *Zimri* reigned but seven Days, 1 Kings
and died in the Year of the World 3075, xvi. 9, 10,
before *Christ* 925, before the Vulgar *Æra* &c.
929.

After the Death of *Zimri* all *Israel* was divided into two Parties. Half of the People acknowledged *Omri* for King, and the other half adhered to *Tibni* the Son of *Gineth*. This Division continued for four Years; and when *Tibni* was dead, all the People united again in the Person of *Omri*, who was owned as King of all *Israel*, and reigned twelve Years. That is, six Years at *Tirzah*, and six at *Samaria*.

Till then *Tirzah* had been the chief Place of Abode of the Kings of *Israel*. But when *Omri* made a Purchase of the Hill of *Shomeron* [y], for the Sum of two Talents of Silver; that is of our Money six hundred and eighty four Pounds seven Shillings and six Pence. He there built a new City, which he called *Samaria*, from the Name of the first Possessor *Shemer* or *Shomer*; and there he fix'd his Royal Seat. From which Time *Samaria* was always the Capital of the Kingdom of the ten Tribes.

*Omri* did Evil before the Lord, and his Crimes still exceeded those of his Predecessors. He walk'd in all the Ways of *Jeroboam* the Son of *Nebat*. He died at

[s] Vide Censorin. Libel. de die natali. [t] From the Year 3837 to 3840, before *Christ* 150, before the Vulgar *Æra* 154. [v] Joseph. Antiq. l. xii. c. 7. Προσαγορευθῆναι Διὸς Ἑλληνίου. [x] עמר Homor. 70. Γόμορ. [y] 1 Kings xvi. 24. About the Year of the World 3080, before *Christ* 920, before the Vulgar *Æra* 924.

Samaria

*Samaria* in the Year of the World 3086, before *Christ* 914, before the Vulgar *Æra* 918. His Successor was *Ahab*, who still exceeded him in all Kinds of Wickedness.

II. OMRI, Son of *Becher*, of the Tribe of *Issachar*. 1 *Chron.* vii. 8.

III. OMRI, Son of *Michael*, of the Tribe of *Issachar*. 1 *Chron.* xxvii. 18. This *Omri* was chief of his Tribe in the Time of King *David*.

ON, a City of *Egypt*, mentioned in the *Hebrew*. See HELIOPOLIS.

ONAN, Son of *Judah*, and Grandson of the Patriarch *Jacob*. *Judah* having given a young Woman named *Tamar* to his eldest Son *Er* for a Wife, *Er* died without leaving any Children behind him. *Judah* then caused his second Son *Onan* to marry *Tamar*, that he might revive the Name of his Brother, and raise Successors to him. But *Onan* seeing that the Children that might be born to him would be deemed to belong to his Brother, by an abominable Action prevented *Tamar* from becoming a Mother. This was so displeasing to the Lord, that he caused him to die [z]. The Kind of his Death is unknown, but there is great Probability that he was smote by some extraordinary Malady. The Testament of the twelve Patriarchs, a Book very much Apochryphal, says that *Onan* lived a Year with *Tamar* without consummating his Marriage; and that *Tamar* making her Complaints of this to *Judah*, he expostulated with *Onan* about it, who following the Counsel of his Mother who was a *Canaanite*, and who had no Affection for *Tamar*, hinder'd her from being a Mother by the Commission of a detestable Action. This was the Occasion of his being struck to Death in an unusual Manner.

ONESIMUS, a *Phrygian* by Nation, a Slave to *Philemon*, and lastly a Disciple of the Apostle St. *Paul*. This is what we find concerning him. *Onesimus* having run away from the House of his Master, and also having robb'd him of something [a], went to *Rome* about the Year 61 of the common *Æra*, while St. *Paul* was there in Prison the first time. As *Onesimus* knew him by Reputation, for his Master *Philemon* was a *Christian*, he took care to find him out, acquainted him with what he had done, own'd his Flight to him, and did him all the Service that *Philemon* himself could have done him, if he had been at *Rome*. St. *Paul* brought him to a Sense of the Greatness of his Crime, disposed him to the receiving of the Gospel, instructed him, converted him, baptized him, and soon after sent him back to his Master *Philemon* with the Letter that we have among St. *Paul*'s Epistles, and which is acknowledged as canonical by all the *Christian* Church.

It may pass for a Master-piece of Eloquence in the persuasive Kind. There St. *Paul* has Recourse to all the Considerations that Friendship, Religion, Piety, and Tenderness can inspire, to reconcile a Servant to his Master. He mingles even Prayers with Authority, and Praises with Recommendations; and makes a Parallel between *Onesimus* become a *Christian* and Child of God, with the same *Onesimus* an evil Servant and a Fugitive. This Letter had all the good Success he could desire. *Philemon* not only received *Onesimus* as a faithful Servant, but rather as a Brother and a Friend. A little time after he sent him back to *Rome* to St. *Paul*, that he might continue to be serviceable to him in his Prison. And we see that after this *Onesimus* was employed to carry such Epistles as the Apostle wrote at that Time. He carried, for Example, that which was written to the *Colossians*, while St. *Paul* was yet in his Bonds, in the Year of *Christ* 62.

From this Time *Onesimus*'s whole Employment was in the Ministry of the Gospel. The Apostolical Constitutions [b] acquaint us that St. *Paul* made him Bishop of *Berea* in *Macedonia*. The Martyrologies give him the Title of Apostle, and say that he ended his Life by Martyrdom. The *Roman* Martyrology mentions him as being made Bishop of *Ephesus* by St. *Paul* after *Timothy*. Others add, that it was he whom *Ignatius* the *Martyr* speaks of, as being Bishop of *Ephesus* in the Year of *Christ* 107: But this Opinion has no solid Proof to support it [c]. The same Martyrology places his Feast upon the 16th of *February*, and says, that having succeeded *Timothy* in the Bishoprick of *Ephesus*, and having been charged by him with the preaching of the Gospel, he was taken into Custody and sent to *Rome*, where he was stoned for his Faith in *Jesus Christ*. His Body was buried there, but was afterwards taken up and carried to the Place where he had been Bishop. The *Greeks* celebrate his Feast on the 15th of *December*.

ONESIPHORUS, of whom mention is made by St. *Paul*, in his second Epistle to *Timothy*, cap. i. v. 16. He came to *Rome* in the Year of *Christ* 65, while St. *Paul* was in Prison there for the Faith, and at a Time when almost every one had forsaken him [d]. He arrived there from *Asia*,

[z] Gen. xxxviii. 6, 7, &c. The Time of this Affair is wholly uncertain.
[a] Ep. ad Philem. v. 18. Chrysost. Prologo. [b] Constitut. l. vii. c. 46. [c] See M. *Tillemont*, Note 70. upon St. *Paul*.
[d] See 2 Tim. i. 16, 18. and Theodoret. in 2 Tim.

where he had already been very serviceable to the Church; and having found St. *Paul* in Bonds, after that he had sought him for a long time, he often assisted him to the utmost of his Power. For which Reason the Apostle wishes all sort of Benedictions both on himself and his Family. The *Greeks* place his Festival on the 29th of *April* and the 8th of *December*. On the 29th of *April* they make him Bishop of *Colophon* in *Asia*; and on the 8th of *December* they make him Bishop of *Cesarea*, without distinguishing which *Cesarea* they mean. They place him in the Order of the seventy Disciples, and seem to ascribe Martyrdom to him. The *Roman* Martyrology on the 16th of *December* says he suffered Martyrdom on the *Hellespont*, where he went to preach the Gospel along with *Porphyrius*: That having been apprehended by the Command of the Proconsul *Adrian*, and carried into a Temple dedicated to Idols, there to offer Incense to them, which he courageously refused to do; he was cruelly whip'd with Rods, and then tied to a Horse's Tail, and drawn about till he expired.

I. ONIAS, High Priest of the *Jews*, Son and Successor of *Jeddoa* [e] or *Jaddus*; he was made High Priest in the Year of the World 3682, and governed the *Hebrew* Republick for twenty Years, to the Year of the World 3702, before *Christ* 298, before the Vulgar *Æra* 302. *Onias* had two Sons, *Simon* and *Eleazar*. *Simon* surnamed the Just, succeeded him.

II. ONIAS, Son of *Simon* the Just, High Priest of the *Jews*, did not immediately succeed his Father, who died in the Year of the World 3711, because of his Minority. *Eleazar* his Uncle by the Father's Side succeeded *Simon* the Just, and held the High-priesthood for near thirty Years. He died in the Year of the World 3744, and had for his Successor, not *Onias* II. his Nephew, who was lawful Heir to this Dignity, but *Manasseh* his Great Uncle, who was established in 3745, and died in 3771. Then *Onias* II. at last enjoyed the High-priesthood, and held it from the Year of the World 3771, to 3785, before *Christ* 215, before the Vulgar *Æra* 219. *Josephus* says [f], that this *Onias* was a Man of a mean Spirit, and so sordidly covetous, that he had like to have lost his Country by it. For the High Priests his Predecessors having been us'd to pay out of their own Money the Tribute that the Country was to pay to the King of *Egypt*, and which was but twenty Talents, that is, about six thousand eight hundred and forty four Pounds of our Money, taking the Talent at three hundred forty-two Pounds three Shillings and nine Pence a-piece; he refus'd to continue this Custom.

*Ptolemy Euergetes* King of *Egypt* incens'd against *Onias*, sent a Messenger to him with Threats, that if he did not speedily pay what he ow'd to the King's Treasury, he would give up *Judea* to his Soldiers, and send thither other Inhabitants instead of the *Jews*. The People were terrified at these Threats; but the Avarice of the High Priest still made him insensible. *Josephus* Nephew of *Onias*, and Son of one *Tobias*, and of a Sister of the High Priests, obtained Leave of him to go in his Name, and in the Name of the People, to make their Remonstrances to the King of *Egypt*. *Josephus* coming to Court, knew so well how to work upon the Tempers of the King and the Queen, that he obtained from them all he desired. He took to farm the King's Tributes in *Palestine* and *Syria*, and gave as much again as any other offer'd.

*Onias* II. had for Successor *Simon* II. his Son, raised to the High Priesthood in 3785. There are some that think that 'tis *Onias* II. whose Commendation is given by Jesus the Son of *Sirach*, and whom he calls *Simon* in the first Chapter of his Book. They will also have it to be him, to whom the *Lacedemonians* writ the Letter mentioned by *Josephus* in Book xii. c. 5. of his Antiquities. But others with more Reason refer it to *Onias* III. of whom we shall now speak.

III. ONIAS, Son of *Simon* II. High Priest of the *Jews* [g], was established in the Priesthood in the Year of the World 3805, before *Christ* 195, befor the Vulgar *Æra* 199. *Josephus* the Historian relates the History of the Succession of *Onias* III. in a Manner very different from the Relation of it in the second Book of the *Maccabees*. For thus this Author represents it [h]. The High Priest *Simon* had three Sons, *Onias* III. *Jason* or *Jesus*, *Onias*, otherwise *Menelaus*. *Onias* III. at his Death left a Son under Age called *Onias*. As he was not capable of exercising the High-priesthood, King *Antiochus Epiphanes* conferred it upon *Jason* the Brother of *Onias* III. But he did not long enjoy it, for falling into Disgrace with this Prince, he dispossessed him of the Priesthood, and gave it to *Menelaus*, otherwise called *Onias*. So that the three Sons of *Simon* the Just successively enjoyed this Dignity; but the two last were in Possession of it to the Exclusion of *Onias* IV. Son of *Onias* III. to whom it belong'd by Right of Succession. This is what *Josephus* relates in this Matter

[e] Joseph. Antiq. l. xi. c. ult. ad finem.
[g] Antiq. l. xii. c. 4. ad finem.
[f] Joseph. Antiq. l. xii. c. 3. & 4.
[h] Antiq. l. xii. c. 5. p. 408.

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The ſecond Book of the *Maccabees* tells
2 Macc. i. ii. iii. iv. it in a very different Manner. It ſays it was, under the Pontificate of *Onias* III. that the Hiſtory of *Heliodorus* happened, who having been ſent by King *Seleucus* to fetch away the Treaſure at the Temple of *Jeruſalem*, was hindered from it by the Angels that came to the Aſſiſtance of the *Jews* [y]. In Conſequence of which *Onias* having been accuſed to the King of *Syria*, by one named *Simon*, as a Traytor to his Country, and Author of the Diſturbances that happened at *Jeruſalem* when *Heliodorus* came thither; he thought fit to make a Journey to *Antioch*, there to vindicate himſelf to the King, and to diſprove the falſe Suggeſtions that had been raiſed againſt him. While this was doing King *Seleucus* died, and his Brother *Antiochus Epiphanes* ſucceeded him, at his Return from *Rome* [z]. Then *Jaſon* Brother to *Onias* came to *Antioch*, offered Money to *Epiphanes* for the High-prieſthood, and obtained it. He then returned to *Jeruſalem* while *Onias* continued at *Antioch*, deprived of his Dignity, nor could he obtain Juſtice from the King.

Three Years after [a] *Jaſon* having ſent *Menelaus* Brother of *Simon* to *Antioch*, (it may be obſerved he does not call him Brother of *Jaſon*, or of *Onias*) to carry Money to the King, and to conſult him in ſome Affairs of Importance; *Menelaus* inſinuated himſelf into the King's good Graces, and obtained the ſovereign Prieſthood from him, for which he gave three Hundred Talents above what *Jaſon* had given. *Jaſon* being thus deprived of this Dignity, was obliged to retire into the Country of the *Ammonites*. But as *Menelaus* was not able to pay what he had promiſed the King ſo ſoon as was expected, his Brother *Lyſimachus* was ſubſtituted to this Office. In the mean while *Antiochus Epiphanes* being obliged to depart in Haſte for *Cilicia*, to ſuppreſs the Rebellion of ſome Cities that had there revolted, he left as Governor at *Antioch* one *Andronicus*, who corrupted by the Money given him by *Menelaus*, put to Death *Onias* III. the lawful High-prieſt of the *Jews*.

Thus is this Matter related by the Author of the ſecond Book of the *Maccabees* [b]. *Menelaus* being informed that the King was departed for *Cilicia*, came to *Antioch* with ſome Vaſes of Gold which he had ſtole from the Temple at *Jeruſalem*, and with the Money that he had raiſed by the Sale of ſome other Veſſels at *Tyre*, and the neighbouring Cities. He offered one Part of theſe Veſſels to *Andronicus*, to whom the King had left the Government of the Country, to prevail with him to remove *Onias* III. out of the Way, who was continually reproaching him with the Sacrilege he had committed, in ſtealing the Veſſels of the Temple. In the mean Time *Onias* kept himſelf in the *Aſylum* of the Grove of *Daphne*, fearing that his Enemies might make ſome Attempt upon his Life; after having deprived him of the Dignity of the High-prieſthood. *Andronicus* came himſelf to *Daphne*, ſpoke to *Onias*, promiſed with an Oath that no one ſhould do him any Harm, drew him out of his Place of Refuge, and then moſt inhumanly and baſely ſlew him. The unjuſt Death of ſo holy a Man filled with Indignation, not only the *Jews*, but even the Pagans themſelves; and as ſoon as the King came back from *Cilicia*, they made their Complaints to him of this Murder. The King, though naturally but little inclined to favour the *Jews*, could not refrain from Tears, remembring the Wiſdom and the Moderation that were always conſpicuous in *Onias*. He cauſed *Andronicus* to be ſtripped of the Purple he wore, made him walk in Diſgrace through the Streets of *Antioch*, and ordered him to be put to Death in the ſame Place where he had killed *Onias*. Thus the Lord brought upon him that Puniſhment he had ſo juſtly deſerved.

There are few Perſons to whom the Scripture gives greater Praiſes than to *Onias* III. 'Tis thought to be to him that *Areus* King of the *Lacedemonians* wrote the Letter which is to be ſeen in the firſt Book of the *Maccabees* in theſe Words [c]. Areus *King of the* Lacedemonians *to* Onias *the High-prieſt, greeting. It is found in Writing, that the* Lacedemonians *and* Jews *are Brethren, and that they are of the Stock of* Abraham. *Now therefore ſince this is come to our Knowledge, you ſhall do well to write to us of your Proſperity.* But we have given Reaſons that make it doubtful whether this Letter was written to *Onias* III. It is more probable it was ſent to *Onias* I. See the Article LACEDEMON.

*Jonathan Maccabeus* ſending Ambaſſadors to *Rome* in the Year of the World 3860, ordered them at their Return to make *Lacedemon* in their Way, and to renew the Alliance with the *Lacedemonians*, in the ſame Manner as they had done with the *Romans* [d]; and in the Letter he wrote

[y] In the Year of the World 3828, before *Chriſt* 172, before the vulgar *Æra* 176. [z] In the Year of the World 3828, before *Chriſt* 172, before the vulgar *Æra* 176. [a] In the Year of the World 3831, before *Chriſt* 169, before the vulgar *Æra* 173. [b] 2 Macc. iv. 32, 33, &c. In the Year of the World 3834, before *Chriſt* 166, before the vulgar *Æra* 170. [c] 1 Macc. xii. 20, 21. In the Year of the World 3817, before *Chriſt* 183, before the vulgar *Æra* 187. [d] 1 Macc. xii. 5, 6, 7, &c. In the Year of the World 3860, before *Chriſt* 140, before the vulgar *Æra* 144.

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to the *Lacedemonians*, he recites that of King *Areus*. *Josephus* also gives it intire [e], but changes the Terms and Manner of Expression. As to the Relation of the *Lacedemonians* and the *Jews*, the Article of the *Lacedemonians* may be consulted, and the Dissertation we have composed on this Subject, before the first Book of the *Maccabees*. See the Character which the Author of the second Book of the *Maccabees* gives to the High-priest *Onias* III. (2 Macc. iii. 1, 2, 3) *Now when the holy City was inhabited with all Peace, and the Laws were kept very well, because of the Godliness of Onias the High-priest, and his Hatred of Wickedness. It came to pass that even the Kings themselves did honour the Place, and magnifie the Temple with their best Gifts: Insomuch that Seleucus King of Asia, of his own Revenues, bare all the Costs belonging to the Service of the Sacrifices.* See also what is said of him in the second Book of the *Maccabees*, Ch. xv. v. 12, 13, *&c.* where *Onias* appeared to *Judas Maccabæus*, accompanied by the Prophet *Jeremiah*, who presented a Sword to *Judas*.

IV. ONIAS, Son of *Onias* III. of whom we have now treated, who never enjoyed the High-priesthood. The Ambition of his Uncles *Jason* and *Menelaus*, and the Injustice of the Kings of *Syria*, always kept him from it. However he had always flattered himself with the Hopes of obtaining it, till the Death of his Uncle *Menelaus*: But when he saw that *Menelaus* was put to Death [f], and that *Antiochus Eupator* had appointed as a Successor to him *Alcimus* or *Jacimus*, who was indeed of the Race of *Aaron*, but not of the Family of *Onias*; and that *Lysias* Regent of the Kingdom of *Syria*, had advised the King no longer to continue the High-Priesthood in this Family [g]: *Onias* IV. soon perceiving that he had no longer any Thing to hope for in this Affair, took Refuge in *Egypt* [h] with *Ptolemy Philometor*, where having insinuated himself into the good Opinion of this Prince, and of *Cleopatra* his Queen, he obtained from them a Permission to build a Temple to the true God, in the Prefecture of *Heliopolis* [i]. This Temple was called *Onion*, and we shall speak of it in a particular Article. See Onion.

*Josephus* in his second Book against *Appion*, p. 1064, says that *Ptolemy Philometor* and *Cleopatra* his Queen, placed so great Confidence in *Onias* and in *Dositheus*, both *Jews*, that they intrusted them with the Command of their Army. And after the Death of King *Philometor*, *Cleopatra* being desirous to secure the Kingdom to her Son, who was the lawful Heir of *Philometor*, and *Ptolemy Euergetes*, otherwise called *Physcon*, opposing this Settlement; the Queen made Use of *Onias* IV. to make War against him. *Onias* advanced towards *Alexandria* with a small Army of *Jews*, and appeased a Sedition that had been raised in that City. But *Ptolemy* having compelled the Queen to marry him, put to Death all those that were in the Interest of the young Prince, and killed him in the Arms of his Mother the very Day of their Marriage, in the very midst of the Solemnity. 'Tis not said whether *Onias* was put to Death on this Occasion, but the Thing is very probable.

V. ONIAS, Called otherwise *Menelaus*, whom *Josephus* [k] makes to be Son to *Simon* the just, and Brother of *Onias* III. spoken of before, and whom the second Book of the *Maccabees* makes to be Brother to a certain *Simon* of the Tribe of *Benjamin*, an (2 Macc. iv. 23.) Enemy and Accuser of *Onias* III. This *Menelaus*, or *Onias* V. was created High-priest in the Year of the World 3832, and was put to Death in 3842, before *Christ* 158, before the vulgar *Æra* 162. This is what the Scripture informs us about this High-priest [l]. *Jason* the Usurper of the High-priesthood having sent *Menelaus* to *Antioch*, to carry Money to King *Antiochus Epiphanes*, and to know his Answer to some important Queries; *Menelaus* managed the King's Temper so dextrously, that he got into his Confidence, and obtained the High-priesthood for himself, exclusive of *Jason*, upon an Offer of three Hundred Talents more than *Jason* had sent for it. And then having received the King's Orders, he returned to *Jerusalem* puffed up with the new Dignity that had been conferred upon him. As for *Jason*, he was forced to withdraw into the Land of the *Ammonites*.

But *Menelaus* not being very punctual to send to the King the Money he had promised him, though *Sostratus* the Governor of the Castle had urged him to the Payment of it; they both received a Summons to appear before the King [m], when the King conferred the High-priesthood on *Lysimachus* the Brother of *Menelaus*. In the mean Time *Antiochus* having been obliged in great Haste, to go to quell an Insurrection of some Cities in *Cilicia*, *Me-*

[e] Antiq. l. xii. c. 5. [f] 2 Macc. xiii. 4, 8, *&c.* Joseph. Antiq. l. xii. c. 15. In the Year of the World 3842, before *Christ* 158, before the vulgar *Æra* 162. [g] Antiq. l. xii. c. 15. & l. xx. c. 8. [h] In the Year of the World 3842, before *Christ* 158, before the vulgar *Æra* 162. [i] This Temple was not built till the Year of the World 3854, before *Christ* 146, before the vulgar *Æra* 150. [k] Joseph. Antiq. l. xii. c. 4, 5. [l] 2 Macc. iv. 23, 24, 25, *&c.* In the Year of the World 3832, before *Christ* 168, before the vulgar *Æra* 172. [m] In the Year of the World 3834, before *Christ* 166, before the vulgar *Æra* 170.

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*nelaus* took the Opportunity of his Abſence, to endeavour to put his Affairs on a better Footing. He engaged *Andronicus* on his Side, who had been made Governor of *Antioch* in the Abſence of the King, and prevailed with him to put to Death *Onias* III. who had loudly accuſed *Menelaus* with taking away the precious Veſſels of the Temple, ſelling ſome, and giving away others to procure Abettors to his Pretences. *Andronicus*, who had received a Part of theſe Veſſels, treacherouſly put *Onias* to Death, as we have before related. But at the Return of *Antiochus* he was accuſed and convicted of this Crime, and put to Death in an ignominious Manner, as he well deſerved.

As for *Menelaus*, he ſupported himſelf yet for ſome Time. *Lyſimachus*, to whom *Antiochus Epiphanes* had given the High-prieſthood [n], having by the Counſel of *Menelaus* committed many Diſorders, and Violences in the Temple; the People mutinied, and ſeveral of his Attendants were wounded, ſome ſlain, and himſelf was killed upon the Spot. *Menelaus* was accuſed as the Author of theſe Diſorders. B[illegible] *Antiochus* coming to *Tyre*, *Menelaus* [illegible]arge Sum gained to his Intereſt *Ptole*[illegible]n of *Dorimenes*, who had then much [illegible]it at Court. So by his Means he no[illegible]y eſcaped the Death he deſerved, but [illegible] obtained the Condemnation of the [illegible]ties ſent by the *Jews*, to accuſe [illegible] before *Antiochus*. He returned to [illegible]*ſalem* more inſolent than ever [o], incre[illegible] in his Malice, and continually endea[illegible]ng to lay Snare[illegible] his Fellow Citize[illegible] In the *Interim*, [illegible]*hus* was g[illegible]n-to *Egypt*, and a [illegible]is Death; *Jaſon* the falſe [illegible]t, of whom we have already ſpoke, took a Thouſand Men along with him, and came to lay Siege to *Jeruſalem*. He took it, and forced *Menelaus* to retire into the Citadel where the *Syrians* kept Garriſon. But the Report of *Antiochus*'s Death being afterwards found falſe, *Jaſon* was obliged to withdraw, and *Menelaus* was again re-eſtabliſhed at *Jeruſalem* with new Authority [p], which he made no other Uſe of but to diſtreſs the Citizens.

After the Death of *Antiochus Epiphanes* [q], his Son *Antiochus Eupator*, under the Conduct of *Lyſias* the Regent of the Kingdom, marched at the Head of his Troops againſt *Jeruſalem*. *Menelaus* was then in the Army, and by a Spirit of Diſſimulation pretended to intercede with *Eupator* in Favour of the *Jews* his Countrymen, flattering himſelf that he ſhould ſoon recover his Authority at *Jeruſalem*. But *Lyſias* having acquainted *Eupator*, that *Menelaus* was the Cauſe of all the Troubles of *Judea*, the King cauſed him to be apprehended, and ſecured till his Return [r]. Then being come to *Berea*, he was carried to the Top of a Tower of fifty Cubits high, wherein had been brought together a great Quantity of Aſhes, and from the Top of which nothing but a great Precipice could be ſeen. From hence *Menelaus* was thrown down, and died miſerably, being ſuffocated in the Aſhes, which ſerved him both for a Grave and a Tomb.

VI ONIAS. A certain upright Man that lived in *Judæa* [s] at the Time that *Ariſtobulus* made War with *Hyrcanus*, Prince and High-prieſt of the *Jews*. He had heretofore by his Prayers obtained Rain from Heaven, in the Time of a great Drought; and ſeeing a civil War begun among the *Jews*, he retired into a Solitude. While *Aretas* King of the *Arabs*, who was of *Hyrcanus*'s Side, was beſieging *Ariſtobulus* in *Jeruſalem*, the *Jews* that were in the Camp of *Aretas* went to ſeek out *Onias*, and deſired him to curſe *Ariſtobulus* and all his Party, and to devote them to all Sort of Misfortunes. He excuſed himſelf a long Time, but forced at laſt by their Importunities, he ſet himſelf in the midſt of them, and put up this Prayer to God. "O Lord God of the Univerſe, "ſince thoſe among whom I am are thy "People, and ſince thoſe they fight againſt "are thy Prieſts; I beſeech thee to hear "neither Party, in thoſe Prayers that they "ſhall addreſs to thee againſt their Bre-"thren". At which Words ſome of the *Jews* there preſent overwhelmed him with Stones.

ONION. This is the Name that was given to the Temple built by *Onias* IV. in *Egypt*, about the Year of the World 3854, before *Chriſt* 146, before the vulgar *Æra* 150. *Onias* IV. of whom we have ſpoke above, retiring into *Egypt* about the Year 3842 [t], found Means ſo to inſinuate himſelf into the Eſteem of *Ptolemy Philometor* and *Cleopatra* his Queen, that he had their intire Confidence, even ſo far as to give him the Command of their Troops. *Onias* taking the Advantage of this Favour, aſk-

[n] 2 Macc. iv. 39, 40, &c. In the Year of the World 3834, before *Chriſt* 166, before the vulgar *Æra* 170. [o] 2 Macc. iv. 50. v. 5. In the Year of the World 3834, before *Chriſt* 166, before the vulgar *Æra* 170. [p] 2 Macc. v. 23. In the Year of the World 3836, before *Chriſt* 164, before the vulgar *Æra* 168. [q] 2 Macc. xiii. 2, 3, &c. In the Year of the World 3841, before *Chriſt* 159, before the vulgar *Æra* 163. [r] Vide Joſeph. Antiq. l. xii. c. 15. & Uſſer. ad An. 3842, before *Chriſt* 158, before the vulgar *Æra* 162. [s] Joſeph. Antiq. l. xiv. c. 3. In the Year of the World 3939, before *Chriſt* 61, before the vulgar *Æra* 65. [t] Vide Uſſerium ad hunc annum, p. 56, 57.

ed Leave of the King to build a Temple in *Egypt*, after the Model of that at *Jerusalem*ᵃ, and therein to settle Priests and *Levites* of his own Nation. What determined him to undertake this Work was chiefly a Passage of the Prophet *Isaiah*, who more than six Hundred Years before had foretold, that the Lord should one Day have a Temple in *Egypt*, and that by Means of a *Jew*, who should build it there.

Isai. xix 18, 19.

*Josephus* does not quote the Words of *Isaiah*, but it is not doubted but it is the following Passage. *In that Day shall five Cities in the Land of* Egypt *speak the Language of* Canaan, (which is the same as the *Hebrew* Tongue) *and swear to the Lord of Hosts*[x] *One shall be called the City of Destruction.* (or of Cursing, or of *Heres*, or the Sun, *Heb.*) *In that Day shall there be an Altar to the Lord in the Midst of the Land of* Egypt, *and a Pillar at the Border thereof to the Lord. And it shall be for a Sign, and for a Witness unto the Lord of Hosts in the Land of* Egypt.

'Twas thus that *Onias* explained himself in the Memorial he presented to King *Ptolemy*. "While I was employed in the "War for your Service, along with the "*Jews* whom I commanded, and there-"fore had Occasion to pass through many "Provinces, I observed that the *Jews* had "particular Temples in *Cœlo-Syria*, in "*Phœnicia*, and in the City *Leontopolis* si-"tuated in the Nome of *Heliopolis* in *E-*"*gypt*; which is by no Means convenient, "since this Multitude of Temples may "create several Divisions among them, "just as the Difference of Worship and "the Number of Temples create Schisms "among the *Egyptians*. Having therefore "found in the Fortress called *Bubastus* "the Desart a very proper Place, reple-"nished with good Materials and sacred "Animals[y]; I beseech your Majesty to "grant me an antient ruinous Temple "that is there, and which is dedicated to "no Deity; to permit me to purifie this "Place, and there to build a new Tem-"ple to the God of the *Jews*, after the "Model and according to the Proportions "of that at *Jerusalem*, so that the *Jews* "which are in *Egypt* may there keep their "religious Assemblies, and by this Means "may preserve a perfect Union among "themselves, and therefore may be more "disposed to obey you, and to be employ-"ed in your Service. For the Prophet "*Isaiah* has foretold heretofore, that there "should be a Temple consecrated to the "Lord in *Egypt*, and has foreshewn many "other Things on the same Subject.

The King and the Queen having seen this Request of *Onias*, granted him the Permission he desired; but it was in such Terms, as sufficiently shewed they would not take any Thing upon themselves, that might be contrary to the Law of God in this Affair. They told him in their Answer, they could hardly be persuaded that God could approve having a Temple in a Place so impure, and infested with noxious Animals; but since he assures them that the Prophet *Isaiah* had foretold this should be, they were willing to allow of it, without pretending however to authorize the Violation of the Law of God, and the Sin that might be incurred by this Action. *Onias* having received this Permission, built at *Bubastus* a Temple, after the Model of that at *Jerusalem*, but not so large or magnificent. He found also Priests and *Levites* as little scrupulous as himself, who engaged themselves in the Service of this Temple, and who observed the same Ceremonies there, as were performed in the Temple of *Jerusalem*. This is the Description that *Josephus* gives us of the Temple *Onion*, in the Seventh Book of his History of the *Jews*[z]. The Place where it was built is one Hundred four Score Furlongs from *Memphis*, that is to say, about four Leagues, taking three Thousand Geometrical Paces for a League. This Canton is called the Nome of *Heliopolis*; and the Temple to be seen there has a Tower like that of *Jerusalem*[a], of sixty Cubits high and built with very large Stones. The Altar is of the same Structure as that at *Jerusalem*. *Onias* adorned this Temple with the Gifts and precious Monuments that the Liberality of the *Jews* of *Egypt* supplied him with; but instead of the Candlestick which was in the Temple of *Jerusalem*, he hung up a golden Lamp, which enlightened the *Onion*. All the Circumference of the Temple was inclosed with a Wall of Bricks, with Gates of Stone-work. King *Philometor* endowed it with large Revenues and much Land, for the Support of the Priests, and to supply the Necessities of the holy Place. The *Jews* and Priests of *Jerusalem* could not see this Temple without Concern, and it was always a Subject of Division between

ᵃ Joseph. Antiq. l. xiii. c. 6. [x] עיר ההרס *Gnir Hacheres*, *Civitas Anathematis*. Aquila, Sym. Theodoret, and the Vulgate have read עיר החרס *Gnir Hacheres Civitas Solis*. And perhaps it was this that suggested to *Onias*, to build or consecrate this Temple in the Canton of *Heliopolis*.
[y] I suppose he means those Animals that the *Egyptians* dare not kill, because they were consecrated to some *Egyptian* Deities, as Serpents, Crocodiles, the *Ibis*. They possessed the whole Country of *Bubastus* the Desert, and consequently this Place was uncultivated and deserted. [z] Lib. vii. c. 30. de bello, p. 990, a, b, c. [a] This Tower is probably nothing else than the Temple, properly so called, that is the holy Place and the Sanctuary, which had some Resemblance to an oblong square Tower.

the

the *Jews* of *Egypt*, and those of *Palestine*.

After the Ruine of the Temple of *Jerusalem* [b] by the *Romans*, there was Reason to fear, that the *Jews* being drove out of their Country might retire into *Egypt*, and assembling together in the Temple *Onion*, might take Occasion to make a new Revolt. For which Reason *Lupus* Governor of *Alexandria*, and Prefect of *Egypt*, having given an Account to *Vespasian* of what had passed concerning the Assassins which had withdrawn out of *Judæa* into *Egypt*; this Prince gave him Orders to demolish the Temple [c]. But *Lupus* satisfied himself with shutting it up, about the Year 73 of the common *Æra*, about two Hundred and twenty six Years after its Foundation. *Paulinus*, who succeeded him a little after, took away all the Ornaments and Riches that were therein, caused all the Doors to be shut up, and would not suffer any Exercises of Religion to be performed in it. Such was the End of the Temple *Onion*.

ONKELOS, the famous Author of the *Chaldee* Paraphrase upon the Pentateuque. The *Jews* pretend that *Onkelos* was a Gentile by Birth and Religion, and that he was converted to *Judaism* while *Hillel* was alive, who lived some Time before our Saviour. His Paraphrase is without Dispute the best, the most sensible, and the most literal, of any that we have from the *Jews*; and it were to be wished that he had explained all the *Hebrew* Books of the Old Testament, as he has done the Pentateuque. Father *Morin* shews, that this Paraphrase is much more modern than the *Jews* gave out. He thinks it to be before the Talmud of *Babylon*, and after the Talmud of *Jerusalem*. St. *Jerome* knew nothing of it, and 'tis very likely it was composed since the Time of this Father.

Some *Jews* have pretended, that *Onkelos* was Son to the Emperor *Titus*; others that he was this Emperor's Nephew, and the Son of his Sister. Others think that the Author of the Paraphrase that bears *Onkelos*'s Name, was more antient than he whom they would have to have been *Titus*'s Nephew. This, they say, was a great Necromancer, who being desirous to become a Proselyte, raised the Ghosts of *Titus*, of *Balaam*, and of *Jesus Christ*, to propose Questions to 'em, and to obtain Answers from them concerning several Things. Lastly, other *Rabbins* have maintained, that *Onkelos* the Paraphrast was the same as *Aquila*, the famous *Greek* Interpreter of Scripture. But F. *Morin*, who acquaints us with all these Particulars, has very well confuted them in his Exercitations upon the Bible, *l.* ii. *Exercit.* 8. *c.* 6.

These are the Reasons that have induced them to believe, that *Onkelos* was the same as *Aquila* of *Pontus*. First the Similitude of Names; for *Onkelos* and *Aquila*, or *Akilas*, are the same Name. Secondly, *Aquila* as well as *Onkelos*, was a Proselyte. Thirdly, each of 'em lived at the same Time; that is, about one Hundred and fifty Years after *Christ*. But to these three Reasons it may be answered; first, that the Difference of the Names of *Onkelos* and *Aquila* is sufficient to make them two distinct Persons. Secondly, that the Character of a Proselyte given to *Onkelos* is not well grounded. Thirdly, that the Time in which *Onkelos* lived is very different from that of *Aquila*. For this last lived in the second Century of the *Christian* Church, whereas *Onkelos* lived in the Time of *Hillel*, which was some Time before *Jesus Christ*. 'Tis true, it is said he lived till after the Death of *Gamaliel* the Grandson of *Hillel*, who died eighteen Years before the Destruction of *Jerusalem*; but however this is far enough from the Time of *Aquila*. It is true that the Author of *Bereshith Rabba* wrote a *Rabbinical* Commentary upon *Genesis*, and some *Rabbins* after him talk of the *Targum* of *Aquila*; but this *Targum* is nothing else but the *Greek* Version of *Aquila*. *Targum* in general may be taken either for a Version, or a Paraphrase.

The *Targum* of *Onkelos* has always been in great Esteem amongst the *Jews*. *Elias Levita* says, that the *Jews* think themselves obliged to read a Section of the Law every Week in their Synagogues, which is the Lesson of the Week. They read this Section twice, the first Time in the *Hebrew* Original, and the second Time in the *Targum*, that is, in *Chaldee*; and for this they make Use of the *Targum* of *Onkelos*. Thus it was read in his Time, that is, in the Beginning of the sixth Century. Hence it was, according to the Observation of the same Author, that this *Targum* was so well known among them, while the others were very scarce; insomuch that it was not easy to find a Copy of the other *Targums* in a whole Province, whereas those of *Onkelos* were very common.

As to what Father *Morinus* says, that the *Targum* of *Onkelos* was not composed till after the *Talmud* of *Jerusalem*; the Reasons he assigns only prove, that some Additions had been made to *Onkelos*'s Text, and that some Words had been inserted. But as to the Body of the Work, it cannot be doubted, but that it was wrote about the Time of *Jesus Christ*. St. *Jerome*'s Silence about this Matter is but a negative Argument, which is of no great

[b] In the Year of *Christ* 70. [c] Joseph, l. vii. de bello, c. 37. p. 995, 996.

Validity. He might not have known it, tho' it were then in being; and he might have known it, and yet neither quote it, nor make any Mention of it.

In many Copies of the Bible, the *Jews* inserted the Text of the *Targum* of *Onkelos* after that of the Bible; and put the same Musical Notes to it, which are in the *Hebrew* Original; so that it may be read with a kind of Chanting in their Synagogues, at the same Time as the Original, and to the same Tune.

Tho' *Onkelos* generally follows his Original Word for Word, very closely and in a just Manner; yet however he explains some Passages of the Original which he thought required it. For Example, in most of the Passages of Scripture, wherein the Name *Jehovah* is found [d], he puts the Word *Memra*, *Verbum Jehovah*, the Word of *Jehovah*; and he distinguishes *Memra* from *Pitgama*, which signifies Discourse, ascribing to it even all the Actions of the supreme Deity. 'Tis to this *Memra* that they ascribe the Creation of the World; 'twas he that appeared to *Moses* upon Mount *Sinai*, and gave him the Law. 'Twas to him that *Jacob* made his Vow, saying: If the Word shall conduct me, and bring me back to the House of my Father, then he shall be my God. 'Twas the same Word that appeared to *Abraham* in the Plain of *Mamre*. 'Twas he whom *Jacob* appealed to as a Witness, between himself and *Laban*, &c. See the Article MEMRA before.

ONO, a City of the Tribe of *Benjamin*. It was first built, or at least rebuilt, by the Family of *Elpaal*, of the Tribe of *Benjamin*, 1 *Chron.* viii, 12. It was but five Miles from *Lod*, or *Lydda*, which also had been built by the *Benjaminites*.

*Ono*, second Son of *Lod*, *Ezr.* ii. 33. where I take *Lod* to be the City of *Lydda*, and that *Ono* is its Daughter, as in Scripture the Villages are named the Daughters of the great Cities, to which they owe their Original. Compare 1 *Chron.* viii. 12.

ONOCENTAURUS, a fabulous Animal, supposed to be a Compound of a Man and an Ass. It has the Body of a Man, and the Thighs and Legs of an Ass. St. *Jerome* makes Use of the Word *Onocentaurus* in *Isaiah* [e]: *Occurrent Dæmonia Onocentauris*. The Demons and the Onocentaures shall meet in the Ruines of the Country of *Edom*. The *Hebrew* Text has, the *Ziims* shall meet with the *Jims*; which may be thus translated, *The Fishers shall there meet with Islands*, or the Country shall be laid under Water and forsaken †.

*Ælian*, l. vii. c. 9. speaks of *Onocentaures*. It was half Man and half Ass, as the Centaur was half Man and half Horse. *Ono-centaure* comes from two *Greek* Words, *Onos* an Ass, and *Centauros* a Centaur.

ONOCROTALUS. *Moses* puts it among the impure Animals, *Levit.* xi. 18. The *Hebrew* reads *Kaath*, which comes from a Root that signifies *to vomit*. The Seventy [and the *English* Version] have translated it by *Pelican*. This Bird, when it has filled its Stomach with Oysters with their Shells, disgorges them, and takes out the Oysters, when by the Heat of the Stomach the Shells are opened. As for the *Onocrotalus*; 'tis a Bird much like a Pelican, but which has a Crop or Purse below its Beak, or at the Beginning of its Throat, which is so large, as that sometimes a little Child has been found in it entire. It is called in *Hebrew Cos*, which signifies a Cup or Dish. See the Article NYCTICORAX.

Levit. xi. 18. קאת Kaath.

ONYCHA, or *Onyx*. This Word is found in two different Senses in Scripture. It is put for the odoriferous Nail or Shell, and [illegible]he Stone named *Onyx*. According [illegible]e Force of the Etymology, *Onyx* sign[illegible] Nail of the Finger or Toe. The *He*[illegible] Word *Shecheleth* [f], which St. *Jerom* [illegible]er the Seventy translates by the aro[illegible] Shell or Nail, is by others underst[illegible] *Laudanum*, or *Bdellium*. But the gr[illegible] Part of Commentators explain it b[illegible] *Onyx*, or the odoriferous Shell, w[illegible] is a Shell like to that of the Shellf[illegible]lled *Purpura*. The *Onyx* is fished f[illegible] watry Places of [illegible]*ndies*, where [illegible] the *Spic*[illegible] is the Food [illegible] makes its Shell so aroma[illegible]ey go to gather these Shells when the Heat has dried up the Marshes. The best *Onyx* is found in the *Red-Sea*, and is white and large. The *Babylonian* is black and smaller. This is what *Dioscorides* says of it.

ONYX, the precious Stone so called, was the eleventh in the High-priests Pectoral. The *Hebrew* calls it *Shohem* [g], which Word is differently translated in Scripture, by *Onyx*, *Sardonyx*, *Emerald*. We think its true Signification to be the Emerald. The Commentators may be consulted upon *Gen.* ii. 12. As to the *Onyx*, 'tis a kind of *Agat*, of a whitish black Colour; and as the white therein has something of the Colour of a Man's Nail, it has obtained the Name of the *Onyx*, or the Nail.

OPHEL. We find by Scripture, that at *Jerusalem* was a Wall and Tower of

[d] מימרא ייי Memrah, Jehovah, verbum Jehovah.
[e] Isai. xxxiv. 14. ופגשו ציים את איים
† The *English* reads; *The wild Beasts of the Desart shall also meet with the wild Beasts of the Island.*
[f] Exod. xxx. 34. שחלת Shecheleth. vulg. Onyx.
[g] Exod. xxviii. 20. שהם LXX. Joseph Aquil. Hieron. Jun. Lud. de Dieu alii plures. Onychinus lapis. Et Exod. xxviii. 9. The same Term is translated by St. *Jerom*, *Sym.* & *Theodot.* *Onyx*, by the LXX. and many others *Smaragdus*.

*Ophel*

*Ophel.* *Jotham* King of *Judah* made several Buildings on the Wall, or within the
2 Chron. xxvii. 3. Wall of *Ophel*, *Manasseh* King of *Judah*
2 Chron. xxxiii. 14 built a Wall to the West of *Jerusalem* and the Fountain *Gihon*, beyond the City of *David*, from the Fish-gate as far as *Ophel*. At the Return from the Captivity, the *Nethinims* dwelt at *Ophel*; which gives Room
Nehem. iii. 26. xi. 21. to guess, that this Wall and Tower were in the Neighbourhood of the Temple, since the *Nethinims* ought to be at Hand, to be ready at all Times to do their Duty therein. In *Micah* [h] there is Mention made of the Tower of *Ophel*: *And thou, O Tower of the Flock, the strong Hold of the Daughter of Zion.* The *Hebrew* says, And thou, Tower of the Flock, *Ophel*, Daughter of *Zion*, though some translate *Ophel* by Bulwark, or strong Hold. There was at *Jerusalem* a Sheep-gate, and a Tower of *Ophel*. *Josephus* [i] speaks of *Ophlas*, which is the same as *Ophel*; and it seems to me, by what he says of it, that it must be near the Temple.

OPHIOMACHUS: This Word, according to its *Greek* Etymology, signifies one that fights against Serpents. *Moses* puts the *Ophiomachus* in the Number of Locusts which may be eaten [k]. The *Hebrew* Word is *Chargol*, which the Seventy and the Vulgate translate *Ophiomachus* *. *Suidas* and *Hesychius* mention a kind of Locust of this Name, which has no Wings. *Pliny* [l] and *Aristotle* [m] speak of several Locusts which are very large, and which are Enemies to Serpents.

Gen. x. 26.—30. I. OPHIR, Son of *Joktan*. *Moses* says, that the Dwelling of the Sons of *Joktan* was extended from *Mesha* to *Sephar*, a Mountain of the East. We think *Mesha* to be Mount *Masius* in *Mesopotamia*; and that Mount *Sephar* is the Country of the *Sepharvaites*, or *Saspires*, which divided *Media* from *Cholchis*. The Scripture does not acquaint us who were the Descendants of *Ophir*, nor what particular Province was peopled by him between *Mesha* and *Sephar*; but it cannot be doubted that the Country of *Ophir*, whatever Country that was, was that which was peopled by the Posterity of *Ophir* Son of *Joktan*.

II. OPHIR, a Country much celebrated in Scripture, and about which the Criticks have proposed a great Number of Conjectures. 'Tis agreed with great Reason, that this is the Country that was peopled by *Ophir* the Son of *Joktan*, of whom we have now made Mention; and *Moses* lets us know, that the thirteen Sons of *Joktan* dwelt from *Mesha* to *Sephar*, a Mountain of the East. But as *Mesha* and *Sephar* are Gen. x. 30.
Places as much unknown as *Ophir* it self, there was a Necessity of taking another Method to discover the Country of *Ophir*. All the Passages have been examined in which Mention is made of this Country, and it has been observed, that the same Ships that went to *Tharshish*, went also to *Ophir* [n]; that these Ships set out from *Ezion-geber*, a Port of the *Red-Sea*; that 1 Kings xxii. 49.
three Years were required for *Solomon's* Fleet to make the Voyage of *Ophir*; that ix. 26. 1 Kings x. 22.
this Fleet returned freighted with Gold, Peacocks, Apes, Spices, Ivory, and Ebony [o]; lastly, that the Gold of *Ophir* was in more Esteem than any other Gold mentioned in Scripture, and that the Country of *Ophir* more abounded with Gold than any other that was then known. By these Tokens they have undertaken to search for *Ophir*, but almost all the Interpreters have taken different Ways.

*Josephus* says [p], that the Country of *Opher* is in the *Indies*, and that it is called *the Gold Country*. 'Tis thought he means *Chersonesus Aurea*, known now by the Name of *Malacca*, a Peninsula opposite to *Sumatra*. *Lucas Holstenius* [q], after many Enquiries, thinks we must fix upon *India* in General, or at the City of *Supar* in the Island of *Celebos*. Others place it in the Kingdom of *Malabar*, or of *Ceilon*, or in the Isle of *Tapobrana*, so famous among the Antients. *Bochart* has laboured to support this Opinion. *Eupolemus* [r] has placed *Ophir* in the Island *Durphe* in the *Red-Sea*. *Maffeus* believed it was *Pegu*, and 'tis said the *Peguans* pretend to be descended from those *Jews*, that *Solomon* sent to work the Mines of this Country. *Lipenius*, who has composed a particular Treatise concerning the Country of *Ophir*, places it beyond the *Ganges*, at *Malacca*, *Java*, *Sumatra*, *Siam*, *Bengal*, *Pegu*, *&c.* Others [s] have sought for the Country of *Ophir* in *America*, and have placed it in the Island called *Hispaniola*. *Christopher Columbus*, who first discovered this Island in 1492, was used to say he had found the *Ophir* of *Solomon*. He saw there deep Caverns, which went under Ground for above sixteen Miles, from whence he thought *Solomon* might have dug up his Gold. *Postel* and some others have placed it in *Peru*, a Country famous for its vast Quantity of Gold. Others have searched for it in *Africa*. They say that

[h] Mic. iv. 8. מגדל עדר עפל
[i] De Bello, l. iii. c. 18. Seb. λα. p. 813. A. & lib. vi. c. 6. p. 915. c. 8. lib. vii. c. 11. p. 964. d.
[k] Levit. xi. 22. חרגול Ὀφιομάχος.
* The *English* Translation calls it *the Beetle*.
[l] Plin. l. xi. c. 29.
[m] Aristot. l. ix. c. 6. Hist. Nat.
[n] 1 Kings xxii. 48. compared with 2 Chron. xx. 36. and 1 Kings ix. 28. x. 22.
[o] 1 Kings ix. 28. x. 11, 12. Compare 2 Chron. viii. 18. ix. 10, *&c.*
[p] Joseph. Antiq. l. viii. c. 2.
[q] Holsten. Notis in Ortelium.
[r] Eupolem. apud Eusеb. l. ix. c. 30.
[s] Arias Montanus. Genebr. Vatab.

the Inhabitants of *Melinda* or *Sofala*, on the Eastern Coast of *Ethiopia*, have it by Tradition, and even have Books which affirm, that *Solomon* every three Years sent his Fleet thither, to fetch Gold, which is in great Plenty there. *John Dos Santos* relates, that in *Monomotapa* there is a Mountain called *Fura*, where there are excellent Mines; that upon the same Mountain there is an old Castle, which by Tradition is said to have been the Habitation of the Queen of *Sheba*; and that this Country is the real *Ophir*. Others place it at *Angola*, upon the Eastern Coast of *Africa*; others at *Carthage*, though this City was not built till a long Time after *Solomon*. Others have placed it in *Spain*.

*Grotius* [t] guesses, that *Solomon*'s Fleet did not perhaps go to the *Indies*, but only to a Port of a City of *Arabia*, by *Arrian* called *Aphar*, by *Pliny Saphar*, by *Ptolemy Sappbera*, and by *Stephanus Saphinira*. This City was situated upon the Coasts of *Arabia* that were washed by the Ocean. That the *Indians* brought their Merchandizes thither, and that *Solomon*'s Navy went thither to bring them home. *Huetius* in his Differtation upon the Navigation of *Solomon*, says the Land of *Ophir* was upon the Eastern Coast of *Africa*, which the *Arabians* call *Zanguebar*; that the Name *Ophir* was given more particularly to the small Country of *Sophala*, which is upon the same Coast; that *Solomon*'s Fleet went out of the *Red-Sea*, and from the Harbour of *Ezion-geber*, entered into the *Mediterranean* Sea by the Canal of Communication which joined the two Seas; that it doubled the Cape of *Guadarfay*, and coasted along *Africa* to come to *Sophala*: That there was found in Abundance whatever was brought to *Solomon* by this Voyage. But we have shewn in our Differtation upon the Land of *Ophir*, printed before our Commentary upon *Genesis*, that the Canal of Communication between the *Red-Sea* and *Mediterranean*, was not finished till a long Time after the Age of *Solomon*. See also *Marsham, Canon Ægyptiac. Sæcul.* 15.

*Geropius Becanus* and *Bivarius*, suppose *Solomon*'s Fleet not to depart from the *Red-Sea*, but from the *Mediterranean*. They pretend that the Port of *Ezion-geber* was upon the Sea last mentioned. They say that *Ezion-geber*, according to Scripture,
1 Kings ix. 26. 2 Chron. viii. 17. was in *Idumea*; that *Idumea* bordered upon the *Mediterranean*; that upon this Sea is found *Gaston-gabria* in *Strabo*, and *Betogabria* in *Ptolemy*; which City is probably the same as *Ezion-geber*. True it is, that the Scripture places the City of *Ezion-geber* upon the *Red-Sea*, or according to the *Hebrew* the Sea of *Zuph*: But they pretend that this Name may express in General the *Sea of Limits*, which will as well agree to the *Mediterranean* as to the *Red-Sea*. *Hornius* [u] does not disapprove this Opinion; but it is easy to confute it by two or three Arguments.

1. The Sea of *Zuph* is never taken but for the *Red-Sea*. *Zuph* signifies Rushes or Sea Moss.

2. *Ezion-geber* was upon the Gulph of *Elath*, upon the *Red-Sea*. This can admit of no Difficulty.

3. *Idumea* might extend as far as the *Mediterranean* Sea in the Time of *Ptolemy* the Geographer; but in the Time of *Solomon*, and a great while after, it extended into *Arabia Petrea*, towards *Elath* and *Ezion-geber*. The Abbot *de Choisy* [x] is much inclined to the Opinion of those that would place *Ophir* in the Kingdom of *Siam*. In this Kingdom and round about it are found all those Things, that *Solomon*'s Navy went to fetch from *Ophir*; and the Voyage is long enough for three Years, between [illegible] Place and *Ezion-geber*.

B[illegible] have taken a new Course in Que[illegible] the Country here inquired for. We [illegible] that *Ophir* the Son of *Joktan*, wit[illegible] Brethren, peopled the Countries tha[illegible] between the Mountain *Masius* and the [illegible]ntains of *Saphar*, which are proba[illegible]ose of the *Tapires* or *Saspires*, tow[illegible] *Armenia*, *Media*, and the Sources of [illegible] *Tigris* and *Euphrates*; for we do no[illegible]tend at this Day to assign the Li[illegible] of those Countries. We shall con[illegible] our selves with [illegible]g out pretty [illegible] *Eustathius* of *Antioc*[illegible], places *Ophir* in *Armenia*. The Emperor *Justinian* divided *Armenia* into four Parts, and one of these Parts was called *Sophara*. *Strabo* puts upon the *Phasis* a People called *Sarapenes* [z]. *Quadratus* speaks of the *Obarenians* [a] upon the River *Cyrus*; and *Pliny* the *Suarni*, situated between the *Caspiæ Portæ*, the *Gordian* Mountains, and the *Euxin* Sea. The Gold of *Pharvaim*, or of *Sepharvaim*, is the same as the Gold of *Ophir* [b]. An *S* has often been added to the Beginning of Words to shew their Aspiration; and the Septuagint sometimes reads *Sophir* for *Ophir*. *Sepharvaim* has much Relation to Mount *Saphar* mentioned by *Moses*.

Perhaps to this will be replied these three Things. First, that in the Country where we place *Ophir* all the Things are not to be found, that *Solomon* fetched home by his Fleet. Secondly, that this Country

[t] Grot. in 3 Reg. ix. 28. [u] Horn. l. ii. de origine gentium Americ. c. 8. [x] Abbot de Choisy's Life of Solomon. [y] Eustath. in Hexaemer. [z] Strabo, l. xi. [a] Quadrat. apud Stephan. in Ωβάρηνοι. [b] 1 Kings ix. 26, 27, 28. compared with 1 Chron. xxix. 4.

does

does not border upon the Sea; nor could there be any paffing thither with a Fleet. Thirdly, that this could not be a three Years Voyage. But I anfwer, that the Fleet of *Solomon* in its Voyage of three Years, that is, which returned the third Year after its Departure, ftopped at feveral Harbours, in each of which it took in fuch Things as were neceffary. It took in Apes, Ebony, and Parrots upon the Coafts of *Ethiopia*. It took in Gold at *Ophir*, or at the Place of Traffick, whither the People of *Ophir* reforted. It might alfo find Ivory there, or if you pleafe in fome of the Ports of *Arabia*, where alfo it might be fupplied with Spices in great Quantity: For this Fleet, after its Departure from *Ezion-geber*, might trade to both Sides of the *Red-Sea*, upon the Coafts of *Arabia* and *Ethiopia*; it might even vifit the Parts of *Ethiopia* which are beyond the *Straits*, when it had entered into the Ocean. Thence it might coaft between the two Sides of *Arabia* which are wafhed by the Ocean, and might pick up whatever Curiofities were to be found in thofe Countries. Thence it entered into the *Perfian* Gulph, and might vifit all the Places of Trade on both the Shores of this Sea, and thence run up the *Tigris* or *Euphrates*, as far as thefe Rivers were navigable.

The Antients tell us the Names of feveral Places of Traffick upon the *Tigris* and *Euphrates*, which were heretofore famous, before they had raifed Banks upon the *Tigris*, or made Out-lets in the *Euphrates*, which afterwards interrupted the Navigation of thofe Rivers, or made it more difficult. *Strabo* may be perufed upon this Head, in the firft Book of his Geography, in more Places than one. The *Gerræans*, who dwelt upon the Shores of the *Perfian* Gulph, ufed to go up the *Euphrates* with their Floats as far as the City of *Thapfacus*. Thus though the Countries we mention were not Maritime, yet they might go to 'em by Sea, by going up the *Tigris* or *Euphrates*, as we have faid. And though it fhould be true, that *Ophir* was fituated upon neither of thefe Rivers; yet if it were within Reach fo as that Goods might be brought thither from them, it would be fufficient to juftifie our Hypothefis. Laftly, though it might be true that three Years were more than enough to perform this Voyage; 'tis very poffible that about thirty Months might be employed in it, that is, two Summers and one Winter, by fuppofing, as is very probable, the Fleet ftopped at feveral Ports to make a trading Voyage, by felling or exchanging their Merchandize for what they wanted.

Before the Reign of *David* the *Hebrews* did not much apply themfelves to Trade by Sea. The *Canaanites* or *Phœnicians* were then in Poffeffion of all the Commerce of the *Mediterranean*; and as the *Hebrews* had little or no Territory on the Shore of this Sea, and nothing at all on the Ocean, it is not to be wondered at that they did not think of making Sea Voyages. Befides, from *Jofhua*'s Time to *David*, they had hardly any Enjoyment of Peace, fo that they were not in any Condition of applying themfelves to Navigation. But after *David* had made a Conqueft of *Idumæa*, and was become Mafter of *Elath*, and of *Ezion-geber* upon the *Red-Sea*[c]; he confidered the Advantage that their Situation afforded for the Trade of the Ocean. He fet out Fleets, and it is very probable, that from their Voyages he obtained the three Thoufand Talents of Gold that he bequeathed to the building of the Temple. *Tria millia talenta de auro Ophir, —— ad deaurandos parietes templi.* 1 Chron. xxix. 4.

After the Death of his Father, *Solomon* continued the fame Traffick to *Ophir* from whence his Fleet in one Voyage alone brought four Hundred and fifty Talents of Gold. He improved and carried to Perfection what his Father had begun at *Elath* and *Ezion-geber*. 2 Chron. viii. 18. He went in Perfon to thefe Cities, ordered Ships to be built there, caufed thofe two Harbours to be fortified, 2 Chron. viii. 17. and gave the neceffary Orders, not only that the Trade of *Ophir* might be effectually carried on, but alfo might be extended to fuch other Places, to which the *Red-Sea* opened him a Paffage. And in Order to furnifh the Cities of *Elath* and *Ezion-geber* with Inhabitants that might be qualified to carry on his Defigns, he brought thither from the maritime Places of *Paleftine*, as many Sea-faring People as he poffibly could, efpecially *Tyrians*, with whom his good Friend and Ally King *Hiram* fupplied him in great Numbers. This was the chief Source of thofe immenfe Riches that King *Solomon* acquired, in which, as well as in Wifdom, he exceeded all the Kings of his Time, having made Silver as common at *Jerufalem* as the Stones in the Street.

*Solomon*'s Succeffors the Kings of *Judah*, who had *Idumæa* to their Share, ftill carried on this Traffick. They made Ufe of the Port of *Ezion-geber*, down to the Times of *Jehofhaphat*. But this King having here prepared a Fleet to go to *Ophir*, in Conjunction with *Ahaziah* King of *Ifrael*, and this Fleet being there deftroyed, it funk a great Part of the Reputation of this Harbour. At the Entrance of this Haven there was a Chain of Rocks, upon which the Fleet was driven by the Winds when it at-

[c] Vid, 1 Kings ix. 26. 2 Chron. viii. 17. 1 Kings xi. 15, 16. 1 Chron. xviii. 13.

tempted

tempted to go out of the Port, and was there dashed to Pieces. This Storm was raised by the express Appointment of God, to punish *Jehoshaphat* for entering into a League with the Idolatrous King of *Israel*.

See 1 Kings xxii. 49. 2 Chron. xx. 36, 37. The Year after *Jehoshaphat* fitted out another Fleet from the Port of *Elath*, to go to *Ophir*, and would not let *Ahaziah* have any Share in the Undertaking.

2 Kings viii. 20, 22. Under *Jehoram*, Son and Successor of *Jehoshaphat*, the *Idumæans* revolting against *Judah*, obtained their Liberty, and the Kings of *Judah* lost the Cities of *Elath* and *Ezion-geber*, by the Help of which they had carried on their Trade to *Ophir*. 2 Kings xiv. 22. 2 Chron. xxvi. 2. But *Uzziah* or (*Azariah*) King of *Judah* having recovered *Elath* at the Beginning of his Reign, fortified it a new, peopled it with his own Subjects, and restored the Trade of *Ophir*, which was continued to the Reign of *Ahaz*. Then *Rezin* King of *Damascus* surprized *Elath*, drove out the *Jews* that were settled there, put *Syrians* in their Place, with a Design of carrying on the Trade to *Ophir*, and the South-Sea, to his own Advantage. But the Year following *Tiglath-pileser* made a Conquest of *Elath* from *Rezin*, and preserved the Property of the Trade to himself. After this Time the Affairs of the *Jews* would no longer allow them to think of *Ophir*, or of extending their Commerce by Sea. Nor do I so much as find the Name mentioned in their Books, which were written after the Captivity of *Babylon*.

Upon this whole Matter may be consulted, either the Authors above cited, the Commentators upon the first Book of Kings, Ch. ix. and our Dissertation upon the Land of *Ophir* before our Commentary upon *Genesis*.

OPHLIAS, or *Oblias*. This is a Name that was given to St. *James Minor*. *Eusebius*, *Epiphanius*, the false *Abdias* [d], *Nicephorus*, read *Oblias*; others *Joblias*, others *Ophlias*. The Learned are not agreed about the Signification of the Word. Some would have it read *Hosleam* [e], *the Strength of the People*. Others [f] *Hapleam*, *the Tower of the People*. Others [g] *Chablia*, *the Pilate of the People*. I conceive that *Ophlia* was the real Name given to this holy Apostle. The *Grecians* have put *B* instead of *ph*, because in their Tongue *B* is pronounced with an Aspiration, pretty much like a *Φ*. In *Micah* iv. 8. there is Mention made of *Ophel*. *Et tu turris gregis nebulosa filiæ Sion*. The *Hebrew* is, *Et tu turris gregis*, *Ophel filiæ Sion*. *Ophel* is spoke of, 2 *Chron.* xxxiii. 14. as of a Part of the Walls of *Jerusalem*. The *Nethinims* had their Dwelling there, as it appears from *Nehem.* iii. 26. *Ophlia* literally signifies, the Eminency or Fortress of God; and *Ophelam*, the Fortress of the People. See OPHEL.

OPHNI, a City of the Tribe of *Benjamin* [h]. This is probably the same as *Gophni* or *Gophna*. For in *Hebrew* the Letter *ע Hain* is often pronounced as a *G*. But *Gophna*, according to *Josephus*, was about fifteen Miles from *Jerusalem*, towards *Naplouse* or *Shechem* [i]. Elsewhere he says [k], it was five Miles from *Geba*, or *Gabaa*. *Josephus* often speaks of *Gophna*, and of the Toparchy of *Gophna*, and all he says agrees very well with the Position of *Eusebius*. For Example, he says that *Vespasian* having subdued the Country of *Gophna*, brought also *Bethel* and *Ephraim* into Subjection [l]. He says in another Place [m], that *Titus* advancing from *Samaria* towards *Jerusalem*, passed by *Gophna*.

OPHRAH, *Aphra*, or *Ephra*, Son of *Meonothai*, of the Tribe of *Judah*, 1 *Chron.* iv. 14.

ORACLE. St. *Jerome* commonly translates by *Oraculum*, what in many other Plac[illegible] he calls *Propitiatorium*. The *Hebrew* [illegible]d *Caphoreth* [n] comes from the Ver[illegible]*ar*, which signifies to expiate, to par[illegible]s, to cover, to harden any Thing. Th[illegible]rd may be rendered by a Covering[illegible] indeed it was the Cover of the Ar[illegible]e Covenant, or of the sacred Chest in [illegible] the Laws of the Covenant were sh[illegible] At the two Ends of this Cover we[illegible]o Cherubims of massy beaten Gold, w[illegible] stretching out their Wings forwards to[illegible] each other, formed a kind of T[illegible], upon which [illegible]nceived the L[illegible]o sit[illegible]hat they invoked [illegible] by this Name. *Qui sedes su*[illegible]*erubim*. And perhaps by translating *Caphoreth* by *Propitiatory*, [or *Mercy-Seat*] it may be insinuated, that from thence the Lord hears the Vows and Prayers of his People, and pardons them their Sins. And by translating it *Oracle* they would shew, that 'twas from thence he manifested his Will and Pleasure, and gave Responses to *Moses*.

Oracle is also taken for the Sanctuary, or for the Place wherein the Ark of the Covenant was deposited. The *Hebrew* Word is *Dabir*, and the Septuagint have preserved this Term [o]. *Aquila* and *Symmachus* have rendered it by *Chrematisterion*, which signifies an Oracle. The *Chaldee*, *the House of Propitiation*. But *Dabir* properly signifies an Oracle.

Oracle is also put for the Oracles of false

[d] Abdias Hist. apostolic. l. v. Euseb. Hist. l. v. c. 24. Epiphan. hæres. 78. [e] Fuller, l. i. Miscellan. [illegible] *robur populi*, Psal. xix. ult. [f] Reines. var. lect. iii. p. 356. עם לעם *Arx populi*. [g] Combefis, Tom. i. auctuar. noviss. p. 541. חבל *Nauta*. [h] Josh. xviii. 24. עפני *Ophni* or *Gophna*. [i] Euseb. Onomastic. ad vocem [illegible]. [k] Idem in Geba. [l] Joseph. de bello, l. v. c. 8. [m] Idem de bello, l. vi. c. 1. [n] Exod. xxv. 18, 20. xxxvii. 6. & passim. כפרת Caphoreth. LXX. Ἱλαστήριον. [Mercy-Seat *Eng.*] [o] 1 Kings vi. 5, 16, 17. viii. 6, &c. דביר *Dabir*. LXX. Δαβίρ, Δαβείρ Aquil. Sym. χρηματιστήριον. Psal. xxviii. 2. Ναός.

Gods,

Gods. *Ezekiel* says [z], that the King of *Babylon* coming towards *Judea*, and finding himself upon a cross Way, consulted his *Teraphims*, and mingled his Arrows, to know if he should march against *Jerusalem*, and that the *Jews* derided him, and look'd upon him as one that *in vain consults an Oracle*. The *Hebrew* says literally, *as a Man that in vain exercises Divination* or Magick. The most famous of all the Oracles of *Palestine* was that of *Baal-zebub* King of *Ekron*, which the *Jews* themselves often went to consult. (2 Kings i. 2, 3, 6. 16.) There were also *Teraphims*, as that of *Micah* mention'd in the Book of *Judges*, the *Ephod* made by *Gideon*, and the false Gods adored in the Kingdom of *Samaria*, which had their false Prophets, and consequently their Oracles; (Judg. xv. 1, 5. xviii. 14, &c. Judg. viii. 27.) whether these Oracles were really delivered by the Assistance of the Devil, or that the Priests and false Prophets imposed upon the People, making them believe they were inspired, though they only spoke by their own seducing Spirit.

Among the *Jews* we may distinguish several sorts of real Oracles. They had first Oracles that were delivered *vivâ voce*, as when God spake to *Moses* Face to Face, and as one Friend speaks to another. (Numb. xii. 8.) Secondly, Prophetical Dreams sent by God; as the Dreams which God sent to *Joseph*, and which foretold his future Greatness. (Gen. xxxvii. 5, 6.) Thirdly, Visions; as when a Prophet in an Extasy, being neither properly asleep or awake, had supernatural Revelations. (Gen. xv. 1. xlvi. 2. Numb. xii. 6. Joel ii. 28.) Fourthly, the Oracle of *Urim* and *Thummim*, which were accompanied with the *Ephod* or the Pectoral worn by the High Priest, and which God had endued with the Gift of foretelling Things to come. This Manner of enquiring of the Lord was often made use of, from *Joshua*'s Time to the Erection of the Temple at *Jerusalem*. (1 Sam. xxiii. 9. xxx. 7.) Fifthly, after the building of the Temple they generally consulted the Prophets, who were frequent in the Kingdoms of *Judah* and *Israel*. From *Haggai*, *Zechariah*, and *Malachi*, who are the last of the Prophets that have any of their Writings remaining, the *Jews* pretend that God gave them what they call *Batheol*, the Daughter of the Voice, which was a supernatural Manifestation of the Will of God, which was performed either by a strong Inspiration or internal Voice, or else by a sensible and external Voice, which was heard by a Number of Persons sufficient to bear Testimony of it. For Example, such was the Voice that was heard at the Baptism of *Jesus Christ*, saying, *This is my beloved Son*, &c. (Matt. iii. 17.)

In the *Christian* Church the Gifts of Prophecy and Inspiration were very common; and God has permitted, that since the Birth of his Son the greatest Part of the Heathen Oracles are fallen into Contempt, and have been put to silence. Our Saviour has promised to his Church his perpetual Assistance, that the Holy Ghost should not forsake it, (John xiv. 16.) and that he would be in the midst of those that should assemble together in his Name. He has said that the Gates of Hell should never prevail against her. (Matt. xviii. 20. Matt. xvi. 8.) Relying upon these Promises, we think the Church is infallible in her Decisions and in her Oracles, concerning the Truth of Points of Faith, as being enlightned and directed by the Holy Ghost [*].

Much has been wrote upon the Subject of Oracles, for some time last past, and the Learned have been much divided in this Matter. Some have ascribed to Demons all the Oracles of Antiquity; others have imputed them to the Knavery of the Priests, and lastly, others have pretended that there were several kinds of Oracles: Some were Illusions and Tricks of the Devil, others were the Effects of the Juggling and Contrivance of the Priests. The Scripture affords us Examples of all these sorts of Oracles. *Balaam* at the Instigation of his own Spirit, and urged on by his Avarice, fearing to lose the Recompence that he was promised by *Balak* King of the *Moabites*, suggests a diabolical Expedient to this Prince, of making the *Israelites* to fall into Idolatry and Fornication, by which he assures him of a certain Victory, or at least of a considerable Advantage against the People of God. (Numb. xxiv. 14. xxxi. 16.)

*Michajah* the Son of *Imlah*, a Prophet of the Lord, says, that he saw the Almighty sitting upon his Throne, and all the Host of Heaven round about him; (1 Kings xxii. 21, &c.) and the Lord said, who shall tempt *Ahab* King of *Israel*, that he may go to War with *Ramoth-gilead*, and fall in the Battle. One answer'd after one Manner, and another in another. At the same time an evil Spirit presented himself before the Lord, and said, I will seduce him. And the Lord ask'd him how? To which *Satan* answered, I will go and be a lying Spirit in the Mouth of his Prophets. And the Lord said, Go, and thou shalt prevail. This Dialogue clearly proves these two Things, First that the Devil could do nothing by

[z] Ezek. xxi. 23. כקסית שוא בעיניו

[*] *Our Author here does not indeed maintain the Infallibility of the Pope, as many of the Church of* Rome *have done, but only of the Universal Church. As for particular Churches, we are taught by the Church of* England *in her Articles, that the Church of* Jerusalem, Alexandria, *and* Antioch, *have erred, so also the Church of* Rome *hath erred, not only in their Living and Manner of Ceremonies, but also in Matters of Faith.*

his own Power; and secondly, that with the Permission of God, he could inspire the false Prophets, Sorcerers, and Magicians, and make them deliver false Oracles. The Number of false Prophets was always very great in *Israel*. The true Prophets of the Lord continually inveighed against them. These Deceivers spoke in the Name of the Lord, though the Lord had not
Deut. xiii. 1. sent them. *Moses* forewarns that false Prophets and Dreamers should arise in *Israel*, who would foretell Things to come, and that their Predictions should be verified by the Event. It cannot be doubted, but that among other Nations, Barbarians and Idolaters, the Devil had still a greater Power, and a greater Number of Disciples. It cannot therefore be doubted, but that the Devil uttered many Oracles by their Mouths.

*Baal-zebub* the God of *Ekron* was in great Reputation for delivering Oracles, since *Ahaziah* King of *Israel*, having had a Fall through the Lattice of his House,
2 Kings i. 2, 3. and being dangerously wounded, sent to consult this false Deity, and to know whether he should recover from his Bruises. But *Elijah* received a Command from God to meet the Messengers of *Ahaziah*, and to say to them, Is there no God in *Israel*, that you must go to consult *Baal-zebub* the God of *Ekron*? Therefore thus saith the Lord: You shall not rise again from the Bed on which you lie, but you shall surely die. This was an Oracle of the Lord, by which he prevented that of the Devil.

The Idol *Bel*, which was worshipped at *Babylon* * as a living, eating, and drinking God, very probably also gave out Oracles. At least it had been easy to have perswaded the People of this, since they and their King believed, that this Idol eat and drank up every Night what had been offer'd to him the Day before.

We read in Scripture, that some Families of the Tribe of *Dan* seeking a Settlement out of their own Country, sent out some upon the Discovery, to find a
Judg. xviii. 5, 6, 7. proper Place for them to dwell in. These Messengers pass'd by the House of one call'd *Micah*, who had in his Service a young *Levite*, to take Care of his Domestick Chapel, and to consult a superstitious Figure that he had made. The young *Levite* answer'd them boldly; *Go in Peace; before the Lord is your Way, wherein ye go.* They went and succeeded according to their Wishes. Can we say, that this *Levite* was inspired of God, and that he pronounced this Oracle from him? This is hardly probable, and it is much more likely, that he made this Answer from himself, or that he was moved by a lying Spirit.

It cannot be denied that the Pagans address'd themselves to their Idols, to receive Oracles from them. They had therefore sometimes Responses from them; for can there be any so senseless as to ask, where they know it is absolutely impossible to receive an Answer? The Prophet *Hosea* re- Hos. iv. 12.
proached the *Israelites* with consulting their wooden Idols, and acknowledges at the same time, that this Staff returned them an Answer. *My People asketh Counsel of their Stocks, and their Staff declareth unto them.* They consulted wooden Idols, and made Auguries concerning the future, by mingling certain Arrows or Wands together. See *Ezek*, xxi. 21. The Author Wisd. xiii.
of the Book of *Wisdom* says, that when a 16, 17.
Man had cut down a Tree from the Forest, after he had taken from it wherewithal to warm himself, he makes an Idol of the Remainder, which he is so foolish as to consult about his most important Affairs, and addresses himself to the Trunk of a Tree, which is not capable of hearing him. *De substantia sua, & de filiis suis, & de nuptiis, votum faciens inquirit, &c.*

*Habakkuk* testifies the same thing. *Wo* Hab. ii. 19.
*unto him that saith to the Wood, Awake; to the dumb Stone, Arise, it shall teach.*
T[illegible]lmist, in that Passage wherein he Psal. cxiv.
sa[illegible]t Idols have a Mouth, and yet 5.
sp[illegible]ot, Ears and yet hear not, &c. cxxxv. 16.
p[illegible]hat the Heathen had the Simplici[illegible]onsult them, as if they had been a[illegible]d and capable of Sense, of Disc[illegible] hearing and answering. For, as w[illegible]l before, whole Nations would not ha[illegible]ldress'd themselves to a Stone, to ha[illegible]ceived Answers from it, had they n[illegible] some Experience, that at someti[illegible] had giv[illegible]n Answers.

[illegible] who lived in the m[illegible]atrous People accustomed to receive Oracles, to have Recourse to their Diviners, Magicians, and their Interpreters of Dreams, what Temptation would they not have been under to imitate these Practices, these Impieties and Superstitions, if God had not provided against it, by affording them certain Means of knowing some future Events, in their most urgent Necessities, by having Recourse to the Lord, to his Priests and Prophets. Thus when *Moses* had forbid the *Israelites* to consult Magicians, Witches, Enchanters, and Necromancers, he promised to send them a Prophet of their own Nation, who should instruct them, and discover the Truth to them. *The Lord thy God will* Deut.
*raise up unto thee a Prophet from the midst* xviii. 10,
*of thee, of thy Brethren like unto me; unto* 11, &c.
*him ye shall hearken.*

And these Oracles of Truth had no necessary Connexion either with Time or Place, or any other Circumstance, or with the personal Merit of the Person by whom they were uttered. The High Priest cloath'd with

* Dan. xiv. 2. Or the Story of *Bel* and the Dragon.

with the Ephod and Pectoral gave a true Anſwer, whatever was the Merit of his Life. Sometimes he gave an Anſwer without knowing clearly himſelf what was the Subject of the Queſtion he was conſulted about. *Caiphas* pronounces an Oracle relating to *Jeſus Chriſt*, whom he hated, and whoſe Deſtruction he deſired, and an Oracle which he underſtood not himſelf. [John xi. 49, 50, 51.] For he ſays, *Ye know nothing at all, nor conſider that it is expedient for us, that one Man ſhould die for the People, and that the whole Nation periſh not.* To which is added, *and this ſpake he not of himſelf, but being High Prieſt that Year, he propheſied that* Jeſus *ſhould die for that Nation.* And when the High Prieſt *Abimelech* was conſulted by *David*, he gave him an Anſwer [2 Sam. xxi 13. xxii. 15. Mic ii. 11.] though *David* did not plainly acquaint him with the Occaſion of his Journey. *Micah* ſays, *that the Heads thereof judge for Reward, and the Prieſts thereof teach for Hire, and the Prophets thereof divine for Money*, yet nevertheleſs the Prophets declared the Truth to them. At the Day of Judgment many will ſay to *Jeſus Chriſt*, [Matt. vii. 22.] *Lord, Lord, have we not propheſy'd in thy Name, and in thy Name have caſt out Devils, and in thy Name have done many wonderful Works?* Yet for all this he will ſay to them, *I never knew you.*

The Fathers inform us, that at the coming of the *Meſſiah*, all the Oracles of the Heathens were ſtruck dumb. It is plain, that after the preaching of the Goſpel and ever ſince, the Empire of the Devil is very much contracted and weakened, and that the moſt famous Oracles are inſenſibly fallen into Contempt. The Light of Faith has opened the Eyes of the converted Pagans, and the Evidence of the Miracles of the Apoſtles and firſt *Chriſtians*, has brought into Diſcredit the falſe Miracles and Impoſtures of the Prieſts of the Pagan Deities. But it muſt be allowed, that this Silence of the Oracles did not happen all at once, and that a good while after our Saviour's Time there were ſtill Impoſtors, who gave out pretended Oracles, and the Devil ſtill uttered them in the Temples of their Idols. [Rev. xiii. 5, 6, 13, 14, 15.] St. *John* in his Revelations, deſcribing the Perſecution of the Church which was to happen under *Julian* the Apoſtate, ſpeaks of the Signs, Wonders, and Deluſions, which this Deceiver and his Accomplices ſhould produce to the World, to prevail with Men to worſhip the Image of the Beaſt, and to entice them to Idolatry.

OREB, one of the Princes of the *Midianites*, who was kill'd with *Zeb*, another Prince of the ſame People[b]. While *Gideon* purſued the Army of the *Midianites*, he ſent Word to the Men of *Ephraim*, that they ſhould ſecure the Paſſes of the *Jordan*, that the *Midianites* by Flight might not return into their own Country. The *Ephraimites* therefore guarding the Paſſes, took the two Chiefs of the *Midianites*, and kill'd *Oreb* at the Rock of *Oreb*, and *Zeb* at the Wine-preſs of *Zeb*. Some think that *Oreb*, or the Rock of *Oreb*, was a Village, or at leaſt that from this Time one was begun to be formed there. *Euſebius* and St. *Jerom* [c] ſpeak of a little Place called *Araba*, three Miles from *Scythopolis*, towards the Weſt; and *Herman Vanderhart* [d] thinks it was there that the *Orebim* dwelt, who fed the Prophet *Elijah* concealed near the Brook of *Cherith*[e]. He pretends that the Tranſlators have very prepoſterouſly made *Ravens* of theſe *Orebites*.

ORION. A Conſtellation in the Heavens juſt before the Sign *Taurus*. The *Hebrew* Word *Cheſil* ſignifies[f], according to the ancient *Hebrews*, that Star of the ſecond Magnitude which Aſtronomers call *the Scorpions Heart*. It appears at the beginning of the Autumnal Equinox, and forebodes Cold or Froſt. *Virgil* give it the Epithet of *nimboſus Orion*. It alſo marks out the Weſt. Hence it comes that the Seventy upon *Job* ix. 9. and *Theodotion* upon *Amos*, v. 8. tranſlate it by *veſperum*.

ORNAN, or *Araunah*, or *Araniah*, a *Jebuſite*, to whom belonged the Soil or Area, upon which *Solomon* built the Temple of *Jeruſalem*. While the Lord was provoked againſt *David*, who had taken the Number of the People[g], this Prince perceived the Angel of the Lord ſtanding over the Floor of *Ornan*, holding in his Hand a naked Sword, and threatning *Jeruſalem*. Then *David* and all that were with him fell upon their Faces; and the Angel of the Lord bid the Prophet *Gad* to give Notice to the King, that he ſhould tranſport himſelf to the Floor of *Ornan*, and there erect an Altar, and ſacrifice to the Lord. *David* preſently obey'd; and *Ornan*, who was then threſhing Corn in his Floor with his four Sons, perceiving the Angel, was ſeiſed with Fear and hid himſelf[h]. After which *Ornan* ſeeing the King come towards him, he went to meet him, and proſtrated himſelf before him. *David* ſaid to him, " Let me have the Place of your " Threſhing-Floor, that I may there build " an Altar to the Lord, that he may ceaſe " to ſmite the People. *Ornan* reply'd, that the King might diſpoſe as he pleaſed of his

[b] In the Year of the World 2759, before *Chriſt* 1241, before the vulgar *Æra* 1245.
[c] Euſeb. & Hieronym. in Arava, vel Araba. [d] Vide Reland. Palæſt. 1. 2. p. 913, 914.
[e] 1 Kings xvii. 3, 5. ערבים Corvi. [f] Job ix. 9. כסיל Cheſil. Vide & Amos v. 8.
[g] 1 Chron. xxi. 15, 16, 20, 22, *&c.* In the Year of the World 2987, before *Chriſt* 1013, before the Vulgar *Æra* 1017. [h] 2 Sam. xxiv. 19, 20. ſays not that they ſaw the Angel. It may happen, that in the *Chronicles* they may have put מלאך an Angel for מלך a King.

Threſhing-

Threshing-floor, and that he would also furnish Oxen for a Burnt-sacrifice, Wood for the Fire, and Corn for the Offering that was to accompany the Sacrifice. But *David* answered him, that he did not intend to receive any thing *gratis*, but that he would pay him the full Value of his Floor. He therefore gave him six hundred Shekels of Gold for the Ground. In the second Book of *Samuel* it is said, that *David*
2 Sam. xxiv. 24 bought the Oxen and the Floor of *Ornan* for the Sum of fifty Shekels of Silver. This may be reconciled by supposing that at first he only bought the Floor and the Oxen, for which he gave fifty Shekels of Silver; but that afterwards having bought the whole Inheritance of *Ornan*, he added six hundred Shekels of Gold more to the Price. It may be seen under the Article ARAUNAH, which is the same as *Ornan*, what we have already said concerning him. *Josephus* calls him *Orphona*, Antiq. l. vii. c. 3.

ORONTES, a River of *Syria*, which has its Source in Mount *Libanus*, and which passes by *Emesa*, *Apamea*, *Epiphania*, and *Antioch*, and then empties itself into the *Mediterranean* Sea. *Pliny* says, its Source is between *Libanus* and *Antilibanus*. The Scripture makes no mention of the *Orontes*; but its Name may be frequently met with, in reading any Commentary upon the sacred Writings.

ORPAH, a *Moabitish* Woman, Wife of *Chilion*, Son of *Elimeleck*, and *Naomi*. *Chilion* the Husband of *Orpah* being dead, she lived with *Naomi* her Mother-in-Law; who being desirous of returning into her own Country, her Daughter-in-Law *Orpah* and *Ruth* had a mind to accompany her. But *Naomi* having represented to them, that at her Age she was not in a Condition to provide for them; *Orpah* was prevailed with to return into her own Country, but *Ruth* would follow her to *Bethlehem*[i]. See NAOMI before.

ORPHA. Several think this to be the same as the City of *Ur*, from whence the Patriarch *Abraham* departed to come to *Haran*. *Gen.* xi. 28. 31.

ORPHONA, a *Jebusite*, whose Life *David* saved when he took the City of *Jerusalem*[k]. This is the same as *Araunah* or *Ornan* the *Jebusite* mentioned before.

ORTHOSIAS, a maritime City of *Phenicia*, over against the Island of *Arad*, not far from *Tripolis*. *Trypbon* the Usurper of the Kingdom of *Syria*, escaped from the City of *Dora* in *Palestine*, where he was besieged, to *Orthosias*, and thence into his own Country *Apamea*[l].

ORTYGOMETRA, a Quail. This Term is made use of by the Author of the Book of *Wisdom*, chap. xvi. 2. xix. 12. Vulgat. We shall speak of Quails under their proper Article.

ORYX, a sort of wild Goat. *Aristotle* says[m], it has a Horn in the middle of its Forehead, and *Appian* says, it has more than one. *Pliny*[n] says its Hair is curl'd and turn'd towards its Head. Several have confounded it with the Antilope. *Juvenal*[o] informs us that it was eaten formerly, but that its Flesh was not much in Esteem with those of nice Palates.

*Et Getulus oryx hebeti lautissima cœna.*

The *Hebrew* Word *Tho*[p] is commonly translated by *a wild Bull**. But the Septuagint and other *Greek* Interpreters, the *Syriac* and the Vulgate, place it in the Number of the Goats, since they translate it by *Oryx*.

OSIRIS, a famous God of the *Egyptians*, which was said to be the Son, the Brother, and the Husband of the Goddess *Isis*. The Name *Osiris* is not read in the sacred Scriptures, but we can hardly be excused from taking notice of it here, that it may not be confounded with the Persons that are mentioned in Holy Writ; and besides there is Reason to believe, that the *Hebrews* paid divine Worship to this Deity in the Wilderness. Now this is what is said of *Osiris*. He was Son of *Jupiter* and of *Niobe*, the Daughter of *Phoroneus*. He reigned at first in *Argos*, but being discontented with his Subjects, he left his Crown with his Son *Ægialeus*, and pass'd into *Egypt*. There he reigned with great Equity and Mildness, and compiled very good Laws for his Subjects. He married *Io*, whom the *Egyptians* call *Isis*. 'Tis said he was pull'd in pieces by his Enemies, and that his Wife *Isis* gathered all his Parts together, buried them honorably, and procured divine Honours to be paid to her Husband. 'Tis pretended he was transformed by the Gods into an Ox, according to the Principles of the *Metempsychosis*; and that it is he whom the *Egyptians* adored under the Name of *Apis* and *Serapis*. Hence proceeds the great Veneration that the *Egyptians* testified for a Bull, and the Worship of the Golden Calf by the *Israelites* in the Desart, and by the Subjects of *Jeroboam* in the Kingdom of the Ten

[i] Ruth i. 9, 10, *&c.* The Year in which this Transaction happen'd is unknown.
[k] Joseph. Antiq. l. vii. c. 3. p. 218. In the Year of the World 2956, before *Christ* 1044, before the Vulgar *Æra* 1048.
[l] 1 Macc. xv. 25.–37. In the Year of the World 3865, before *Christ* 135, before the Vulgar *Æra* 139.
[m] Aristot. Hist. Anim. l. i.
[n] Vide Plin. l. 8. c. 53. & l. xi. c. 46.
[o] Juvenal. Sat. II.
[p] Isai. li. 20. תו or תאו
* 'Tis thus in our *English* Translation.

Tribes

Tribes. Hence the Images of *Osiris* with Horns, or with the Head of an Hawk, or of a Wolf, or of a Serpent, because it is pretended he was the Sun. There are Authors that believe the Worship of Cows, still common in the *Indies*, and in some other Places of the East, is derived from the Honours paid by the *Egyptians* to *Osiris* and *Isis*.

They gave the Name of *Osiris* to the *Nile*, and paid divine Honours to it, as being the Author of all the Fertility of *Egypt*. 'Tis said *Osiris* taught the *Egyptians* Agriculture, and many other useful Arts, which made him so much honoured by them. *Hellanicus* says, that the proper Name of this God was *Arsaphes*, and that the Priests gave him that of *Osiris*. *Pliny* confounds *Osiris*, *Pan*, *Serapis*, and *Ammon*. Sir *John Marsham* thinks, that *Osiris* is *Menes* or *Ham*. *Vossius* takes him for *Mizraim* the Son of *Ham*, and Father of the *Egyptians*. He has been taken for the Sun, for the Planet *Jupiter*, for *Apis*, for *Athys*, for *Adonis*, for *Pluto*, for *Titan*, for *Apollo*, for *Mithras*, for *Typhon*, for the Ocean, *&c.*

The *Egyptians* admitted of two Principles in the World, one good, and the other bad. In the good Principle they acknowledg'd three things, one of which had the Quality and Office of Father, the other of Mother, and the third that of Son. The Father was called *Osiris*, the Mother, *Isis*, and the Son *Orus*. These three Deities were acknowledged in the good Principle. The bad Principle was *Typhon*. *Osiris* was in the World what in Man is called Reason and Thinking. *Typhon* was in the Place of those Passions which are contrary to Reason. In the human Body the good Temperament proceeded from *Osiris*, but Diseases and Indispositions proceeded from *Typhon* as their Cause. In Heaven and in the Elements, good Order and Regularity of Motion represented *Osiris*; and whatever was contrary to this good Order was the Image of *Typhon*. This, according to *Plutarch*, was the Notion that the *Egyptians* had of the Deity. Perhaps all this may be a new Invention; but however that is, 'tis probably according to this Notion, that *Osiris* and *Isis* were the Father and Mother of all Things, that the Heathen ascribed to *Osiris* the Properties of almost all the Gods, and to *Isis* those of all the Goddesses.

It is very probable that the Deities which the Children of *Israel* carried along with them in the Wilderness, and which *Amos* reproaches them with, were *Isis* and *Osiris*. *But ye have born the Tabernacle of your* Moloch; according to the Letter *of your King, and* Chiun *your Images, the Star of your God, which ye made to yourselves.* The King of Heaven was the Sun, or *Osiris*; the Star which the *Egyptians* and almost all the Eastern People adored, was the Moon. The Sun and Moon were the Gods of Happiness and good Fortune. They were good Principles, the chief Objects of the Worship of the Orientals, as *Vossius* imagines. *Osiris* and *Isis* were the same thing as *Gad* and *Meni*, to whom the *Hebrews* paid an idolatrous Worship, as to the two Principles of Good. See their Articles.

OSSIFRAGA, a kind of Eagle, whose Flesh is forbid in *Lev.* xi. 13. under the Name of *Gryphon*. The *Ossifraga*, or *Ospray*[q], is thus called, because it breaks the Bones of Animals, in order to come to the Marrow. 'Tis said to dig up Bodies in Church-yards, or Burying-places[r], to eat what it finds in the Bones, which has been the Occasion that the *Latins* called it *Avis bustaria*, and the *Persians*, *Ustukhan-khour*, the Bone-eater. By the *French* it is called *Orfraye*, and by the *English*, *Osprey*.

The *Arabians* and *Persians* also call it *Humai*, and say it is the most innocent of all Birds, because it does no Harm to any Animal, and only feeds upon dead Bones.

*Aristotle* says, that the *Ossifraga* is the greatest of Eagles, except those of *Germany*. Its Plumage is of an Ash-colour, approaching towards white. *Pliny* says, that is produced by the Sea-eagle, which ingenders with all Birds of Prey. She does not only feed her own Young, but those also that any other Eagle has forsaken. Her Sight is but weak, which is contrary to the Nature of other Eagles.

This is the Description that *Aldrovand* gives us of the *Ossifraga*. Its Beak is exceeding crooked, and in the Place where it is hooked, it is two Fingers broad, and about an handful long. Its Colour is like brown Horn, drawing towards dark-blue. The opening of its Beak is about a Hands breadth, the Tongue is like that of a Man, and broad at the End, and on the two Sides it has two Hooks made like Fish-hooks. Its Head and Neck are covered with long narrow Feathers, and from its Chin hang down small Hairs like a Beard. The Ground of its Plumage is diversify'd by three Colours, whitish, dark, and ruddy; the great Feathers are of a brown Colour, a little inclining towards Chesnut. The twelve Feathers of its Tail are a little reddish, and spotted with black and white. Its Legs are covered with dark Feathers a little ruddy, so that there remains but a small Part of the Legs uncover'd of about two Fingers breadth. This Part that is un-

[q] Ita Jun. & Bochart. Heb. פרס *Peres*.

[r] Bibl. Orient. p. 455.

uncovered is of a very fine yellow. Its Talons are black and ſhining. *Aldrovand* ſays, this Bird only feeds upon Fiſh; ſo that it muſt be very different from the *Oſſifraga* here mentioned. But indeed, the whole that is ſaid of the *Oſſifraga*, or Bone-eater, ſeems to be very fabulous.

The *Oſprey* called in *Latin*, *Strix*, is of the Bigneſs of a moderate Duck. Its Head is thick and round, and it is covered before with ſmall fine Feathers, ſet round in a Circle. It has large Eyes, the Ball large and black, the *Iris* or Circle between the White and the Apple of the Eye, of a pale yellow, contrary to what is common to others, which generally have it more covered and more glowing; its Beak is crooked, and of the Colour of brown Horn. All the Ground of its Plumage is of a ruſty Colour, diverſified with brown Spots. Its Legs are hairy down to the Nails of its Pounces, like the Feet of an Hare. Its Talons are very black, and a little crooked; and the Claws of its Feet are divided like thoſe of a Roe-buck.

OSTRICH in *Latin*, *Struthio*. 'Tis often mentioned in Scripture. *Moſes* forbids the Uſe of it to the *Hebrews* [s]. Interpreters are not agreed about the Signification of the *Hebrew* Word *Jaanah* [t], which the Seventy, St. *Jerom*, *Aquila*, *Symmachus*, and *Theodotion* have rendered by *Oſtrich*. Several of the Moderns take it for the Owl, *Ulula*. We have propoſed ſome Conjectures upon *Iſai.* xiii, 21. to prove it is the Swan. See *Job* xxx. 29. *Iſai.* xxxiv. 13. xliii. 20. *Jerem.* l. 39. *Lam.* iv. 3 *Mic.* i. 8.

We find in *Job* xxxix. 13. another *Hebrew* Word *Rhenanim*, which is tranſlated *Oſtrich*. Others take it for a Peacock. But able Interpreters [u] apply the Word *Noza* [x] to the *Oſtrich*, which is read in the ſame Verſe. And this is the Opinion we have followed in the Commentary upon *Job*. The Marks which *Job* aſcribes to the *Noza* agree very well to the *Oſtrich*.

This Animal is ranged among Birds. It is very large, has very long Legs, its Wings very ſhort, the Neck about the Length of four or five Spans. The Feathers of its Wings are in great Eſteem, and are uſed as an Ornament for Hats, Beds, Canopies. They are ſtained of ſeveral Colours, and made into very pretty Tufts. Their Plumage is white and black; the Females have a Mixture of grey, black and white. They are hunted by way of Courſe, for they never fly; but they uſe their Wings to aſſiſt them in running more ſwiftly.

*Xenophon* relates, that the Army of young *Cyrus* found many Oſtriches near the *Euphrates*; that they chaſed them with the ſwifteſt Horſes in the Army, but could never overtake them. 'Tis ſaid alſo, that when they find themſelves purſued, they take up Stones between their cloven Claws, which they throw at thoſe that follow them, with as much Violence as the ſtrongeſt Man could do.

'Tis ſaid that the Oſtrich digeſts Iron, but this is only a popular Error. 'Tis true indeed that it ſwallows bits of Iron or of Braſs, if they are thrown to it, or if it meets with them, in the ſame manner as other Birds will ſwallow ſmall Stones or Gravel; not to feed themſelves with them, but to aſſiſt in digeſting and comminuting their Food. In the Stomach of an Oſtrich, which was diſſected by the Academy of Sciences, they found upwards of ſeventy *French* Farthings, moſt of which were worn, ſcratch'd, and three Parts conſumed away, probably by rubbing againſt each other.

There is a prodigious Quantity of Oſtriches in *Ethiopia*. The Oſtrich lays her Eggs in the Month of *June*, upon the Ground, covers them with Sand, and then forſakes them. Afterwards the Sun hatches them. 'Tis probably upon this Account, that they are made the Symbol of Cruelty and Forgetfulneſs. *Jeremiah* ſays, *Even* Jer. Lam. iv. iii.
*the Sea-Monſters draw out the Breaſt, they give ſuck to their young ones. The Daughter of my People is become cruel, like the Oſtriches in the Wilderneſs.* *Job* at length ſets forth the Cruelty and Forgetfulneſs of the Oſtrich in theſe Words, *Gaveſt thou the* Job xxxix. 13, &c.
*goodly Wings unto the Peacocks, or Wings and Feathers unto the Oſtrich? Which leaveth her Eggs in the Earth, and warmeth them in the Duſt. And forgetteth that the Foot may cruſh them, or that the wild Beaſt may break them. She is hardned againſt her young ones, as though they were not hers; her Labour is in vain without Fear. Becauſe God hath deprived her of Wiſdom, neither hath he imparted to her Underſtanding. What time ſhe lifteth up herſelf on high, and ſcorneth the Horſe and his Rider.*

Here is in ſhort almoſt all that we are told of the Oſtrich. It lays its Eggs upon the Ground, hides them under the Sand, and the Sun hatches them. All this is not incredible. We know that in *Egypt* they hatch a vaſt Quantity of Eggs every Day in Ovens made on Purpoſe, and heated to a certain Degree of Heat. As the Oſtrich is extreamly large and heavy, it would break its Eggs if it were to ſit upon them like other Birds. She therefore hides them in the Sand, watches them, and hatches them as we may ſay with her Eye, according to *Vanſleb* [y]. The Male and

[s] Levit. xi. 16. Deut. xiv. 14. [The *Engliſh* Tranſlation reads Owl.] [t] יענה, or בת־יענה Στρουθοκάμηλος. [u] Coccius. Jun. Tremel. Grot. Piſcator. [x] נוצה Avis pennata, ſeu plumis obtecta. [y] *Vanſleb*. Account of *Egypt*, p. 103.

Female

Female ſtay with them alternately, and while one of them goes to ſeek its Proviſion, the other does not leave Sight of them. However, if either of them ſhould be driven away, or go too far from their Neſt, they could not find their Eggs again. And 'tis probably this that has given Occaſion to what is ſaid of their Cruelty and Forgetfulneſs.

Among that great Number of Eggs that the Female lays, (for we are told that ſhe brings ten, twelve, fifteen, or twenty,) it ſeldom happens but that ſome of them miſcarry. The Oſtrich breaks theſe, and with the Worms that are bred from thence, ſhe feeds her Young. Laſtly, *Job* ſays, that God has deprived the Oſtrich of Underſtanding. This is juſtify'd by what is related of this Bird. She ſuffers herſelf to be taken by a Man cover'd with the Skin of an Oſtrich[b], who puts his Arm into the Skin of the Neck of the Animal, lifts it up on high, and imitates the Motion of the Head. Others ſay[c], that when ſhe is purſued by the Hunters, ſhe hides her Head in the Sand, continues there, and thinks herſelf ſecure. *Pliny* ſays, that ſhe thruſts her Head in the Buſhes, and there remains as if her whole Body were well concealed. Laſtly, they ſay that ſhe is naturally deaf[d], which does not a little contribute to her Stupidity.

*She lifteth up herſelf on high, and ſcorneth the Horſe and his Rider.* The Oſtrich is very lofty; they made a Diſſection of an Oſtrich at the Academy of Sciences, which was ſeven Foot and an half high, from the top of the Head to the Ground. *Pliny* ſays[e], that ſhe exceeds in Stature the Heighth of a Man on Horſeback. As to its Swiftneſs it is agreed, that there are few Horſes that can overtake them by fair Running. We have mentioned before the Adventure that *Xenophon* ſpeaks of.

Lev. xi. 16. Deut. xiv. 15. *Moſes* forbids the Uſe of Oſtriches Fleſh, at leaſt our Tranſlators will have it ſo. It is certain they eat them in *Peru*, and in *Africa*, where they are common. *Marmol* acknowledges, that their Fleſh has an ill Scent, and is ſticky, eſpecially that of the Thighs; yet they eat of it however. When the People of *Numidia* take young ones, they rear them, make them fat, and lead them in Flocks into the Deſart to feed. And when they are fat, they kill them and ſalt them. The *Ethiopians* alſo eat their Eggs, and take them for delicious Food. Theſe Eggs are generally of the Bigneſs of a large Bowl, and ſome not ſo big. The *Ethiopians* are ſaid to make Cups of the Egg-ſhells. *Pierius* affirms, that they even make Caps of them, which they wear and value very much.

The Scripture ſpeaks of the Oſtrich in ſeveral other Places, but it is doubted whether the original Word really ſignifies this Bird or no. See the Commentators upon *Iſai.* xiii. 21. xxxiv. 13. xliii. 20. *Jer.* l. 39. *Mic.* i. 8.

OTHNI, Son of *Shemaiah*, one of the moſt valiant Men of King *David*'s Army. 1 *Chron.* xxvi. 7.

OTHNIEL, or *Othoniel*, Son of *Kenaz*, of the Tribe of *Judah*. The Scripture ſays, that *Othniel* was Brother to *Caleb*. *Othoniel filius Cenez, frater Caleb junior.* Joſh. xv. 17. Judg. i. 13. But from hence ariſe ſome Difficulties. Firſt if *Caleb* and *Othniel* had been Brothers, *Othniel* could not have married his Niece *Achſah* the Daughter of *Caleb*. Secondly, the Scripture never aſſigns to *Caleb* and *Othniel* the ſame Father: It always names *Kenaz* as Father to *Othniel*, and *Jephunneh* as the Father of *Caleb*. Laſtly, *Caleb* muſt be much older than *Othniel*, ſince he gave *Othniel* his Daughter *Achſah* in Marriage. Thus it ſeems much better to ſuppoſe *Kenaz* and *Jephunneh* to be two Brothers, and that *Othniel* and *Caleb* were Couſin-Germans, and in this Senſe to be nearly related, or Brothers, according to the Language of Scripture. Thus *Achſah* being but ſecond Couſin in reſpect of *Othniel*, he might marry her without doing any thing contrary to the Letter of the Law.

*Caleb* having received his Portion in the Mountains of *Judah*[f], in the midſt of a Country that was poſſeſſed by Giants of the Race of *Anak*, after he had taken the City of *Hebron*, he advances towards *Debir*, otherwiſe called *Kirjath-ſepher*, and declares; I will give my Daughter *Achſah* in Marriage to him that ſhall take *Kirjath-ſepher*. *Othniel* took it, and had *Achſah* to Wife. But at the time that the Bride was brought home to her Huſband with the uſual Solemnity, *Othniel* moved his Wife *Achſah* to aſk of her Father *Caleb* a Piece of watry Land, that was near and above another dry Field that *Caleb* had given him. By the *Hebrew* Text it ſhould ſeem, that it was *Achſah* that deſired *Othniel* to aſk this of *Caleb*. However this be, it is plain, that *Achſah* made the Requeſt, which was granted by *Caleb*.

After the Death of *Joſhua* the *Iſraelites* not giving themſelves the Trouble to exterminate the *Canaanites*, that were then in the Land, and not having continued in their Fidelity to the Lord, he delivered them over to *Chuſhan-Riſhathaim* King of

[b] Strab. l. xvi.
[c] Claudian. in Eutrop. Oppian. Halieut, l. iv.
[d] Marmol. Afric.
[e] Plin. l. x. c. 1.
[f] Joſh. xv. 13, 14, 15, &c. In the Year of the World 2559, before *Chriſt* 1441, before the Vulgar *Æra* 1445.

*Mesopotamia*[b], to whom they continued in Subjection for eight Years. Then they cry'd to the Lord, who raised them up a Deliverer in the Person of *Othniel* the Son of *Kenaz*, who was fill'd with the Spirit of God, and judged *Israel*. He came into the Field, and gave Battle to *Chushan-Rishathaim*, beat him, and deliver'd *Israel*[c]; and the Country was at Rest for forty Years[d]. After this *Othniel* dy'd, but the precise Year of his Death is unknown.

OTHO, a *Roman* Emperor, the Successor of *Galba*, and Predecessor of *Vitellius* in the *Roman* Empire, He reigned but three Months, from the 15th of *January* of the Year 69 of *Jesus Christ*, to the 15th of *April* of the same Year. His Name is not found in Scripture, and we do not perceive that he had any Concern with the Affairs of the Church.

OWL, called in *Latin*, *Bubo*, *Ulula*, *Noctua*, *Nycticorax*; it is often taken for the same as Scritch-Owl, as a Bird of the same Kind, that is, one that flies by Night, and lives in Darkness. *Moses* places the Owl among unclean Birds. When *Isaiah* speaks of *Babylon* reduced to a Wilderness, he says that the Owls shall make Answer to one another. Finally, the Psalmist says, that in his Affliction he was as the Owl sitting alone on the House-top. But Interpreters are not agreed about the Signification of the *Hebrew* Words that are translated by *Bubo*, *Ulula*, *Nycticorax*, *Noctua*, and *Passer*. For which see the Commentators.

Lev. xi. 17. Deut. xiv. 17. Isai. xiii. 22. Psal. cii. 7.

They reckon several Species of Owls. This Bird has its Head like a Cat, and large sharp Claws. It catches Mice like a Cat; its Eyes cannot bear the great Light of the Sun. Other Birds hate it, and pursue it; and in return the Owl hunts and eats the lesser Birds. Its Cry is mournful and dismal. It passes for a Bird of ill Omen. It was consecrated to *Minerva*, and upon this Account it was honoured by the *Athenians*, who represented it upon their Medals. 'Tis said at this Day to be in great Esteem among the *Tartars*. The *French* Word *Hibou*, an Owl, is derived from the *Latin* Word *Bubo*, of the same Signification; or from the *Chaldee*, *Ibbou*[e], signifying the same thing.

If the Owl be view'd before, it has something of an hideous Aspect. Its Head is round, large sparkling Eyes, a terrible Countenance, large Ears, its Beak is hard and crooked, of a blackish Colour. The Colour of his Plumage is tawney, a Mixture of white and red, very agreeably diversify'd. There are of three Sizes; the large ones are as big as a Capon, the middle-siz'd are as big as a Wood-pigeon, and the smaller Sort about the Bigness of an ordinary Pigeon.

The horned Owl is of two Kinds, according to *Aldrovand*, a larger and a smaller. The larger Sort has its Plumage more ash-colour'd and more whitish, and the smaller is more dun, and of a rusty Colour.

The great Owl is likewise of two Sorts, that is, of a larger and of a smaller Kind. The great Owl has neither Horns nor Ears; but to make amends, it has a kind of Crown composed of very fine soft Feathers, which encompasses all its Face. Its Beak is white and very sharp, as also its Pounces. Its Back is of a Lead-colour, mark'd with white Spots. Its Breast and Belly are whitish, with pretty large black Spots interspersed. Its whole Body is cover'd with so large a Quantity of Feathers, that they make it appear as big as a Capon, though, when pluck'd, it is no bigger than a Chicken. It swallows a Mouse or a little Bird all at once; but after it has digested the Flesh, it vomits up the Feathers and the Bones in a round Ball, as the Halcyon gives up the Bones and the Remains of the small Fishes it swallows.

The lesser Owl resembles the great one in almost every thing; but it is smaller, and is hardly of a larger Size than a Dove-house Pigeon. Its Eyes are extreamly black, its Bill is white and short; the Breast, Belly, fore part of the Wings, the under part of the Belly and Thighs are covered with ash-colour'd Feathers. The Legs and Claws stick out with dun or reddish Hair. It has two Claws before, and two behind, which are armed with black Nails, very strong and sharp.

OYL. It is known that the *Hebrews* anointed themselves all over with Oyl, but especially their Head: That they anointed their Kings and High Priests. See what is said on Article UNCTION.

*Isaiah* calls an Eminence or Vineyard that was fruitful and fat, a Horn the Son of Oyl: *Vinea facta est dilecto meo in cornu filio olei*. And elsewhere he says, that God would make to putrify the Yoke of the *Israelites*, by the Quantity of Oyl that he would pour thereon. *Computrescere faciam jugum in facie olei*. He would take from it all its Roughness and Hardness. The High Priest *Jesus* and Prince *Zerubbabel* are called Sons of Oyl, that is, each of them had received the sacred Unction. *Job* speaking of the Condition of his first Posterity, says, that the Rocks were then Fountains of Oyl to him.

Isai. v. 1. Isai. x. 27. Zech. iv. 14. Job xxix. 6.

The Oyl of Gladness, *Psal.* xliv. 8. *ole-*

[b] Judg. iii. 4, 5, 6, 7, &c. In the Year of the World 2591, before *Christ* 1409, before the Vulgar *Æra* 1413. [c] In the Year of the World 2599, before *Christ* 1601, before the Vulgar *Æra* 1605.
[d] That is to say, it was in Peace the fortieth Year after the Peace that *Joshua* had procured for it, in the Year of the World 2960, ten Years before his Death. [e] אבו Ibbou.

*um*

*um lætitiæ*, and *oleum gaudii*, *Isai.* lxi. 3. was the perfumed Oyl with which they anointed themselves upon Days of Rejoycing and Festivity. *Moses* says, that God [Deut. xxxii. 13.] made his People to suck Oyl and Honey out of the Rocks. That is to say, that in the midst of dismal Desarts, he abundantly provided them with all things not only [Matt. vi. 17.] necessary but agreeable also. Our Saviour enjoins us, that when we fast we should anoint our Heads, and wash our Faces; that we may avoid all Suspicion of Ostentation in our Fasting. [Hab. iii. 17.] *Mentietur opus olivæ*, says *Habakkuk*; the Olive-Trees shall fail to bring forth Fruit. The foolish Virgins in the Gospel took no Oyl with them, to [Matt. xxv. 8.] replenish their Lamps. See LAMP. St. *James* [James v. 14.] gives Orders; *Is any sick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl in the Name of the Lord.* See EXTREAM UNCTION.

I. OZEM, or *Asom*, the sixth Son of *Jesse* the *Bethlehemite*, and Brother of *David* 1 *Chron.* ii. 15.

II. OZEM, Son of *Jerahmeel*. 1 *Chron.* ii. 25.

OZIAS, Son of *Micha*, of the Tribe of *Simeon*. He was the chief of the City of *Bethulia*, when it was besieged by *Holofernes* [f]. He vigorously supported the Siege against this General, and received *Achior* into his House, who had been driven from the Camp of the *Assyrians*. *Ozias* finding that *Bethulia* was reduced to great Necessity for want of Water, and that the People mutiny'd against him, and accused him of the Miseries to which they were reduced; he promised to surrender the City in five Days, if God did not send them Relief within that Time. *Judith* being informed of this Resolution, sent to speak with *Ozias* and the principal Men of the City, made them a prudent Remonstrance upon their seeming to prescribe a Time to the Lord, in which he must succour them, encouraged them to Patience, and without discovering her Design, she told them she would go out in the Night, and that they should suffer her to go out without inquiring into her Design. *Ozias* therefore being at the Gate of the City, he open'd it to *Judith*, and waiting for her Return, and the Success of her Undertaking, he continued in the City, praying with the People, that it would please the Lord to deliver them. Their Prayers were heard; *Holofernes* was put to Death by *Judith*, *Bethulia* delivered, and the *Assyrian* Army routed. See HOLOFERNES and JUDITH.

OZNI, Son of *Gad*, Head of the Family of the *Oznites*. *Numb.* xxvi. 16.

[f] In the Year of the World 3348, before *Christ* 652, before the Vulgar *Æra* 656. See Judith vi. 15. viii. ix, x, &c.

# P.

PAARAI, or *Pharai*, the *Arbite*, one of the valiant Men of *David's* Army. 2 *Sam.* xxiii. 35. He is call'd *Naarai* Son of *Ezbai*. 1 *Chron.* xi. 37.

PACE, *Passus*; the Pace is a Measure of five Geometrical Feet. There are one hundred and twenty five Paces in a *Stadium* or Furlong, and two thousand five hundred Paces, or rather three thousand Paces in a League.

PACORUS, Son of *Orodes* King of the *Parthians*, entering into *Syria* at the Head of a powerful Army, went to besiege *Cassius* in *Antioch*. But *Cassius* so bravely defended himself there, that *Pacorus* was forced to raise the Siege [g]. He went then and sate down before *Antigonine*, which was not far from thence; but the *Parthians* were so little skill'd in the Art of attacking Places, that they were disappointed here also, and obliged to quit the Siege [h]. *Cassius* then lay in Ambush for them, into which they fell, and were intirely routed. The Remainder of them turn'd back, and repass'd the *Euphrates*.

*Pacorus* came back again over the *Euphrates* after the Death of *Julius Cæsar*, along with *Labienus* [i], who had been sent by *Brutus* and *Cassius* to the Court of the King of *Parthia*, to desire Assistance from him. After the Defeat of these two confederate Generals, *Labienus* continued among the *Parthians*, till the *Aradians*, the *Palmyreneans*, and the Tyrants or little Kings of *Syria* invited them to their Assistance, against the Tax-gatherers that oppress'd them. *Pacorus* with his Troops reduced all *Syria* and *Phœnicia*, but it was

[g] Dio. Cass. l. xl.
[h] Dio. Cass. l. xlviii. Appian. in Parthis.
[i] In the Year of the World 3949, before *Jesus Christ* 51.

not poſſible for him to ſubdue *Tyre*, wherein the Ruins of the *Roman* Army had taken Shelter.

Having taken *Sidon* and *Ptolemais* [k], he ſent a Detachment into *Judea*, with Orders to ſet *Antigonus* the Son of *Ariſtobulus* upon the Throne. This Party was commanded by his chief Cup-bearer, who was call'd *Pacorus* as well as himſelf. *Antigonus* had promiſed the *Parthians* a thouſand Talents, and five hundred *Jewiſh* Women; and having got ſome Troops together, he enter'd into *Judea*, ſupported by the *Parthians* that attended him. He ſubdued the firſt that made any Oppoſition to him, and purſued them directly to *Jeruſalem*, into which he enter'd, and entrenched himſelf in the Temple. *Herod* and *Phaſael*, who ſupported the Intereſts of *Hyrcanus*, took Poſſeſſion of the Palace.

The Feaſt of Pentecoſt being come, the two Parties began to treat of an Accommodation, to prevent that Diſorder which the Confluence of ſuch a Multitude of Strangers was likely to produce. *Antigonus* propoſed to *Herod* and *Phaſael*, to take for Arbitrator of the Difference the chief Cup-bearer *Pacorus*, who was incamp'd near the City; in which they acquieſced. He therefore entered *Jeruſalem* with his Troops, and perſuaded *Hyrcanus* and *Phaſael* to appear before *Barzapharnes*, who was Governor of *Syria* for the *Parthians*, in hopes to obtain ſome Regulations that might be beneficial to the Province. Thither they went conducted by *Pacorus*, who then returned to *Jeruſalem*.

When *Barzapharnes* thought that *Pacorus* might be got back to *Jeruſalem*, he arreſted *Phaſael* and *Hyrcanus*, and laid them in Irons. *Pacorus* had Orders to do the ſame by *Herod*; but he got ſome Notice of the Deſign, and made his Eſcape to *Maſſada*. The *Parthians* plunder'd *Jeruſalem*, ſet *Antigonus* upon the Throne, and delivered up to him *Phaſael* and *Hyrcanus* in Chains. *Phaſael* put himſelf to Death, and *Antigonus* cauſed *Hyrcanus*'s Ears to be cut off, to make him incapable of performing the Functions of the Highprieſthood. After which he delivered him again to the *Parthians*, who carried him along with them beyond the *Euphrates*.

The *Parthians* did not long hold the Kingdom of *Syria*. *Ventidius* General of the *Roman* Troops having beaten their Armies, obliged *Pacorus* to return back over the *Euphrates* [l]. The Year after *Pacorus* having again got a great Army together, came again into *Syria* [m], but was there beaten and kill'd by *Ventidius*.

PADON, or *Phadon*, one of the Fathers or Chief of the *Nethinims*. *Ezra* ii. 44. vii. 48.

PAGIEL, or *Phegiel*, Son of *Ocran*, Head of the Tribe of *Aſher*; he offer'd to the Tabernacle of the Lord, in the Name of his Tribe, a Silver Baſon and Plate full of fine Flour mixed with Oyl; a Golden Veſſel full of Incenſe, an Ox, a Ram, and a Lamb for a Burnt-offering; a Goat for a Sin-offering; and two Oxen, five Rams, five Goats, & five Lambs for the Peace-offerings [n].

PAHATH-MOAB, or *Phabath-Moab*, is the Name of a Place in the Land of the *Moabites*. *Ezra* ii. 6. viii. 4. x. 30.

PALÆTYRUS, ancient *Tyre*. See TYRE.

PALAL, or *Phalel*, Son of *Uzai*. *Nehem.* iii. 25.

PALESTINE. This Name may be taken either in a more general or more limited Senſe. *Paleſtine* taken in a limited Senſe ſtands for the Country of the *Philiſtines* or *Paleſtines*, which took up that Part of the Land of Promiſe which was extended along the *Mediterranean* Sea, from *Gaza* ſouthwards as far as *Lydda* to the North. It ſeems that the Seventy were of Opinion, that the *Hebrew* Word *Philiſtiim* ſignified Strangers, ſince they generally tranſlate it by *Allophyli* [o], Strangers, or Men of another Tribe.

When the Word *Paleſtine* is taken in a more general Senſe, it ſignifies the whole Country of *Canaan*, the whole Land of Promiſe, as well beyond as on this ſide *Jordan*; though pretty frequently it is reſtrained to the Country on this ſide that River: ſo that in the later Times the Words *Judea* and *Paleſtine* were ſynonymous Terms. We find alſo the Name of *Syria Paleſtina* given to the Land of Promiſe, and even ſometimes this Province is comprehended in *Cœle-Syria*, or the Lower *Syria*. *Herodotus* [p] is the moſt ancient Writer we know, that ſpeaks of *Syria-Paleſtina*. He places it between *Phenicia* and *Egypt*. See *Reland. Paleſtinæ*, l. i. c. 7, 8. See alſo what we have ſaid upon the Word JUDAH.

*Moſes* ſpeaks of *Paleſtine* as of the beſt and fineſt Country of the World, as of a Land flowing with Rivers of Milk and Honey. Profane Authors alſo ſpeak of it much in the ſame Manner. *Heca-*

[k] Joſeph. Antiq. l. xiv. c. 24, 25. In the Year of the World 3964, before *Chriſt* 36.
[l] Joſeph. Antiq. l. xiv. c. 27. Dio. Caſſ. l. xlix., *&c.* [m] In the Year of the World 3965, before *Chriſt* 35. [n] Numb. vii. 72. In the Year of the World 2514, before *Chriſt* 1486, before the Vulgar *Æra* 1490. [o] פלשתים *Philiſtiim* Ἀλλόφυλοι.
[p] Herodot. l. vii. c. 89. & l. ii. c. 6.

*tæus* [r] who had been brought up with *Alexander* the Great, and who wrote in the Time of the first *Ptolemy*, mentions this Country as very fruitful and well-peopled, an excellent Province, that bore all Kinds of good Fruit. *Pliny* [s] gives us a like Description of it; he says that *Jerusalem* was not only the most famous City of *Judea*, but even of the whole East. He describes the Course of the *Jordan*, as of a delicious River; he speaks with Advantage of the Lake of *Genesareth*, of the Balm of *Judea*, of its Palm-Trees. *Tacitus* [t], *Ammianus Marcellinus*, and most of the Ancients, who had Occasion to mention *Palestine*, have spoke of it with the same Commendations.

The *Mahometans* [u], who could not but know it much better than most others, speak of it in a very extravagant Manner, which proves however its exceeding great Fertility. They tell us, that besides the two principal Cities of the Country, which are *Elia* and *Ariha*, that is *Jerusalem* and *Jericho*, there were in this Province a thousand Villages, each of which had many very fine Gardens. That the Grapes were so large, that five Men could hardly carry a Cluster of them, and that five Men might hide themselves in the Shell of one Granate. That this Country was anciently inhabited by the Giants of the Race of *Amalek*, who were of a very extraordinary Size.

Notwithstanding all these Testimonies of the Ancients, we find Peple very incredulous as to the Fruitfulness of the Holy Land. Travellers that go to visit it, generally speak after a Manner, that is but little to its Advantage. The Country, they say, appears to be dry and barren, is but ill water'd, and has but few cultivated Plains. *Strabo* [x] is one of the Ancients who speaks of it with most Contempt. He says that this Province is so barren, that it moves no body's Envy, and that there is no need of fighting for it, in order to obtain it, and that *Jerusalem* stands upon a dry and barren Spot.

St. *Jerome* [y] was an Eye-witness of it, and very well acquainted with those Qualities which the Scriptures ascribe to it. He says that *Palestine* is full of Mountains, that Dryness and Drought are very common here, that they had only Rain-water, which they caught, and preserved in Cisterns, which supplied to them the Want of Fountains. But the same St. *Jerome* elsewhere speaks of the Fertility of *Palestine* with great Advantage, and owns that there was no other Country that could dispute with it in point of Fruitfulness. The Modern Travellers that speak of the present Sterility, do not deny but that it still preserves some Footsteps of its antient Fecundity in some Places, where are found all sorts of Fruits almost without any Culture. In other Places the Herbs grow with great Profusion, and to an extraordinary Height. If the Mountains of some Plains are barren, 'tis because they are but little cultivated for want of Inhabitants. How many other Countries, heretofore renowned for their Fertility, are at this Day reduced to barren and dreadful Wildernesses?

PALIURUS, signifies a Thistle according to some [z], according to others a White Thorn. The *Hebrew* Word made use of by *Isaiah* [a], and which in the Vulgate is render'd by *Paliurus*, properly signifies Thorns, or Thistles, or Hooks.

PALLAS, one of the Wives of *Herod* the Great, by whom he had a Son called *Phazael. Joseph. Antiq.* l. xvii. c. 1.

PALLIUM, is taken in Scripture, First, for an upper Garment. Secondly, for any sort of Stuff or Covering. For Example, the Curtains of the Tabernacle wh[ich] *Moses* made in the Wilderness, are ca[lled] *Pallium* [b]. *Ut unum pallium ex omni[bus] sagis fieret.* They made a great Veil or Covering of all the Curtains of Goats-hair, that covered the Tabernacle. And at their Decampments they wrapped up the Ark and the Table of Shew-bread, and other Things, in the costly Veil of the Colour of Sky-blue. *Involvent hyacinthino pallio,* Numb. iv.
&c. The Sword of *Goliah* was laid up in 5, 6.
the Tabernacle, folded up in a Veil. *Involutus pallio post Ephod.* 1 Sam. xxi. 9.

The *Pallium*, or the Cloak, in *Hebrew* *Mahil*, was a Garment belonging to both Men and Women. When *Rebekkah* saw her future Spouse *Isaac* at a distance, she presently cover'd herself with her Cloak [c], or Veil. The *Hebrew* Word is *Zaiph*, which signifies a Veil with which Women us'd to cover their Head and Face. The Spouse in the *Canticles* says, that the Watchmen of the City had found her, and took away her Veil or Cloak [d]. The *Hebrew* Word *Redid* signifies a costly Veil, which was peculiar to Women. It may be derived from the *Hebrew* Word *Radah*, *to govern*, and then it will have the same Signification as *potestas*, which St. *Paul* orders that Women should wear upon their Heads. *Debet mulier potestatem habere* 1 Cor. xi. 10.

[r] Hecatæus apud Joseph. contr. App. p. 1049.
[s] Plin. l. v. c. 14, 15.
[t] Tacit. Hist. l. xv. c. 6.
[u] D'Herbelot, Bibl. Orient. p. 336.
[x] Strab. l. xvi.
[y] Hieron. Ep. ad Dardan.
[z] Salmas. ad Solin. p. 270, 271.
[a] Isai. xxxiv. 13. חוח *Choath*, spina, carduus, hamus.
[b] Exod. xxxvi. 19. Vulgat.
[c] Gen. xxiv. 65. צעיף Zaiph.
[d] Cant. v. 7. רדיד Redid.

*super*

*ſuper caput propter Angelos**. This Veil, this *Power*, is the Token of the Authority of the Huſband over the Wife. *Ruth* alſo wore a Veil or Mantle[c], into which *Booz* put ſix Meaſures of Barley, and the Scripture gives it the Name of *Mitpheat*, different from thoſe we took notice of before.

As to the *Pallium* or Cloak of Men, it appears from Scripture every where, that they wore it over their Coat, and that it was not cut. It was a plain piece of Cloth, or of other Matter, which they folded about them in ſeveral Manners, as Occaſion requir'd, and according to the preſent Circumſtances. It was lapp'd about them backwards and forwards on all Sides; they folded it about their Heads, or their Shoulders, they faſtned it at their Breaſt, or on their Shoulder, or about their Neck with a kind of Claſp. The Wife of *Potiphar* pull'd off *Joſeph*'s Cloak. The Sons of *Noah* took a Cloak, and going backward, they covered their naked Father with it. The *Hebrews* at their quitting *Egypt* had not Time to bake their Bread, but carried the Dough along with them in their
1 Sam. xv. 27. Cloaks. When *Saul* had a mind to ſtop *Samuel*, who was going away from him, he took him by the Cloak and tore it. The
1 Kings xi. 29. Prophet *Ahijah* tore the Cloak he had on into twelve Pieces, to intimate the future Separation of the ten Tribes from that of *Judah*. When *Eliſha* gathered up *Elijah*'s Cloak, he roul'd it up into a kind of Staff;
2 Kings xi. 13. wherewith he ſtruck the Waters of *Jordan*, and divided them into two Parts.

The Matter of their Cloaks was commonly Wool, or Leather, or ſome other Stuff of Value. When *Joſeph* was made Governor of *Egypt*, he was cloathed with the fineſt Cotton, or with ſome fine Linnen Cloth[f]. At the Solemnity of bringing the Ark to *Jeruſalem*[g], *David* wore a Cloak of fine Linnen. When *Mordecai* was advanced to Honour by King *Aha-*
Eſth. viii. 15. *ſuerus*, he wore a Robe of fine Cloth, or of Silk of a purple Colour. *Amictus ſerico pallio atque purpureo.* The falſe Prophets and Hypocrites wore Cloaks of Hair-cloth, to make themſelves reverenced for their ſeeming Auſterity of Life, pretending thereby to imitate the Lives of the true
Zech. xiii. 4. Prophets. The Cloak was a kind of Badge of Dignity. When the Witch of *Endor* was conſulted by *Saul*, ſhe pretended to ſee a venerable Man appear, cloathed with a Robe or Cloak.

To diſtinguiſh the *Hebrews* from other Nations, even by their Habits alſo, God commanded them to wear Tufts or Fringes Num. xv. 38.
of blue or hyacinth at the four Corners of their Garments, and a Border or Galloon Deut. xxii. 12.
of any Colour, Breadth, or Matter, at the Hembs of their Garments. *Jeſus Chriſt* himſelf wore theſe Fringes to his Cloak, as appears from *Matt.* ix. 20. *Si tetigero tantum fimbriam veſtimenti ejus, ſalva ero*, ſaid the Woman with the Iſſue of Blood. Our Saviour upbraided the *Phariſees*, who out of Affectation wore large Fringes at the Bottom of their Cloaks, or longer Taſſels than ordinary at the Corners of their Garments. *Magnificant fimbrias. Matt.* xxiii. 5.

That the Modern *Jews* may not make themſelves ridiculous by the Singularity of their Habits, they have left off wearing theſe Tufts and Fringes outwardly at the Hembs of their Cloaks. But under their Cloaths they have a Piece of ſquare Silk or Linnen, with four little Tufts at the four Corners. This kind of Garment is double; one Part is put before, and the other behind, and the two Pieces are faſtned by Strings which reach to the two Shoulders[h], and which they call *Harbacanephoth*, the four Wings, or the four Corners. This is their ancient Cloak reduced to a ſmaller Size. In the Scripture frequent mention is made of the Wings of the Cloak, which probably were nothing elſe than the four Corners of which we have been ſpeaking. *Saul* tore off the Wing of *Samuel*'s Cloak, and *David* cut off the Wing of *Saul*'s Cloak in the Cave.

PALM, *Palmus*, a Meaſure of four Fingers Breadth, or of 3[illegible] Inches *. It is called in *Hebrew Tophach*[i]. Alſo the *Hebrew* Word *Zereth*[k] is often tranſlated by *Palmus*, and in *Greek* by *Spithame*, though it ſignifies a Half-cubit, and contains three ordinary Palms; which ought to be obſerved, that two Meaſures ſo unequal may not be confounded. St. *Jerom* ſometimes tranſlates *Tophach* by four Fingers, and ſometimes by a Palm; but he always renders *Zereth* by *Palmus*, and the Septuagint by *Spithame*. *Goliah* was in Heighth ſix Cubits and a Zereth, that is to ſay, ſix Cubits and an half, making eleven Feet one Inch and ſomething more †. We find in *Iſaiah* an Expreſſion that proves the *Zereth*, Iſai. xl. 12.
or Palm, to ſignify the Extent of the Hand from the End of the Thumb to the End of the little Finger. *Quis menſus eſt pu-*

* *The Word in the Original is* ἐξουσίαν, *and in our Tranſlation we read it:* For this Cauſe ought the Woman to have Power on her Head, becauſe of the Angels. [c] Ruth iii. 15. מטפחת אשר עליך [f] Gen. xli. 42. Byſſo. שש [g] 1 Chron. xv. 27. מעיל בוץ [h] Leo of *Modena*, Cerem. of the *Jews*. p. 1. c. 5. 11. * *This is Paris Meaſure, and reduced to Engliſh Meaſure makes* 3[illegible] *Inches, or Decimally* 3,648 *Inches.* [i] טפח *Tophach*, palmus, Παλαιστή. Exod. xxv. 25. xxxvi. 12. 1 Kings vii. 26, *&c.* [k] זרת *Zereth*, palmus. 70. Σπιθαμή. Exod. xxviii. 16.
† *In our Meaſure this is ſomething more than* 11 *Feet* 10 *Inches.*

gillo

*gillo aquas, aut cœlos palmo ponderavit? Who hath measured the Waters in the Hollow of his Hand, and meted out Heaven with the Span?*

PALM-TREE. This was a Tree very common in *Palestine*. The *Hebrews* called it *Thamar*, and the *Greeks Phœnix*[l]. The finest and best Palm-Trees were about *Jericho* and *Engeddi*. There were many also along the Banks of the *Jordan*, and towards *Scythopolis*. *Jericho* is sometimes called *the City of Palm-Trees*. (Deut. xxxiv. 3.) Besides Dates the Palm-Tree produces also a kind of Honey, which was little inferior to the common Honey[m]; and they likewise drew a Wine from it, which was much used in the Eastern Countries. St. *Chrysostom* and *Theodoret* think it was this Palm-Wine that *Moses* mentions by the Name of *Sicera*. See SICERA afterwards.

It is said in *Job* xxix. 18. Vulgat. *Sicut palma multiplicabo dies.* I shall multiply my Days as the Palm-Tree. Some Ancients read, I shall live as long as the *Phœnix*. But the *Hebrew* has[n], *I shall multiply my Days as the Sand.* We have taken notice above, that the *Greek* Word *Phœnix* signifies a Palm-Tree; it is also put for a *Phœnix* or a *Phenician*. See our Dissertation upon this Passage, printed before the Commentary upon *Job*.

The Palm, or a Branch of the Palm-Tree, is a Symbol of Victory, and was carried before the Conqueror in Processions and Rejoycing for having obtained a Victory. (1 Macc. xiii. 51. 2 Macc. x. 7. John xii. 13. 1 Macc. xiii. 37. 2 Macc. xiv. 4.) They also used to send a golden Branch of a Palm-Tree to the Kings of *Syria*, as a kind of Tribute or Present. This they call *baina* in *Greek*. They also offered them in the Temple of *Jerusalem*. I conceive that all these Customs were derived from the *Greeks*; for I can find nothing of them in the Old Testament before the *Maccabees*.

The City of *Palms*[a] is *Jericho*, as may be seen by the second Book of *Chronicles*; the Palm-trees of the Plain of *Jericho* are famous throughout the whole Scripture, and even in profane Authors. In the Temple of *Jerusalem Solomon* caused Pillars or Pillasters to be made, in the Form of Palm-trees; (1 Kings vi. 29, &c.) probably in Imitation of the *Egyptians*, who had such Pillars in their Temples[b].

Palm-trees from the same Root produce a great Number of Suckers, which form upwards a kind of Forest by their Spreading[c]: *Procerioribus sylva, arbore ex ipsâ.* 'Twas under a little Wood of Palm-trees of this Kind, that the Prophetess *Deborah* dwelt between *Ramah* and *Bethel*. (Judg. iv. 5.) 'Twas probably to this Multiplication of the Palm-tree, that the Prophet makes Allusion when he says; *The Righteous shall flourish like a Palm-tree.* (Ps. xcii. 12.) And *Ecclesiasticus* (Eccl. l. 14.) represents the Priests, the Sons of *Aaron*, round about the High-priest *Onias*, as so many young Palm-trees, that proceed from the Root of an old Palm-tree.

*Jeremiah* says, speaking of the Idols of (Jer. x. 5.) the Heathen which were carried in Procession, that they were made in the Shape of Palm-trees: *In similitudinem palmæ fabricatæ sunt.* The Spouse in the *Canticles* is (Cant. vii. 7) compared to a Palm-tree as to Stature. *Statura tua assimilata est palmæ.* This was a noble Comparison. The Palm-tree is upright and tall. The Antients, before the Art of Carving was carried to its Perfection, made their Images all of a Thickness, strait, having their Hands hanging down and close to their Sides, the Legs joined together, the Eyes shut, with a very disagreeable Attitude, and not unlike to the Body of a Palm-tree. Such are the Figures of those antique *Egyptian* Statues that still remain. 'Twas the famous Architect and Carver *Dedalus* that set their Legs at Liberty, opened their Eyes, and gave them a freer and easier attitude[d].

The Spouse in the *Canticles* compares (Cant. v. 11.) the Hair of her Lover to the Fruit of the male Palm-tree, and to the Blackness of the Raven. *Comæ ejus quasi elatæ palmarum, nigræ quasi corvus.* The Palm-tree produces its Leaves, or if you please its Hair, at the Top of its Trunk: *Coma omnis in cacumine*, says *Pliny*[e]. The Male Palm-tree makes the Female fruitful, by Means of a Flower which is inclosed in its Fruit. 'Tis this Fruit of the Male Palm-tree which in *Greek* is called *Elatæ*[f]. The Comparison of a Head of Hair to the Branches of the Palm-tree is so much the more just, as these Leaves turn round like Curls, and their Extremities hang down towards the Ground. They are long, double, and strait like a Sword; its Flowers are fastened by a very small Stalk; they grow in Clusters, and resemble those of Saffron, except that they are smaller and white.

PALMYRA, a City of *Syria* built by King *Solomon*. In *Hebrew* it was called *Tadmor* or *Thamor*[g]. It was situated in a Wilderness of *Syria*, upon the Borders of *Arabia deserta*, inclining towards *Euphrates*. *Josephus*[h] places it two Days Journey from the upper *Syria*, one Days Journey from the *Euphrates*, and six Days Journey

[l] תמר *Thamar*, φοῖνιξ, *Phœnix*, *Palma*.
[m] Joseph. de Bello, l. v. c. 4.
[n] Job xxix. 18. כחול ארבה ימים 70. Ἡ ἡλικία μου γηράσει ὥσπερ στέλεχος φοίνικος.
[a] Deut. xxxiv. 3. Judg. i. 16. iii. 13. 2 Chron. xxviii. 15. *Jericho civitatem palmarum.*
[b] Herodot. l. ii. c. 169.
[c] Plin. l. xii. c. 4.
[d] Diodor. Sicul. l. iv. Bibl. p. 192.
[e] Plin. l. xiii. c. 4.
[f] Theodoret. in Cant. v. Οἱ γὰρ ἐλάται καρποί εἰσι φοινίκων ἀρσένων.
[g] 2 Chron. viii. 4. תדמור *Thadmor*, 1 Kings ix. 18. תמור *Thamor*.
[h] Joseph. Antiq. l. viii. c. 2.

from *Babylon*. He says there is no Water any where else in the Wilderness, but in this Place. At this Day there are to be seen vast Ruines of this City. There was nothing more magnificent in the whole East. M. *Halifax* gives us a Description of it, which M. *le Brun* has inserted at *Pag*. 342 of his Voyages. There are still found a great Number of Inscriptions, the most of which are *Greek*, and the others in *Palmyrenian* Characters. Nothing relating to the *Jews* is seen in the *Greek* Inscriptions; and the *Palmyrenian* Inscriptions are intirely unknown, as well as the Language and the Characters of that Country. *Albufeda* places it to the East of *Emesa*, three Days Journey from this City, and three Days from *Salamis*. *Alazizi* reckons fifty nine Miles from *Tadmor* to *Damascus*.

The City of *Palmyra* preserved the Name of *Tadmor* to the Time of the Conquests of *Alexander*. Then it had the Name of *Palmyra* given it, which it preserved for several Ages. About the Middle of the third Century it became famous, because *Denatus* and *Zenobia* his Queen made it the Seat of their Empire. When the *Saracens* became Masters of the East, they restored its antient Name of *Tadmor* to it again, which it has always preserved since. Its Situation is just the same as that of *Ammon* in *Lybia*, being in the midst of Desarts; for it is built in a kind of Island in the main Land, in the midst of an Ocean of Sand, and surrounded by sandy Deserts on all Sides.

Its Situation between two powerful Empires, that of the *Parthians* to the East, and that of the *Romans* to the West, exposed it often to the utmost Danger in their Quarrels. But in Time of Peace it soon recovered it self again, by the Trade it had with both the Empires. For the Caravans of *Persia* and of the *Indies*, which now unload at *Aleppo*, then used to stop at *Palmyra*. From thence they carried the Merchandizes of the East, which came to them by Land, to the Ports of the *Mediterranean*, from whence they were spread through all the West; and the Merchandizes of the West returned to them again after the same Manner. The Caravans of the East carried them along with them at their Return.

It is surprizing that History gives us no Account, neither when, nor by whom *Palmyra* was reduced to the Condition it is in at this Day.

PALSIE, *Paralysis*. This Distemper is a Preclusion or Stoppage of one or more of the Limbs, which deprives them of Motion, and makes them useless to the Patient. There are some Palsies that are very painful, and others not so much, from the Nature of the Humours that cause them. Our Saviour cured several Paralyticks by his Word alone. See *Matth*. iv. 24. viii. 6. ix. 2. *Mark* ii. 3, 4. *&c*. *Luke* v. 18, *&c*. The sick Man that was lying near the Pool at the Sheep-market, for thirty-eight Years was a Paralytick, *John* v. 5. The Word Paralytick is derived from the *Greek* Word *Paraluo*, which signifies to resolve or relax; as if it was to shew, that the Palsie is a Relaxation of the Nerves. But it may be produced by other Causes.

I. PALTI, or *Phalti*, Son of *Raphu*; he was one of the twelve Spies who were sent to examine the Land of Promise. *Numb*. xiii. 9. In the Year of the World 1996, before *Christ* 2004, before the vulgar *Æra* 2008.

II. PALTI. Mention is made of *Palti* as of a City, 2 *Sam*. xxiii. 26. *Helez* the *Paltbite*. So 1 *Chron*. xii. 27. But we know nothing of this City of *Palti*.

PALTIEL, or *Phaltiel*, Son of *Azzan*, of the Tribe of *Issachar*. He was one of the Commissioners that were appointed to make the Distribution of the Land of Promise. *Numb*. xxxiv. 26.

PAMPHYLIA, a Province of *Asia*, having *Cilicia* to the East, *Caria* to the West, the Provinces of *Asia* to the North, and the *Mediterranean* to the South. It is mentioned in the first Book of the *Maccabees* xv. 23. and in the *Acts* xxvii. 5. St. *Paul* and St. *Barnabas* preached at *Perga* in *Pamphylia*. *Acts* xiii. 13. xiv. 24.

PAN. The God *Pan* is not known in the sacred Books. But it is pretended [b] that the Heathen have taken many Circumstances of the Life of *Moses*, and applied them to the God *Pan*. This false Deity was represented with Horns, like *Moses*; he carried a Wand in his Hand; he was the God of the Shepherds, of Hunters, of the Country People, as *Moses* was Head of a People of Shepherds, of Labourers, and of Country Men. *Pan* taught *Apollo* the Art of Divination, and that of playing upon the Flute. *Moses* gave to his Brother *Aaron* the Oracle of *Urim* and *Thummim*, and appointed the *Levites* to play upon Instruments in the Tabernacle of the Lord. *Pan*, we are told, commanded Armies, and formed Sieges; *Moses* was at the Head of a prodigious Army of *Israelites*. *Pan* upon the Mountains of *Arcadia* was in great Danger of being starved with Hunger, if he had not found *Ce-*

[a] Plin. l. v. c. 25. [b] Huet. Demonst. prop. 4.

*res*

*res*, then who was seeking her Daughter *Proserpine*, and who furnished him with Provisions, and saved his Life.

The Scripture sometimes speaks of the Worship that the *Hebrews* had paid to shaggy Goats[i]. *They shall no more offer their Sacrifices unto Devils*; the *Hebrew* says, *They shall no more offer their Sacrifices to Goats*. 'Tis known that the *Egyptians* worshipped the Goat in the City and Canton of *Mendes*. *Herodotus*[k], *Strabo*[l], and *Diodorus Siculus*[m] give Testimony to this; *Strabo* also says, that they worshipped the God *Pan*, and a living Goat. What *Moses* adds, that they should no longer sacrifice to Goats, *after whom they have gone a Whoring*, agrees to that impure and abominable Worship which was paid to that shameful Deity. Prostitutions, the most contrary to Nature, were there exercised; and such was the God *Pan* of the *Greeks*, or the *Mendes* of the *Egyptians*. He was generally represented with the Body and Head of a Man, and the lower Parts from the Thighs downwards were those of a Goat, having a Staff in his Hand, and Horns upon his Forehead.

Ecclesiastical Authors[n] have thought, that at the Birth of *Jesus Christ*, the God *Pan*, or the *Demon* which was adored under his Name, then died, or rather that his Power was then at an End. 'Tis thus that *Eusebius* explains himself. "It is "worth while to take Notice of the Time, "at which the Devil died. It happened "under the Reign of *Tiberius*, during "which the holy Scripture relates, that "*Jesus Christ* lived, and began to drive "out Devils, and to expel them from hu"man Society, insomuch that some of "them threw themselves at his Feet, and "intreated him not to cast them into that "Hell that was ready to receive them. "Therefore you see here the determined "Time for the Expulsion of Demons, "which had never been driven out be"fore.

This is all founded upon a Notion that some of the Antients had entertained, that after a certain Time the Demons might die; and upon a Story of *Plutarch*'s[o], that some Merchants that were making a Voyage at Sea, heard a Voice crying out to them, that the great *Pan* was dead. But there is no Need to vouch for the Truth of this Piece of History, or much less for that Opinion that makes the Demons or Demi-gods mortal; this may be concluded on, that after the Birth and Death of our Saviour, the Empire of the Devil, and the Errors of Paganism, very sensibly declined, and at last are come to an intire Dissolution.

PANEAS, a City of *Syria*, formerly called *Leshem*, then *Dan*, after the Conquest that was made of it by some *Israelites* of the Tribe of *Dan*, afterwards *Pa*- Judg. xviii.
*neas* from Mount *Paneus*, at the Foot of 1, 2, 3, &c.
which it was situate; then *Cæsarea Philip*- Josh. xix.
*pi* in Honour of the Emperor *Augustus*, to 47.
whom *Philip* Son of *Herod* the Great consecrated it[a]. His Father *Herod* had a good while before built a magnificent Temple there to the Honour of *Augustus*[b]. Lastly, young *Agrippa* changed the Name of *Cesarea* into that of *Neronias*, in Honour of *Nero*[c]. In the Time of *William* of *Tyre* it was called *Belinas*, *Hist*. l. xv. Some make a Doubt whether *Paneas* be the same as *Dan*. *Eusebius* and St. *Jerome* make a manifest Distinction[d], since they affirm that *Dan* is four Miles from *Paneas* on the Road to *Tyre*. But most Writers confound them together, and St. *Jerome* himself says[e], that *Dan* or *Leshem* was afterwards called *Paneas*. It was situate about the Place where *Jordan* issues out of the Ground; for this River has its Source in the Lake called *Phiala*, an Hundred Furlongs from *Paneas*. See the Article JORDAN before.

PANEUS, or *Panius*, a Mountain, otherwise called *Hermon*, making Part of Mount *Libanus*, at the Foot of which was situate the City *Paneas*[f], of which we have now spoke. 'Tis said there was an antient Temple upon this Mountain[g], which was so high, that the Snow might be seen on it the whole Summer long[h]. See HERMON.

PANION. This was a Cavern in the Mountain *Paneus*, near the Source of *Jordan*, where *Herod* the Great built a Temple of white Marble in Honour of *Augustus*[i].

PANTHER. The *Jews*, and after them some of the Fathers[k], have owned one by the Name of *Panther* among the Ancestors of *Jesus Christ*; but they are not agreed about the Place he should possess in this Genealogy. The surest Way is absolutely to reject it, as being contrary to the Evangelists, who make no Mention of him; and as being maliciously introduced by the *Jews* into the Genealogy of our Saviour, to make it the more precarious and con-

[i] Levit. xvii. 7. לא יזבחו לשעירים [k] Herodot. l. ii. c. 46. [l] Strab. l. xvii. [m] Diodor. Sicul. l. i. &c. [n] Euseb. præpar. Evang. l. v. c. 17. [o] Plut. de defectu Oracul. [a] Joseph. Antiq. l. xviii. c. 3. p. 618. [b] Joseph. Antiq. l. xv. c. 13. p. 541. [c] Joseph. Antiq. l. xx. c. 8. [d] Hieronym. & Euseb. in Dan. [e] Hieron. in Ezek. xlviii. [f] Hieronym. in Hermon, seu Ærmon. [g] Euseb. ad vocem Ærmon. [h] Vide Hieronym. Onomast. in Ærmon. [i] Joseph. Antiq. l. xv. c. 13. p. 541. [k] Origen. l. i. contra Celsum. p. 25. Epiphan. hæres. 78. Joan. Damascen. l. iv. c. 15. de fide orthodox.

temptible

temptible. See our Diſſertation before St. *Luke*'s Goſpel, wherein we reconcile St. *Matthew* and St. *Luke* in their Genealogies of *Jeſus Chriſt*.

PAPER, *Papyrus*. The *Papyrus* is a Plant or kind of Bulruſh, which grows in *Egypt* upon the Banks of the *Nile*. The *Egyptians* applied it to ſeveral Uſes, as to make Baſkets, Shoes, Cloaths[l], little Boats to ſwim in upon the *Nile*[m], and Paper to write on. 'Tis alſo ſaid, that the Part of the *Papyrus* that is near the Root, is good to eat[n]. *Iſaiah*[o] ſpeaks of a kind of Veſſel or little Bark of Paper, made in Form of a Head, wherein the *Egyptians* put a Letter, by which they gave Notice to the People of *Biblos* of the Diſcovery of their God *Adonis*, whom they bewailed as dead. They put this Machine upon the *Mediterranean*, and made the People believe that it came of it ſelf in the Space of ſeven Days to *Biblos*, upon the Coaſts of *Phœnicia*, which was more than four Score Leagues from *Egypt*[p]. The *Hebrew* Word *Gome*, made Uſe of by *Iſaiah*, ſignifies a Ruſh or Reed; and *Moſes* makes Uſe of the ſame Word to denote the Materials of that little Ark, in which his Parents expoſed him upon the Banks of the *Nile*[q].

As to the Writing-paper made Uſe of by the Antients, it was very different from that in Uſe amongſt us, and was compoſed of the Leaves of the *Papyrus* now mentioned, from whence it has the Name of Paper. This was their Manner of working it. The Trunk of the *Papyrus* is compoſed of ſeveral Leaves or Films, placed one over another, which were peeled off, and ſeparated with a Needle. They were afterwards ſtretched out upon a wet Table, to the Length and Breadth of the intended Leaf of Paper. Over the firſt Layer of the Leaves of Paper they put ſome thin Paſt, or only ſome of the muddy Water of the *Nile* a little warmed, upon which they ſpread a ſecond Layer of the Leaves of the *Papyrus*. Then they let it dry by the Sun. The Leaves that are neareſt the Heart of the Plant are the fineſt, and make the moſt valuable Paper. Of this they made the fineſt Sort of Paper, called *Papyrus Auguſta*, becauſe of the Emperor *Auguſtus*. The Leaves that were next before theſe made a Paper not ſo fine as the former, which was called *Papyrus Julia*, becauſe of the Empreſs *Julia*. Laſtly, the Emperor *Claudius* having invented another Kind coarſer than the former, this had the Name of *Papyrus Claudia*. This whole Matter may be ſeen fully treated of in *Guillandinus*.

There is great Probability that 'tis this Paper of *Egypt*, which is expreſſed in ſeveral Paſſages of [the Vulgate] Scripture by the Words *Charta* and *Liber*; and that the antient *Volumes* were only *Egyptian* Paper. The Uſe of Vellum and Parchment was introduced very late[r]. 'Twas the Kings of *Pergamus* that brought them firſt into Uſe, being conſtrained thereto by pure Neceſſity. For the Kings of *Egypt* having forbid the Tranſportation of Paper out of the Kingdom, thoſe of *Pergamus* were compelled to make Uſe of the Skins of Beaſts prepared to write upon, and to compoſe the Library they were collecting, in Imitation of that of the *Ptolemys*. Of this *Egyptian* Paper they made Books of two Sorts; ſome in Rolls made of ſeveral Skins ſewed together End to End, and only written on one Side; others were ſeveral Leaves bound together one after another, and both Sides written upon, in the Manner of our ordinary Books. Yet I doubt much whether the Thing were ſo or no. I no where find that they made long Rolls of mere Paper. This Matter was not ſolid enough no firm enough to be ſewed thus together from End to End. It is much more probable, that theſe Rolls were made of Skins or of Vellum, as they are now made. *Diodorus Siculus*[s] relates, that the *Perſians* formerly wrote their Regiſters upon Skins; and *Herodotus*[t] ſpeaks of the Skins of Sheep and Goats made Uſe of by the antient *Ionians* to write upon. The Prophets *Iſaiah*, Iſai. viii. 1.
*Jeremiah*, and *Ezekiel*, expreſly mention Jerem. xxxvi.
theſe Rolls. The Book of the Law that Ezek. ii. 9.
was found in the Time of *Hilkiah* was al- iii. 1, 2, 3.
ſo very probably wrote upon Vellum; as 2 Kings xxii. 11.
alſo was that which is mentioned by *Job* Job. xxxi.
in theſe Words. *O that one would hear* 35, 36.
*me! behold my Deſire is, that the Almighty would anſwer me, and that mine Adverſary had written a Book. Surely I would take it upon my Shoulder, and bind it as a Crown to me.*

We muſt therefore admit, that the King of *Pergamus* only improved the dreſſing of Skins, and cauſed them to be prepared in ſo convenient a Manner, that he had no longer any Occaſion for the Paper of *Egypt*. And indeed Vellum is of much

Herodot. l. ii. c. 37. [m] Ita Theophraſt. Hiſt. Plant. l. iv. Plin. l. vi. c. 22. l. vii. c. 56. l. xiii. c. 11. [n] Ex ipſa papyro navigia texunt, & ex libro vela. Strabo, l. xvii. Lucan. l. iv. &c. Herodot. l. ii. c. 92. [o] Iſai. xviii. 2. בכלי גמא [p] Lucian. de Dea Syr. Vide & Cyrill. Alex. T. ii. l. ii. & Procop. in Iſai. [q] Exod. ii. 3. תיבת גמא Arca Junci. [r] Tit. Liv. l. xiii. c. 11. Iſidor. Origin. l. vi. Hieronym. Ep. ad Chromat. The firſt that had the Title of King of *Pergamus* was *Attalus*, who began to reign in the Year of the World 3763, before *Chriſt* 237, befere the vulgar *Æra* 241. [s] Diodor. Sicul. l. ii. Herodot. l. v.

better

better Use than the *Egyptian* Paper. All the most antient Manuscripts we have, whether *Greek* or *Latin*, are wrote upon Vellum, and there hardly remains any Thing of the *Egyptian* Paper in our Archives, but some old Titles, and they are almost worn out and gone to Decay. *Vossius* thinks the Use of Vellum was much more antient than the Kings of *Pergamus* [t].

Lastly, as to the Paper that we make Use of at this Day, and which is composed of Linnen Rags, macerated and beaten to a Pulp, and then spread and reduced into thin Leaves, or Sheets; the Use of this is not very antient. It is not expresly mentioned by any that we know of, before the Time of *Petrus Venerabilis*, Abbot of *Cluny*, who lived about five Hundred Years ago [u]. So that we cannot understand of this Kind of Paper, what is mentioned by the Scripture under the Name of *Charta*. Our Dissertation upon the antient Books may be seen, which is printed before our Commentary upon *Genesis*.

PAPHOS, a famous City of the Isle of *Cyprus*, where St. *Paul* converted to Christianity the Proconsul *Sergius Paulus* [x], and struck with Blindness a *Jewish* Sorcerer, and false Prophet, called *Bar-jesus*, who would have hindered this Coversion. *Paphos* was at the Western Extremity of the Isle of *Cyprus*.

PAPYRION. This signifies a Plantation or Place filled with the Plant or Bulrush called *Papyrus*. St. *Jerome* gives this Name to the Place where the little *Moses* was exposed upon the Banks of the *Nile*, among the Reeds, *Exod.* ii. 3, 5.

PARABLE [y]. This Word is formed from the *Greek Parabole*, which comes from the Verb *Paraballein*, signifying to compare Things together, or to make a Parallel or Similitude of them with any Thing else. In Scripture are often confounded Comparison, Simile, Parable, the sententious Manner of speaking by Proverbs, Sentences, or Similitudes. What we call *the Proverbs of Solomon*, which are moral Maxims and Sentences, are by the *Greeks* called *the Parables of Solomon*. And when St. *Jerome* would express the poetick and sententious Style of the false Prophet *Balaam*, he says he began to speak in a
Numb. xxiii. 7. 18, &c. Parable. *Assumptâ parabolâ, dixit*. And in like Manner when *Job* makes Answer to his Friends, 'tis said he began to take
Job. xxvii. 1. xxix. 1. up his Parable: *Assumens parabolam suam, dixit*. The parabolical, enigmatical, figurative, and sententious Way of speaking was the Language of the Eastern Sages and learned Men; and nothing was more insupportable than to hear a Fool utter Parables. *The Legs of the Lame are not* Prov. xxvi. 7.
*equal; so is a Parable in the Mouth of Fools.*

The Prophets made Use of Parables, to give a stronger Impression to Prince and People, of the Threatnings or of the Promises they made to 'em. *Nathan* reproves *David* under the Parable of a rich Man that had taken away and killed the Lamb of a poor Man. The Woman of *Tekoah*, 2 Sam. xii.
that was hired by *Joab* to reconcile the 2, 3, &c.
Mind of the same Prince towards his Son *Absalom*, proposed to him the Parable of her two Sons that fought together in the Field, and one of which having killed the other, they were going to put the Murtherer to Death, and so to deprive her of both her Sons at once. *Jotham*, Son of 2 Sam.
*Gideon*, proposed to the Men of *Shechem* xiv. 2, 3,
the Parable of the Bramble of *Libanus*, &c.
whom the Trees had a Mind to choose for their King. The Prophets often re- Judg. ix.
prove the Infidelity of *Jerusalem* under the 7, 8, &c.
Parable of an adulterous Wife. They describe the Violence of such Princes as are Enemies to the People of God, under the Representations of Lions, Eagles, Bears, *&c.*

Our Saviour in the Gospel seldom speaks Matth. xiii. 10.
otherwise to the People but in Parables. He made Use of 'em to verify the Prophecy of *Isaiah*, who foretold, that the Peo- Isai. vi. 9.
ple should see without knowing, and hear without understanding, and should continue in their Blindness and Hardness of Heart, in the Midst of the Instructions they should receive. St. *Jerome* [z] observes, that this Manner of instructing and speaking by Similitudes and Parables was very common among the *Syrians*, and especially among the People of *Palestine*. It is certain that the antient Sages made Use of this Stile, if I may so say, even to Affectation.

There are some Parables in the New Testament which are supposed to be true Histories. As that of *Lazarus* and the wicked rich Man, that of the good *Samaritan*, who found on the Road to *Jericho* the Man wounded by Thieves, that of the Prodigal Son. There are others in which our Saviour seems to allude to some Points of the History of those Times; as that wherein it is said, that a King went into a far Country, there to receive a Kingdom. This may hint at the History of *Archelaus*, who after the Death of his Father *Herod* the Great went to *Rome*, to receive from *Augustus* the Confirmation of his Father's Will, by which he had the Kingdom of *Judæa* left to him.

[t] Voss. origin. & lib. i. de arte Grammat. c. 38. [u] Petr. Venerab. contra Judæos, Bibliot. Cluniac. Pag. 1070. Vide Mabillon. de re diplomat. l. i. c. 8. p. 38. [x] Acts xiii. 6. In the Year of *Christ* 44. [y] Parabola. Παραβολὴ משלים [z] Hieronym. in Matth. xviii.

Laſtly, the Word Parable is ſometimes uſed in Scripture in a Senſe of Reproach and Contempt. God threatens his People to ſcatter them among the Nations, and to make them a Parable or a Fable to the People. He ſays he will make his Temple a Parable to all People, if *Iſrael* does not continue faithful to him *. When any one would expreſs a Nation hated of God, and which has ſuffered the utmoſt Degree of his Anger, he ſhall ſay, May you become like to the *Iſraelites!* (2 Chron. vii. 20.)

PARACLETUS, a Comforter. In *Greek*, *Paracletos* [a], or *Paraclitus*, according to another Pronunciation of the Word by changing the *Eta* into an *Iota*. This Word ſignifies one that exhorts, defends, comforts, that prays or intercedes for another. The Name *Paracletus* is commonly given to the Holy Ghoſt, and our Saviour himſelf has often given it him. *Jeſus Chriſt* calls him the Comforter, or *Paracletus*, when he ſays, *And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever.* (John xiv. 16.) And St. *John* the Evangeliſt ſays, *we have an Advocate* (in *Greek*, *Paracletus*) *with the Father.* (1 John ii. 1.) And this Advocate, this *Paracletus*, this Defender, this Mediator, is *Jeſus Chriſt the Righteous*, who *is the Propitiation for our Sins.* But as is ſaid before, the Name *Paracletus* is chiefly aſcribed to the Holy Ghoſt. See St. *John* xiv. 26. xv. 26. xvi. 7.

PARADISE. This Word comes from the *Hebrew*, or rather from the *Chaldee*, *Pardes* [b], of which the *Greeks* have made *Paradiſos*, and the *Latins*, *Paradiſus*. According to the Force of the Original, it ſhould properly ſignifie an Orchard, a Plantation of Fruit-trees, and ſometimes a Foreſt. This Word is found in three Places of the *Hebrew* Text of the Old Teſtament. Firſt in *Nehem.* ii. 8. where *Nehemiah* deſires King *Artaxerxes*, that Letters may be made out for him to *Aſaph* the Keeper of the King's Foreſt, that he might have what Timber was neceſſary for the Buildings he was about to undertake. In this Place *Paradiſus* is put for a Foreſt of Trees fit to build with. Secondly, *Solomon* in *Eccleſiaſtes* ii. 5. ſays, he made him Gardens and Paradiſes, or Orchards. Thirdly, in the Song of *Solomon*, iv. 13. he ſays that the Plants of the Spouſe are as *an Orchard of Pomegranates*, or a *Paradiſe*. The *Greeks* have acknowledged that the Word *Paradiſus* came to them from the Orientals, or *Perſians*, who gave the Name of *Paradiſe* to their Fruit-gardens, and their Parks, where they kept all Sorts of wild Creatures. *Xenophon* and other *Greek* Authors often made Uſe of this Word in this Senſe.

The Septuagint make Uſe of the Word *Paradiſus* [c] when they ſpeak of the Garden of *Eden*, which the Lord planted at the Beginning of the World, and placed *Adam* and *Eve* therein: And this famous Garden is commonly known by the Name of *the Terreſtrial Paradiſe.* There have been many anxious Enquiries about its Situation. Some have thought [d] that it never exiſted at all, and that whatever is ſaid of it in Scripture ought to be taken allegorically. Others believed [e] it was out of the Confines of this World. Others have pretended [f] that it was only *in the Beginning*, or before the Creation of other material Beings. It has been placed in the third Heaven, in the Orb of the Moon, in the Moon it ſelf, in the middle Region of the Air, above the Earth, under the Earth, in a diſtant Place concealed from the Knowledge of Men, in the Place which is now poſſeſſed by the *Caſpian* Sea, under the Arctick Pole, and to the utmoſt Southern Regions.

There is hardly any Part of the World, in which it has not been ſought for; in *Aſia*, in *Africa*, in *Europe*, in *America*; in *Tartary*, upon the Banks of the *Ganges*, in the *Indies*, in *China*, in the Iſland of *Ceilon*, in *Armenia*, under the Equator; in *Meſopotamia*, in *Syria*, in *Perſia*, in *Babylonia*, in *Arabia*, in *Paleſtine*, in *Ethiopia*, where the Mountains of the Moon are; near the Mountains of *Libanus*, *Antilibanus*, and *Damaſcus* [g]. M. *Huet* places it upon the River that is produced by the Conjunction of the *Tigris* and *Euphrates*, which now is called *the River of the Arabs*; between this Conjunction and the Diviſion made by the ſame River, before it falls into the *Perſian* Sea. He puts it upon the Eaſtern Shore of this River, which being conſidered (ſays he) according to the Diſpoſition of its Channel, and not according to the Courſe of its Stream, was divided into four Heads, or four different Openings. Theſe four Branches make four Rivers; two upwards, which are *Tigris* and *Euphrates*, and two below, which are *Piſon* and *Gihon*. The *Piſon*, according to him, is the Weſtern Channel, and the *Gihon* is the Eaſtern Channel of the *Tigris*,

* *What the* Latin *Vulgate here tranſlates by* Parabola *in our* Engliſh *Verſion is rendered by* Proverb.

[a] Παράκλητος, derived from παρακαλεῖν, exhortor, conſolor, defendo, intercedo. [b] פרדס Παράδεισος, Paradiſus. [c] Gen. ii. 8. ויטע יהוה גן בעדן Παράδεισον ἐν Ἐδέμ. Vulg. Paradiſum voluptatis. [d] The *Seleucians*, *Origen*, *Philo*. See St. *Auſtin.* l. viii. c. 1. *de Geneſi ad literam*. [e] See the ſeveral Opinions collected together in M. *Huet*'s Diſſertation concerning the Situation of the earthly Paradiſe. [f] Hebræi apud Hieronym. Quæſt. Hebr. in Geneſ. [g] See M. le *Clerc*'s Commentaries upon Geneſis.

which

THE EUXIN or BLACK SEA
THE LAND OF HAVILAH
Ophir
CUSH
TERRESTIAL EDEN
ARMENIA
EDEN
PARADISE
ASSYRIA
ARAM
MEDIA
THE CASPIAN SEA
ADIABENE
CHARAIM
Cissacene
BABYLONIA
Sabatia
SUSIANA
CHALDÆA
Casdim
A MAP of the TERRESTRIAL PARADISE
AUTHOR'S SCHEMA

THE CASPIAN SEA
ARMENIA MAJOR
MEDIA
ASSYRIA or ADIABENE
MESOPOTAMIA or ARAM NAHARAIM
CYPRUS
SYRIA
ARABIA DESERTA
ARABIA PETRÆA
ARABIA FELIX
THE PERSIAN GULF
A MAP of the TERRESTRIAL PARADISE

which difcharges it felf into the *Perfian* Gulph. 'Tis faid that M. *Bochart* was pretty much of the fame Opinion, as may be gathered from fome Paffages in his Writings [h].

Other fkilful Men have placed the terreftrial Paradife in *Armenia*, between the Sources of the Rivers *Tigris* and *Euphrates*, *Araxis* and *Phafis*, which we take to be the four Rivers defcribed by *Mofes*. *Euphrates* is exprefly mentioned; the *Hiddekel* is the *Tigris*, which is ftill called *Diglito*. The *Phafis* is *Pifon*, in which the Refemblance of the Words is apparent. The *Gihon* is the *Araxes*. *Araxes* in *Greek* fignifies rapid or impetuous, juft as *Gihon* in *Hebrew*; and there is no River known in the World more rapid than the *Araxes*. The Land of *Eden* was in this Country, as far as can be judged by fome Traces of it, that are to be found in the holy Scriptures. The Land of *Cufh* is the antient *Scythia* fituate upon the *Araxes*. *Havilah* is plainly *Cholchis*, a Country very famous for its Gold. Our Commentary upon *Gen.* ii. 8. may be confulted, where we have endeavoured to eftablifh this Hypothefis by all the Proofs that we could gather. Travellers that have vifited this Country give fufficient Teftimony of its great Fruitfulnefs, and there is ftill a Tradition among the Inhabitants, that the earthly Paradife was in their Province.

Ecclus. xliv. 16 The Author of *Ecclefiafticus* fays, that *Enoch* being found agreeable to God was tranflated into Paradife. *Henoch placuit Deo, & tranflatus eft in Paradifum, ut det gentibus pœnitentiam.* The *Latin* Fathers, who have read the Word *Paradife* in the Text of the Vulgate, thought that this Patriarch was tranfported into Paradife, that is, into Heaven according to fome or into the earthly Paradife according to others [k]. But the *Greek* Fathers, who have not read the Word *Paradifus* in the *Greek* Text of *Ecclefiafticus*, have not determined the Place to which *Enoch* was tranflated [l]. St. *Jerome* has often put the Word *Paradifus* into the Vulgate, in Imitation of the Septuagint; but it is not to be found in the *Hebrew* Text of the Old Teftament, except in the four Places that we have mentioned in the Beginning. Generally he tranflates the *Hebrew* Word *Gan* by *Paradifus*; but *Gan* only fignifies a Garden, whether it be underftood of a Kitchen-garden, an Orchard, or a Park.

In the Books of the New Teftament the Word Paradife is put for a Place of Delight, where the Souls of the bleffed enjoy everlafting Happinefs. Thus *Jefus Chrift* tells the Penitent Thief upon the Crofs, *To Day fhalt thou be with me in Paradife*, that is, in the State of the Bleffed. Luke xxiii. 43. And St. *Paul* fpeaking of himfelf in the third Perfon fays, *I knew a Man that was caught up into Paradife, and heard unfpeakable Words, which it is not lawful for a Man to utter.* 2 Cor. xii. 4. Laftly, *Jefus Chrift* in the Revelations fays, *To him that overcometh will I give to eat of the Tree of Life, which is in the midft of the Paradife of God:* Rev. ii. 7. Where Allufion is made to the Tree of Life that grew in the terreftrial Paradife. The *Jews* commonly call Paradife *the Garden of Eden*; and they imagine, that at the coming of the *Meffiah* they fhall here enjoy an earthly Felicity, in the midft of all Sorts of Delights; and till the Refurrection and the coming of the *Meffiah*, they think their Souls fhall abide here in a State of Reft.

PARADISE TERRESTRIAL. The Orientals think [m], that the Terreftrial Paradife was in the Ifland of *Serendib*, or *Ceilan*; and that when *Adam* was drove out of Paradife, he was fent to the Mountain of *Rahoun* in the fame Ifland, two or three Days Journey from the Sea. The *Portuguefe* call this Mountain *Pico de Adam*, or the Mountain of *Adam*, becaufe it is thought that this firft of Men was buried under this Mountain, after he had lived in Repentance an Hundred and thirty Years.

The *Muffulmen* do not believe that the Paradife, in which *Adam* was placed after his Creation, was at all Terreftrial, but that it was raifed up to one of the feven Heavens; and that it was from this Heaven that *Adam* was thrown down into the Ifland of *Ceilan*, where he died after having made a Pilgrimage into *Arabia*, where he vifited the Place appointed for the building of the Temple of *Mecca*. They fay alfo [n], that when God created the Garden of *Eden*, he created there what the Eye had never feen, the Ear had never heard, and what has never entered into the Heart of Man to conceive. That this delicious Garden has eight Doors, whereas Hell has but feven, and that the Porters which have the Care of them are to let none enter before the Learned, who make a Profeffion of defpifing earthly Things, and of defiring thofe of Heaven.

The fame Orientals reckon [o] up four Paradifes in *Afia*. Firft about *Damafcus* in *Syria*. Secondly, about *Obollah* in *Chaldæa*. Thirdly, about the Defert of *Naoubendigian* in *Perfia*, in a Place called *Sebeb-Baovan*, watered by the *Niiabe*. And

[h] Bochart. Phaleg. l. i. c. 4. de anim. facr. parte ii. l. v. c. 6.
[i] Hieronym. in Amos viii. Ambrof. l. de Paradifo, c. 3. Doroth. in Synopfi.
[k] Iren. l. v. c. 5. Auth. Quæft. ad Orthodox. qu. 85. Aug. contra Julian. l. vi. operis imperfecti, n. 30.
[l] Vide Chryfoftom. homil. 21. in Genef. Theodor. qu. 45. in Genef. &c.
[m] D'Herbelot, Biblioth. Orient. p. 708.
[n] Idem. p. 63. [o] Idem. p. 178.

laftly

laſtly in the Iſle of *Ceilan*, or *Serendib*, of which we have ſpoke before.

We may perceive from hence, that the Opinion which places the terreſtrial Paradiſe about *Damaſcus*, and near the Sources of the *Jordan*, is no novel Opinion, nor is it peculiar to *European* Writers. *Heidegger* in the Life of the Patriarchs, Mr. *le Clerc*, Father *Abram*, and Father *Hardouin*, both Jeſuits, have maintained this Opinion. Father *Hardouin* has lately publiſhed his Hypotheſis on this Subject in a copious Manner in his new *Pliny*; and he has owned to me, that he had much to object againſt it, and much to ſay in its Vindication. The Reader may conſult this Author himſelf, for the Limits of this Dictionary do not allow me to enlarge too much on this Article.

PARALIPOMENA. This Name is given to two Hiſtorical Books of the Scripture, which the *Hebrews* call [p] *Dibre-jamim*, the Words of Days, Diaries or Journals. Others cite theſe Books by the Name of *Chronicles* *. The Name *Paralipomena* is taken from the *Greek*, and ſignifies *Things omitted*; as if theſe Books were a kind of Supplement to inform us what had been omitted, or too much abridged, in the Books of *Kings*, and the other Books of Scriptures. And indeed we find in them many Particulars which are not to be met with elſewhere. But it muſt not be thought that theſe are the Records or Books of the Acts of the Kings of *Judah* and *Iſrael*, ſo often referred to in the Books of the *Kings* and of the *Chronicles* themſelves. Thoſe antient Regiſters were much more extenſive than what we have here, and the Books of *Chronicles* themſelves refer to theſe original Memoirs, and make long Extracts from them.

The Author of theſe Books is unknown. Some have thought it to be the ſame as the Author of the Books of Kings; but if this were true, whence is that Variety in the Dates, in the Narratives, in the Genealogies, in the proper Names? Why theſe Repetitions of the ſame Things, and very often in the ſame Words? The *Hebrews* commonly aſcribe the *Chronicles* to *Eſdras*, who they ſay compoſed them after the Return from the Captivity, aſſiſted by *Zechariah* and *Haggai*, who were then alive. This Opinion is proved, firſt from the Similitude of Style, from the Recapitulations and general Reflections which are ſometimes made upon a long Series of Events. Secondly, the Author lived after the Captivity, ſince in the laſt Chapter of the ſecond Book he recites the Decree of *Cyrus*, which granted their Liberty to the *Jews*. Beſides he carries the Genealogy of *David* down to *Zerubbabel*, who was the Head of thoſe that returned from the Captivity. Thirdly, there are certain Terms and Expreſſions found in theſe Books, which they think to be peculiar to the Perſon and Times of *Eſdras*.

But if theſe Marks ſeem to prove for *Eſdras* being the Author of theſe Books, here are others that ſeem to prove the contrary. Firſt, the Author continues the Genealogy of *Zerubbabel* as far down as the Twelfth Generation. But *Eſdras* did not live late enough for that. Secondly, in more Places than one he ſuppoſes the Things, of which he makes Mention, to be then in the ſame Condition as they were, for Example, before *Solomon*, and before the Captivity [q]. Thirdly, he that wrote theſe Books was neither a Contemporary nor Original, but a Compiler and Abridger. He had before him a great Number of antient Memoirs, Genealogies, Annals, Regiſters, and other Pieces, which he often quotes, and ſometimes gives Extracts from, and ſometimes only the Subſtance of them. Sometimes he inſerts large Fragments from them, without changing any Thing, and without taking the Trouble to reconcile diſagreeing Matters. From hence it is that we ſometime find the Genealogy of the ſame Perſon given more than once.

It ſeems to us that his chief Deſign was exactly to exhibit the Genealogies, the Rank, the Functions, and the Order of the Prieſts and Levites; that at the Return from the Captivity they might the more eaſily aſſume their ſeveral Ranks, and re-enter upon their Miniſtries. He had alſo in View to ſhew, how the Lands had been diſtributed among the Families before the Captivity, that at the Return from *Babylon* each Tribe, as far as was poſſible, might obtain the ancient Inheritances of their Fathers. The Author quotes old Records by the Name of *ancient Things*. He recites four ſeveral Rolls or Numberings of the People, one taken in the Time of *David*, another in the Time of *Jeroboam*, the third in the Time of *Jotham*, and the fourth in the Time of the Captivity of the ten Tribes. He ſpeaks elſewhere of the Numbers taken by Order of King *David*, and which *Joab* did not finiſh. Hence we may ſee the extreme Accuracy affected by the *Jews* in their Genealogies and Hiſtorical Monuments. 1 Chron. iv. 22.

The Commentators have pretty much neglected the Books of *Chronicles*, induced thereto by a falſe Perſuaſion, that they

[p] דברי ימים Verba dierum, Παραλειπόμενα. * *They are known by this Name in the* Engliſh *Tranſlation.* [q] 2 Chron. v. 9. and 1 Kings viii. 8. Item 1 Chron. iv. 41, 43. v. 22, 26. 2 Chron. viii. 8. & xxi. 10.

4 contained

contained few Things but what had been illustrated in the Books of *Samuel* and the *Kings.* But true it is, as St. *Jerome* observes [a], that these Books contain a very great Number of important Things for the Explication of Scripture, and that all the Scriptural Traditions are contained therein. *Omnis traditio scripturarum in hoc continetur*; and that it is deceiving our selves to imagine, that we have any Knowledge of the Holy Books, if we are ignorant of these. *Absque illo, si quis scientiam scripturarum sibi voluerit arrogare, seipsum irrideat* [b]. Finally he advances, that in the *Chronicles* we may find the Solution of an infinite Number of Questions, that concern the Gospel. *Innumerabiles Evangelii explicantur quæstiones.*

No body disputes the Authority or Canonicalness of the *Chronicles.* The ancient *Hebrews* made but one Book of them [c]; but in the modern *Hebrew* Bibles they have two Books as well as we. There are a good Number of Variations, as well in Facts as Dates, between the Books of *Kings* and those of the *Chronicles,* which may be seen explained and reconciled in the Commentators. The first Book contains a kind of Recapitulation of the sacred History, by Genealogies, from the beginning of the World to the Death of *David,* which happened in the Year of the World 2289, before *Christ* 1711, before the vulgar *Æra* 1715. The second Book contains the History of the Kings of *Judah,* and Part of those of *Israel,* from the beginning of *Solomon* only, in the Year of the World 2290, to the Return from the Captivity of *Babylon,* in 3468, before *Christ* 532, before the Vulgar *Æra* 536. See our Preface to the Books of *Chronicles.*

PARAN, *El-paran,* or *Pharan,* a Desart of *Arabia Petrea,* to the South of the Land of Promise, and to the North-East of the Gulph *Elanitis. Chedor-laomer* and his Allies coming to make War with the Kings of *Pentapolis,* ravaged the Country as far as the Plains of *Paran* [d]. *Hagar* being sent away from the House of *Abraham,* retired into the Wilderness of *Paran,* where she lived with her Son *Ishmael* [e]. The *Israelites* having decamped from *Sinai,* came into the Desart of *Paran* [f]. 'Twas from hence that *Moses* sent out Spies, to bring Intelligence concerning the Land
Numb. xiii. 3. of Promise; and consequently *Kadesh* is in the Wilderness of *Paran,* since it was from
Numb. xiii. 26. *Kadesh* these Men were sent. *Moses* seems to place Mount *Sinai* in the Country of *Paran* when he says, that the Lord ap- Deut. xxxiii. 2.
peared to the *Israelites* upon the Mount of *Paran. Habbakuk* seems to say the same thing: *Deus ab Austro veniet, & sanc-* Hab. iii. 3.
*tus de monte Pharan.* When *David* was persecuted by *Saul,* he withdrew into the Wilderness of *Paran,* near *Maon* and *Carmel. Hadad* Son of the King of *Edom* 1 Sam. xxv. 1, 2.
was carried when a Child into *Egypt.* Those 1 Kings xi. 18.
that conducted him came from the Eastern Parts of *Idumea* (or *Edom*) into the Country of *Midian,* from thence into the Country of *Paran,* and then into *Egypt.* The greatest Part of the Habitations of this Country were dug in the Rocks [g], and 'twas there that *Simon* of *Gerasa* gathered together all that he took from his Enemies.

*Paran* was a City of *Arabia Petrea,* situate at three Days Journey from the City of *Elah* or *Ailat* towards the East [h]. 'Twas this City that gave Name to the Desart of *Paran.*

PARANYMPHUS. This Word, according to the Force of the *Greek Paranymphos,* signifies, he that is near the Bridegroom, the Friend of the Bridegroom, he that performs the Solemnities of the Wedding, and conducts the Bride to the Bridegroom. The Rabbins say [i], that the principal Office of the *Paranymphus* was, to observe that the Bridegroom and Bride committed no Fraud in relation to the Blood, which was the Mark of the Bride's Virginity, of which *Moses* speaks, *Deut.* xxii. 14. for fear the Bridegroom should conceal the Linnen whereon the Blood appeared, or that the Bride should foist a false one upon him. *John* the *Baptist* says, that there is a great Difference between the Bridegroom and the *Paranymphus.* The Bridegroom is he that has the Bride, and for whom the Marriage is made; the *Paranymphus,* or the Friend of the Bridegroom, is contented to perform the Orders of the Bridegroom, and rejoyces to obey him. *Qui habet sponsam sponsus est; ami-* John iii. 29.
*cus autem sponsi, qui stat & audit eum, gaudio gaudet propter vocem sponsi.* Among the *Grecians* [k] the *Paranymphus* kept the Door of the Nuptial Bed, and had the Care and Management of the Feast, and all the other Rejoycings. There are some that think the *Architriclinus* mentioned in John ii. 8.
the Gospel at the Solemnity of the Marriage of *Cana* was the same as the *Paranymphus. Gaudentius Brixiensis* assures us [l], from the Tradition of the Ancients, that

[a] Hieronym. Epist. ad Dommionem. [b] Idem Epist. ad Paulin. [c] Hieronym. Ep. ad Dommion. & Rogatian. [d] Gen. xiv. 6. In the Year of the World 2079, before *Christ* 1921, before the Vulgar *Æra* 1925. [e] Gen. xxi. 21 In the Year of the World 2113, before *Christ* 1887, before the Vulgar *Æra* 1891. [f] Numb. x. 12. In the Year of the World 2514, before *Christ* 1486, before the Vulgar *Æra* 1490. [g] Joseph. de Bello, l. v. c. 7. [h] Euseb. in Pharan. [i] Vide Gemar. Hierosol. Cithuboth. c. 1. [k] Vide Pollucem. [l] Gaudent. Brix. tract. 9.

commonly the President of the nuptial Feast was chosen from among the Priests, that he might take care nothing was transacted contrary to the Law, or against the Rules of Decency. 'Twas he that regulated the Order of the Officers, and the whole Disposition of the Feast. See the Article of MARRIAGE.

PARAPHRASE, *Chaldee*. See TARGUM.

PARASANG. A sort of Measure or Length of Way, among the *Persians*. A *Parasang* had thirty *Stadia* or Furlongs, or three thousand seven hundred and fifty Paces, according to *Herodotus* [m]; or forty, or even sixty *Stadia*, according to *Strabo* [n]. *Pliny* observes [o], that the Measure of a *Parasang* was not regular among the *Persians*. The Word *Parasang* is not to be read in Scripture, but it will be of use to know these sort of Measures, which are to be met with in old Authors.

PARASCEUE is a *Greek* Word which signifies *Preparation*. The *Jews* gave the Name of *Parasceue* to *Friday*, because being not allowed on the Sabbath to prepare
Exod. xvi. 23. xxxv. 2, 3. John xix. 14, 31, 41. their Food, they provided the Day before. St. *John* says, that *Friday* on which our Saviour suffered was the *Preparation of the Passover*, because the Passover was to be celebrated the Day following. St. *Matthew* marks out the Sabbath Day by these
Matth. xxvii. 62. Words: *The Day that followed the Parasceue*. All the Evangelists observe, that they were in a great Hurry to take down *Christ* from the Cross, and to put him in the nearest Tomb, because it was the Evening of the *Parasceue*, and that the Sabbath was to begin immediately after the setting of the Sun, or the rising of the Stars.

PARENTS. This Word is properly said of the Father and Mother, but is extended also to all others that are related by Blood, especially in a direct Line upwards. The Scripture commands Chil-
Exod. xx. 12. dren to honour their Parents; that is, to obey them, to succour them, to have an inward and outward Respect for them, to give them all sorts of Assistance that Nature, and their and our Circumstances shall require. This is the Extent and Signification of the Word *to honour*. *Christ* in the Gospel condemns that corrupt Explication that the Doctors of the Law gave
Matth. xv. 5, 6. to this Precept; teaching that a Child was then disengaged from the Obligation of supporting his Parents, and giving them necessary Assistance, when he said, *It is a Gift by whatsoever thou mightst be profited by me*. As if they had said, I am no longer Master of my own Estate, it is consecrated to the Lord: But you will have your Share in the Merit of the Offering. See the Article CORBAN before.

Marriages among Parents and Relations were forbid within certain Degrees.

Levit. xviii. A Man was not allowed, for Example, to marry, First, his Mother; Secondly, his Mother-in-Law; Thirdly, his Sister by Father or Mother; Fourthly, his Granddaughter; Fifthly, the Daughter of his Father's Wife; Sixthly, the Sister of his Father or Mother; that is, his Aunt; Seventhly, the Wife of his Unkle by the Father's Side; Eighthly, his own Daughter-in-Law. Ninthly, the Wife of his Brother, or his own Sister-in-Law. Tenthly, It is forbid an *Hebrew* to marry at one Time or successively the Mother and the Daughter, the Mother and the Granddaughter, or the Sister of his own Wife while she is alive. Here are four Verses that include all the Degrees of Relation now mentioned.

*Nata, soror, neptis, matertera, fratris & uxor,*
*Et patrui conjux, mater, privigna, noverca,*
*Uxorisque soror, privigni nata, nurusque,*
*Atque soror patris conjungi lege vetantur.*

PARIUS LAPIS, or *Parium Marmor*, a white Marble of much Esteem, which was called *Parium*, because it was got in the Isle of *Paros*, one of the *Cyclades* in the *Archipelago*. It is said in the *Chronicles* [p], that *David* had prepared a vast Quantity of *Parian* Marble for the building of the Temple; and in *Esther* [q], that the Pavement of the Place where King *Ahasuerus* made the famous Feast for his Nobles, was paved with Emeralds and *Parian* Marble. 'Tis well known that the Marble of *Paros* was of an excellent Whiteness, and that the greatest Part of the most beautiful Works of Antiquity were made of this Marble. *Josephus* says [r], that the Temple of *Jerusalem* was built with great Stones of white Marble; so that at a Distance this vast Pile of Building appeared like a Mountain of Snow. The Seventy had probably the same Notion, when they rendered the *Hebrew* Word *Sis*, or *Sais*, or *Shish*, by *Parian* Marble; and St. *Jerome* has followed them in this. But we must own, that the Stone of *Sis* or *Shish* is intirely unknown to us. We cannot tell whether it is a Marble or a precious Stone. *David* mentions it in the Enumeration that he makes, of the precious Stones he had collected for the Works of the Temple; though we do not perceive the Use that *Solomon* employed it to; unless he made Use of it to adorn the Vessels of the Tem-

[m] Herodot. l. ii. c. 6. & l. v. c. 53.
[n] Strabo, l. x.
[o] Plin. l. vi. c. 26.
[p] 1 Chron. xxix. 2. אבן שיש
[q] Esth. i. 6. על רצפת בהט ושש
[r] Joseph. de bello. J. l. vi. c. 6.

ple,

ple, or perhaps for some Ornaments of the High Priest.

As to the Passage in the Book of *Esther*, we read there *Shish*, or *Sis*, as in the Book of *Kings*; and the Septuagint and St. *Jerome* have in like manner rendered it by the Marble of *Paros*; but other Interpreters render it by plain Marble. I should rather think it to be a sort of precious Stone unknown to us, than a kind of Marble. The Ancients sometimes made Pavements, wherein were set very valuable Stones. *Eò deliciarum pervenimus, ut nisi gemmas calcare nolimus*, says *Seneca*[s]. And *Apuleius* thus describes the Pavement of the Apartments of *Psyche*: *Pavimenta ipsa lapide pretioso cæsim diminuto, in varia pictura genera discriminabantur*.

PARMASHTA, or *Phermesta*, the seventh Son of *Haman*, the Enemy of the *Jews*. He was put to Death by the *Jews* with his Father[t].

PARMENAS, one of the seven first Deacons who were chosen with St. *Stephen*[u]. The Scripture gives them all seven a great Commendation, saying, they were *Men of honest Report, full of the Holy Ghost and Wisdom*. St. *Epiphanius* thinks[x], that they were of the Number of the seventy Disciples. As to *Parmenas*, we have nothing certain either as to his Life or Death. The *Greeks* say he fell asleep before the Eyes of the Apostles. *Adon* places his Martyrdom at *Philippi* in *Macedonia* the 23[d] of *January*. The Martyrology takes notice of his Death under *Trajan*, in the same City.

PARNACH, or *Pharnac*, Father of *Elizaphan*, of the Tribe of *Zebulun*. *Numb.* xxxiv. 25.

PAROSH, or *Pharosh*, or *Pharos*. The Children of *Parosh* return'd from the Captivity of *Babylon*, to the Number of two thousand one hundred and seventy two. *Ezra* ii. 3. viii. 3. x. 25.

PARSHANDATHA, or *Pharsandatha*, the eldest Son of *Haman*, put to Death, and hang'd upon a Gibbet, as was his Father, the great Enemy of the *Jews*. See *Esther* ix. 7. In the Year of the World 3496, before Christ 504, before the Vulgar *Æra* 508.

Psal. xvi. 5. PART, Portion. *The Lord is the Por-*
Psal. cxlii. 5. *tion of mine Inheritance. Thou art my Refuge and my Portion in the Land of the Living.* And on the contrary, *Israel* is the Part or Portion of the Lord, his peculiar
Deut. People. *The Lords Portion is his People,*
xxxii. 9. Jacob *is the Lot of his Inheritance.* But with this Difference, that God makes and constitutes the Happiness of his People, but his People cannot contribute any thing to his Happiness or Glory.

Part or Portion also signifies Recompence, or Correction. *This is the Portion* Job xx. 29.
*of a wicked Man from God, and the Heri-* Psal. lxiii. 10.
*tage appointed unto him by God. They shall*
*be a Portion for Foxes. Upon the Wicked* Psal. xi. 6.
*he shall reign Snares, Fire, and Brimstone, and an horrible Tempest; this shall be the Portion of their Cup.* This is their Part or Portion, and the just Punishment of their Iniquity. The Lord shall *appoint him his Portion with the Hypocrites.* God will treat him as he does the Hypocrites.

Part or Portion is also used for the Share that a Son may claim in the Inheritance of his Father. *Father, give me the Portion* Luke xv. 12.
*of Goods that falleth to me.* And *Solomon*,
*This was my Portion of all my Labour.* And Eccl. ii. 10.
elsewhere, *There is nothing better than that* Eccl. iii. 22.
*a Man should rejoice in his own Works; for that is his Portion.*

*Quæ pars diviti ad pauperem?* What has Eccl. xiii. 22.
the Rich to do with the Poor? *Non est no-* 2 Sam. xx. 1.
*bis pars in David.* We have no Share in *David*, we have nothing to do with him. And elsewhere, *Quæ nobis pars in David?* What have we to do with *David?*

PARTHIANS, are the same as the ancient *Persians*. They were called *Persians* in the Time of the Prophets, and *Parthians* in our Saviour's Time. The Name *Persians* in *Hebrew Paraschim*, signifies Horsemen. The proper Name of the *Persian* Nation is *Ælam*. Probably they had the Name *Peraschism* given them, because of their great Inclination to Horsemanship, which continues to this Day. Neither *Moses*, nor any other of the sacred Writers, make any mention of the *Persians* till towards the Time of *Cyrus*. *Ezekiel* puts Ezek. xxvii. 10.
the *Persians* among the Troops of the King of *Tyre*. He also put some of them in the
Army of *Gog* Prince of *Magog*. *Judith* Ezek. xxxviii. 5.
said, that the *Persians* admired her Cou- Judith xvi. 10.
rage. *Daniel* often speaks of the King of the *Persians*, who was to destroy the *Chaldean* Monarchy. From the Time of *Cyrus* the *Persian* Name is known in Scripture. The Name of *Parthians* is only read in
the Acts of the Apostles, where they ap- Acts ii. 9.
pear as if distinct from the *Elamites*, tho' they make originally but one People. See the Article ÆLAM before *Elymais* was the Capital of *Ælam*, and *Susa* the Capital of the *Persians*. The first Epistle of St. *John* in several Manuscripts has the Title of the Epistle to the *Parthians*.

PARTRIDGE. The Partridge is a Bird very good to eat, whose Flight is low, and of little Compass. The grey Partridges

[s] Senec. Epist. 86. [t] Esth. ix. 9. In the Year of the World 3496, [illegible] *Christ* 504, before the Vulgar *Æra* 508.
[u] Acts vi. 5, 6. In the Year of *Christ*, or the Vulgar *Æra* 33. [x] Epiphan. de Christo.

are

are the more common, but the red ones are the larger. There are white Partridges in the *Alps*, which have hairy Feet. St. *Austin* says[y], that the Partridge is a quarrelsome Animal, and loves Contention. In order to catch it, the same Inclination is made use of, that moves it to quarrel; by which Means it throws itself greedily into the Nets of the Fowler. *Perdix nimis contentiosum animal, notum est quantâ aviditate ipsius contentionis currat in laqueum.* He compares Hereticks to them, who are greedy of Dispute, always striving for Victory to lead away the Simple. He applies to them ths Passage of *Jeremiah*,
Jer. xvii. 11. *As the Partridge sitteth on Eggs, and hatcheth them not, so he that getteth Riches, and not by Right, shall leave them in the midst of his Days, and at his End shall be a Fool.* St. *Ambrose* [z] and St. *Jerome* [a] inform us, that the Partridge carries away the Eggs of another Partridge, and sits upon them as her own; but when she has hatched them, and the young ones are able to flie, they flye away, and follow the Voice of their true Dam. Commentators explain it after the same Manner. See *Vatablus, Sanctius, Munster, Tirinus, Menochius,* &c. But it will be difficult to give good Proofs of this from such Authors as treat of Natural History.

The Septuagint reads, *The Partridge cry'd, it gathered together what it had not produced.* Upon which *Theodoret* observes [b], that Fowlers make use of tame Partridges, by which they catch others; and doubtless this is what St. *Austin* means when he says, that the Partridge is taken by his Obstinacy, in pursuing the tame Partridge into the Net. *Elian* observes the same thing [c],
Eccl. xi. 30. as also the Author of *Ecclesiasticus, Like as a Partridge taken and kept in a Cage, so is the Heart of the Proud; and like as a Spy, watcheth he for thy Fall.* The tame Partridge makes as it were its Sport and Diversion of the Destruction of other Partridges.

Some translate the *Hebrew* of *Jeremiah* after this Manner [d], *The Partridge lays many Eggs, but does not hatch them all.* Because she makes her Nest upon the Ground, and is therefore often obliged to quit her Eggs, for fear of Cattle, Dogs, or Sportsmen, which chills her Eggs, and makes them unfruitful. Rain and Moisture also may spoil them, and sometimes the He-Partridge breaks them.

Others think that the *Hebrew* Word *Kore*, here translated a *Partridge*, rather signifies a *Cuckow*; *Kore* signifies *that which cries*, and the Cuckow is little known but by its crying. 'Tis said not to sit upon its own Eggs, but to lay its Eggs in other Birds Nests. This agrees well enough with what is said by *Jeremiah*. Nothing is more uncertain than the Signification of the *Hebrew* Names of Birds. We have no other Proof that the *Hebrew* Word signifies a Partridge, but the Testimony of the Septuagint, who thus translate it. *Bochart* thinks it rather signifies a Woodcock, *Rusticula*.

PARUAH, or *Pharue*, Father of *Jehoshaphat*, of the Tribe of *Issachar*. This *Jehoshaphat* was made Head or Governor of the Tribe of *Issachar* by *Solomon*. 1 Kings iv. 17.

PASEAH, or *Phesse*, Son of *Eshton*, and Grandson of *Caleb*. 1 *Chron*. iv. 12.

I. PASHUR, or *Phassur*, a Descendant of *Immer*, &c.

II. PASHUR, *Phashur*, or *Pheshur*; his Children returned from *Babylon* to the Number of one thousand two hundred and forty seven. *Ezra* ii. 38. *Neh.* vii. 41.

PASSION. This Word has several Significations, very different from one another. First, it signifies the Passion or Suffering of *Jesus Christ*. *To whom also he* Acts i. 3.
*shewed himself alive after his Passion.* It is also put for the Sufferings of the Saints. [e] *Magnum certamen sustinuistis passionum.* Ye have suffered great Afflictions. [f] *Et non sunt condignæ passiones hujus temporis ad futuram gloriam.* Secondly, it signifies shameful Passions, *passiones ignominiæ*, to Rom. i. 26.
which they are given up, whom God abandons to their own Desires. And the Passions of Sin, *passiones peccatorum*, which Rom. vii. 5.
act in our Members, to bring forth the Fruit of Death. The Passions of Desires, *passio desiderii*, our evil Inclinations, the 1 Thess. iv. 5.
Motions of Concupiscence, to which the Heathen without any Scruple abandoned themselves.

PASSOVER, or *Pascha*. This Word in *Hebrew* signifies *Passage*. The *Jews* pronounce it *Pesach*. Some have thought to derive it from the *Greek* Verb *pascho, patior*, I suffer; as if in Allusion to the Passion of *Jesus Christ*; but its true Etymology is from the *Hebrew* Verb *pasach*, to pass, to leap or skip over. They gave the Name of *Passover* to the Festival which was established in Commemoration of the coming forth out of *Egypt* [g], because the Night before their Departure, the destroying Angel who put to Death the First-born of the *Egyptians*, passed over the Houses

[y] St. Aug. Tom. V. Serm. 46. de pastorib. in Ezek. xxxiv. p. 239, 240. nov. edit. & Tom. 8. p. 258. nov. edit. [z] Ambros. l. vi. Hexaemer. c. 3. & ep. 32. n. 6. nov. edit.
[a] Hieronym. in Jer. xvii. [b] Theodoret. in Jer. xvii. [c] Ælian. l. iv. c. 16. de Animal.
[d] Jerem. xvii. 11. קרא דגר ולא ילד [e] Heb. x. 32. vulg. [f] Rom. xviii. 18. vulg.
[g] Vide Exod. xii. In the Year of the World 2513, before *Christ* 1487, before the Vulgar *Æra* 1491.

of

THE JEWISH PASSOVER.

of the *Hebrews* without entering therein, because they were marked with the Blood of the Lamb, which was kill'd the Evening before, and which for this Reason was called the Paschal Lamb.

This is what God ordained concerning (Exod. xii.) the Passover of the *Jews*. The Month of the coming forth from *Egypt* [h] was look'd upon from this Time to be the first Month of the Sacred or Ecclesiastical Year, and the fourteenth Day of this Month, between the two Vespers, that is, between the Sun's Decline and his Setting; or rather according to our manner of reckoning, between Two a-clock in the Afternoon and Six a-clock in the Evening at the Equinox, they were to kill the Paschal Lamb, and to abstain from leavened Bread. The Day following being the fifteenth, counting from Six a-clock of the foregoing Evening which concluded the fourteenth, was the grand Feast of the Passover, which continued seven Days. But 'twas only the first and the seventh Day that were solemn. The Lamb that was kill'd ought to be without any Defect, a Male, and yean'd that Year. If no Lamb could be found, they might take a Kid. They kill'd a Lamb or a Kid in every Family; and if the Number of those that lived in the House was not sufficient to eat a Lamb, they might join two Houses together.

With the Blood of the Paschal Lamb they sprinkled the Door-posts and Lintel of every House, that the destroying Angel at the Sight of the Blood might pass over them, and save the *Hebrew* Children. They were to eat the Lamb the same Night that followed the Sacrifice; they eat it roasted, with unleavened Bread, and a Sallad of wild Lettices. The *Hebrew* says literally, with bitter Things, as suppose Mustard, or any thing of this Nature to give a Relish. It was forbid to eat any Part of it raw, or boiled in Water, nor were they to break a Bone; but it was to be eaten intire, so much as the Head, the (Exod. xii. 46. Numb. ix. 12. John xix. 36.) Feet, and the Bowels; and if any thing remained to the Day following, it was thrown into the Fire. They that eat it were to be in the Posture of Travellers, having their Reins girt, their Shoes on their Feet, their Staves in their Hands, and eating in a Hurry. But this last part of the Ceremony was but little observed, at least it was of no Obligation, but only upon that Night they came forth out of *Egypt*. For the whole eight Days of the Passover no leavened Bread was to be used; and whoever should eat any, was threatned to be cut off from his People. They kept the first and last Day of the Feast, yet so (Exod. xii. 16.) as that it was allowed to dress Victuals, which was forbidden on the Sabbath-day.

The Obligation of keeping the Passover was so strict, that whoever should neglect to do it was condemned to Death. *Exterminabitur anima illa de populis suis.* (Numb. ix. 13.) But those who had any lawful Impediment, as a Journey, Sickness, or any Uncleanness, voluntary or involuntary; for Example, those that had been present at a Funeral, or by any other Accident had been defiled, were to defer the Celebration of the Passover till the second Month of the Ecclesiastical Year, or to the fourteenth Day of the Month *Jiar*, which answers to *April* and *May*. 'Twas thus the Lord ordered *Moses*, upon the Occasion of the Enquiry of some *Israelites*, who had been obliged to pay their last Offices to some of their Relations, and who being thus polluted, were not capable of partaking of the Paschal Sacrifice. We see an Example of the Execution of this Law under *Hezekiah* [k]. This holy King having resolved to cause a solemn Passover to be celebrated by all his Subjects, it was remonstrated to him, that the Priests had not had Leisure to purify themselves in so great a Number, as was necessary for this Solemnity. Therefore it was resolved that the Celebration of it should be put off till the Month following, when it was celebrated accordingly.

We may add to what has been said above concerning the last Passover, that the Oriental *Chrstians* [l], and especially the *Syrians*, insist, that on the Year that *Christ* died the Feast was celebrated on the thirteenth of the Month *Adar*, being *Saturday*, and that it began at the Conclusion of the *Friday* before; and that our Saviour forestall'd it by a Day, and celebrated it on the *Friday*, beginning from the Evening of the *Thursday* before, because he was to suffer on the *Friday*. *Calvisius* also places the same Passover on the *Saturday* the fourth of *April*, in the thirty-third Year of the Vulgar *Æra*, the thirty-fifth of *Jesus Christ*, which falls in the 344th Year of *Alexandra*.

The Ceremonies with which the modern *Jews* celebrate their Passover, are such as these [m]. The Feast continues a Week, but the *Jews* that live out of *Palestine* extend it to eight Days, according to an ancient Custom, by which the *Sanhedrim* sent two Men on purpose to observe the first Appearance of the new Moon, and immediately to give Notice of it to the chief of the Council. For fear of failing in what they ought to do, they

[h] This Month is call'd *Abib* in *Moses*; afterwards it was call'd *Nisan*. In the Year of the World 2514, before *Christ* 1486, before the Vulgar *Æra* 1490.

[i] Numb. ix. 10, 11.

[k] 2 Chron. xxx. 2, 3, &c. In the Year of the Wo.ld 3278.

[l] D'Herbelot. Bibl. Orient. p. 349.

[m] *Leo* of *Modena*, part. 3. c. 3.

kept two Days of the Feſtival. One was called *dies latentis lunæ*, and the other *dies apparentis lunæ*. So that the two firſt Days of the Paſſover, and the two laſt alſo are ſolemn; inſomuch that on theſe two Days they were not to labour, or treat of any Buſineſs. But it is allowed to prepare Victuals, and to remove from Place to Place, whatever they have occaſion for. For the four intervening Days it is only forbid to work; but they may manage their Money, and theſe Days are diſtinguiſhed from Working-days only by ſome particular Things.

During the eight Days of the Feaſt, the *Jews* eat only unleavened Bread, and it is not allowed them ſo much as to have in their Cuſtody any Leaven or Bread leaven'd. And the better to obſerve this Rule, they examine all over the Houſe with a very ſcrupulous Care, to take away whatever may have any Ferment in it. For this End they ſearch into all the Holes and Corners of their Apartments, their Boxes and Repoſitories, and then having well cleared their Houſes, they cauſe them to be white-waſh'd; and they either furniſh them with Goods that are quite new, or with ſuch at leaſt for that Day. If they have been uſed before, and are made of Metal, they make them paſs again through the Forge, and poliſh them. At Evening before the Vigil of the Feaſt, the Maſter of the Houſe ſearches all the Houſe over, to ſee if he can find any leavened Bread. Towards eleven a-clock the Day following, they burn Bread, to ſhew that the Prohibition of leavened Bread is then begun; and this Action is accompanied with a Form of Words, declaring that they have no Leaven in their Cuſtody, at leaſt that they believe ſo, and have uſed their utmoſt Care that it may be ſo.

Preſently after they ſet about making unleavened Bread, which they call *Mazzoth*; and make enough of it to ſerve all the eight Days of the Feaſt. They take care that the Flour they uſe has not been wet, or warm'd, for fear it may have been fermented. They make it into large and thick Cakes, of different Figures; and that they may not riſe, they bake them immediately in the Oven, and when they take it out, they keep it with great Cleanlineſs. Some make their Cakes with Eggs and Sugar, for Perſons that are nice and ſick; theſe they call *Mazza aſchiras*, that is to ſay, rich Cake without Leaven.

On the fourteenth Day of *Niſan* the Firſt-born of every Family are uſed to faſt, in Memory of what happen'd the Night following, when God ſmote the Firſt-born of *Egypt*. At Evening they go to Prayers, and at their Return they ſit down to Table, which is prepared in the Day-time, and as well furniſhed out as their Circumſtances will allow. And in order to obſerve the Command, that the Lamb muſt Exod. xii. 8.
be eaten with unleavened Bread, and with bitter Herbs, they have in a Diſh, or in a Baſket, ſome Part of the Lamb or the Kid ready prepared with bitter Herbs, ſuch as Sellary, Succory, or Lettuce, and a little Plate of Sauce. This Baſket, and this little Equipage, is to put them in mind of the Lime and the Bricks that their Anceſtors were forced to make in *Egypt*; and holding Glaſſes of Wine in their Hands, they tell of the Hardſhips their Forefathers endured there, and of the Wonders that God performed to deliver them from thence. Laſtly, they return Thanks to God for theſe Mercies, and repeat *Pſal.* cxii. *Benedic anima mea Domino, & omnia quæ intra me ſunt nomini ſancto ejus*, and thoſe that follow, beginning with *Hallelujah*; after which they go to Supper. When they have ſupp'd, they go on to ſay and ſing the reſt of theſe Pſalms, and other Thankſgivings proper for the Day; and then go to Bed. The Day following they do the ſame things over again.

The Morning Prayers are the ſame as thoſe which are ſaid upon other Feſtivals, unleſs they add what is peculiar to this, with the Pſalms before-mentioned, from cxii, to cxviii. incluſive. They take the Roll of the Pentateuque out of the Cheſt, and read as far as the twelfth Chapter of *Exodus*, which contains the Inſtitution of the Paſſover; and what is contained in the eighteenth Chapter of *Numbers*, relating to the Sacrifices proper to this Feaſt. Then the Prayer *Muſſaph*; and afterwards they read out of the Prophets whatever has any Relation to what has been read out of the Pentateuque [a]. Then after Dinner they make a Commemoration of the Feſtival, and they give a Bleſſing for the Prince under whoſe Dominion they live, and pray to God that he would preſerve him in Peace and Happineſs, and that his Undertakings may be proſperous, that his Dominions may be enlarged, and that he may cheriſh their Nation. According to that Advice of *Jeremiah*, *Seek* Jer. xxix. 7.
*the Peace of the City, whither I have cauſed you to be carried away Captives, and pray unto the Lord for it; for in the Peace thereof ſhall ye have Peace.*

The ſame Things are put Practice the two following Days. This Feſtival is concluded by the Ceremony *Habdala*, or Diſtinction. This Ceremony is performed at the cloſing of the Sabbath-day, at which Time the Maſter of the Houſe pronounces

[a] This laſt Leſſon is called *Aftara*, which is as much as to ſay *Diſmiſſion*; becauſe after this they go away.

certain

certain Words, and certain Benedictions, to desire that every thing may succeed well the Week that is coming. At going out of the Synagogue they go to eat leavened Bread for the last Time.

From the second Evening of the Passover they reckon nine and forty Days to the Feast of Weeks, or Pentecost. And from the Day after the Passover they reckon thirty three Days, during which they neither marry, not cut out new Cloaths, nor cut their Hair, nor celebrate any publick Rejoycing; but they spend this Time in a kind of Mourning, because of a great Mortality which happened as they say, among the Disciples of the Rabbin *Akiba*. The thirty-third Day is kept with Joyfulness, and is observed as a Festival, because on this Day the Mortality ceased. This Day is called *Lag*, because the two *Hebrew* Letters *L* and *G* stand for 33, according to their numerical Value.

The Rabbins inform us of other Particulars, which are omitted by *Leo* of *Modena*. As for Example; that if any one neglects to remove the Leaven out of his House, he incurs the Penalty of the Whip. He that eats it by Mistake, and without knowing of it, is to pay a Fine. They may either burn the Leaven that they find, or reduce it to Crumbs, and cast it into the Water. When the Women have made their unleavened Bread, they take great Care that it may not grow sour, they make haste to set it in the Oven, that it may not have Time for that, they sprinkle Water over it to keep it from burning. Some carry their Scrupulosity so far, as not to name the Word Leaven before their Children, for fear they should have a mind to it; in like manner, as they do not call Pork by its Name [o], that they may not make it too well known.

To search the more narrowly for leavened Bread, they light a Candle at Noonday, and examine every Hole and Corner, to discover the least Crumb of leavened Bread; and that the Matter may not seem to be either affected or ridiculous, they hide a bit of Bread in some Corner, of which they make the Discovery with great Joy. When all this is over, the Master of the House reserves so much leavened Bread as may suffice for his Family to the fourteenth of *Nisan*, and burns the rest, saying, that all the leavened Bread in his House, as well what he has found as what he has not, may become as the Dust of the Earth, and come to nothing. They are careful in choosing the Wheat or Barley that is to be used in making the unleavened Bread; and they take all possible Caution to hinder it from growing sour, or fermenting, whether before or after the Grinding. They take care of the Bag it is put in, and will not carry it to the Mill on any Horse's Back, that it may not heat. They mingle neither Butter nor Salt, nor Oil with the unleavened Bread, for fear they should cause any Fermentation. It must be a *Jew* that is to knead it, and the most famous Rabbi's have not disdained to take this Trouble upon them.

While the Temple was in being the *Jews* sacrificed a Lamb in the Temple, between the two Evenings, that is, after the Noon of the 30th of *Nisan*, from about Two a-clock to Six in the Evening. Each private Person brought them to the Temple, and there slew them; then they offered the Blood to the Priests, who poured it out at the Feet of the Altar. The Person himself, or the *Levite* upon this Occasion, might cut the Throat of the Victim, but the Effusion of the Blood at the Foot of the Altar was appropriated to the Priest alone. *Philo* says [p], that at this Feast the *Levite*, and even a *Jewish* Layman, might perform the Priests Function; which is to be understood in the Sense we have now explained it.

On the Vigil of the Feast the Matron of the Family sets out the Table in the neatest Manner She can; on which are set two unleavened Cakes, two Pieces of the Lamb, a Shoulder roasted, to put them in mind that God delivered them with a stretched-out Arm. The other Piece is boiled, in Memory of the Sacrifice. To this they add, as is said [q], some small Fishes, because of the *Leviathan*; a hard Egg, because of the Bird *Ziz*; some Meat, because of the *Behemoth*. (The *Leviathan*, the *Behemoth*, and the *Ziz*, are three Animals appointed for the Feast of the Elect in the other Life.) Nuts and Pease for the Children, to provoke their Curiosity to ask Reasons for this Ceremony. They have a kind of Mustard that has the Appearance of Mortar, which was heretofore made of Dates, and dried Figs, and at present is made of Chesnuts and Apples, to represent the Labour of making Bricks: They call it *Charoteth* [r]. The Father of the Family sits down to Table along with his Children and Slaves; because on this Day all are free. Being sat down, the chief of the Family takes of the bitter Herbs about the Bigness of an Olive, which he dips in the *Charoteth*, eats it, and distributes to the rest.

When they have done eating, they withdraw a little from Table, and then a young Lad, whose Business it is to give out the

[o] They call it רבר אחר *alia res*, another thing.
[p] Philo de Vita Mos. l. iii.
[q] Machazer Bonor. 1. part. Pasch. apud Bartolocci Bibl. Rabb.
[r] חרושת *Charoteth*.

Hymn

Hymn, proposes several Questions concerning the Original of these Ceremonies. *Why on this Night they must eat none but unleavened Bread? Why they make use of none but bitter Herbs?* &c. They sit again to the Table, and the Father of the Family explains the History and the Ceremony of the Paschal Lamb, and of all the Ceremonies that accompany it. He concludes with Prayer, and by exhorting the rest to pray for the Restoration of *Jerusalem*, and of the ancient Sacrifices, that they may there eat the Paschal Lamb, and make God propitious to them by his Blood. He gives Thanks to the Lord, for having procured their Ancestors such a glorious Deliverance. When Prayer is ended, he washes his Hands, and taking one of the unleavened Loaves, he breaks it and blesses it. He does not bless the other Loaves upon the Table, because that Night they are to be contented with a little bit of Bread. *For it is the Bread of Affliction, Bread appointed for Slaves and miserable Wretches.*

He mingles this Bread with the bitter Herbs, and the *Charoseth*, and eats it, praising God for having given this Ordinance to his People. Then he takes a bit of the Lamb, which he eats, giving Thanks to God in the same Manner. Afterwards he takes another little bit of Bread, and then he must eat no more. But they drink a third and a fourth Cup of Wine, in which some Water is mix'd. They thunder out Psalms and Thanksgivings, while this Action is performing. Heretofore, and before the Destruction of the Temple, the Paschal Lamb was to be intirely roasted; but at present they think it is not allowed them to make use of the Lamb either intirely roasted, or intirely boiled; because that would be to offer Sacrifices, and to eat them out of *Jerusalem* and the Temple. But they roast one Part of it, and boil another, or they take away a Part of the Animal, that it may not be intire, and so cannot pass for a Sacrifice.

To fix the Beginning of the Lunar Month, and consequently of the Feast of the Passover, which was celebrated on the 14th Day of the Moon of *March*, the Rabbins inform us[a], that their Ancestors placed Centinels upon the Tops of Mountains, to observe the Moment of the Appearance of the new Moon, and that as soon as they had seen it, they ran in all haste to give notice to the *Sanhedrim*, who dispatch'd Messengers to the neighbouring Cities, to inform them that the *Neomenai* was begun. But it is very likely that the ancient *Jews* never made use of these Precautions, being subject to such great Inconveniencies, especially as to distant Cities: And we can observe no Footsteps of this either in *Josephus* or *Philo*, and much less in Scripture. Besides it appears to us as certain, that the old *Hebrews* did not use Lunar Months, which overthrows this whole System of the Rabbins. See the Articles MONTHS and YEARS.

As to the *Christian* Passover, it was instituted by *Jesus Christ*, when at the last Supper he eat with his Apostles, he gave them his Body to eat, and his Blood to drink, under the Species of Bread and Wine; and when the Day after he gave up his Body to the *Jews*, who condemned it to Death, and caused it to be crucify'd by the Hands of the Executioners. The Paschal Lamb that the *Jews* kill'd, tore to pieces, and eat, and whose Blood preserved them from the Hand of the destroying Angel, was only a Type and Figure of our Saviour's Death and Passion, and of his Blood spilt for the Salvation of the World. This Passover is celebrated every Year with great Solemnity in the *Christian* Church, the *Sunday* after the fourteenth of the Moon of *March*, or *Easter-day*; but it ought to be celebrated in Sincerity, in Innocence, and in Truth, which are represented by Bread without Leaven. There 1 Cor. v. 8. is offered the holy Sacrifice of the Altar, which is the Memorial as well as the Substance of that which *Jesus Christ* offered upon the Cross, and of which the Sacrifice of the Paschal Lamb was only the Symbol. Every Day the same Sacrifice is repeated in a great many Places; so that we may say the Church celebrates the *Christian* Passover every Day *.

Even from the Beginning there was a Diversity of Sentiments, and of Practice, about the Celebration of this Passover. From the Time of St. *Polycarp* the Churches of *Asia* kept the Passover, or *Easter-Day*, on the fourteeth Day of the Moon of *March*, whatsoever Day that might happen upon, in Imitation of the *Jews*; and the *Romish* Church kept it, as they do still, on the *Sunday* that followed the fourteenth Day of the Moon of *March*. *Polycarp* came to *Rome* in the Pontificate of *Anicetus*, and conferred with him upon this Subject; but neither of them being able to persuade the other to depart from their Custom, they thought they ought not to disturb the Peace of the Church

[a] Maimon. Tract. t. 1, 2. חרש החרש

* *The Author here speaks of the Sacrifice of the Mass, according to the Doctrine of the Church of* Rome; *to which we shall only reply in the Doctrine of the Church of* England, *as it is contained in her 31 Articles.* "The Offering of Christ once made, is that perfect "Redemption, Propitiation, and Satisfaction for all the Sins of the whole World, both original and actual, and there is none other Satisfaction for Sin, but that alone. Wherefore the Sacrifices of Masses, "in the which it was commonly said, that the Priest did offer Christ for the Quick and the Dead, to have "Remission of Pain or Guilt, were blasphemous Fables and dangerous Deceits.



about

about a Matter that was meerly of Custom. The Dispute upon this Subject growing warm under the Pontificate of Pope *Victor*, about the Year 188, the *Asiaticks* continued obstinately fix'd to their Practice, and *Polycrates* Bishop of *Ephesus*, with the other Bishops of *Asia*, having writ to the Pope a long Letter to support their Opinion, *Victor* sent Letters through all the Churches, by which he declared them excommunicate. The other Churches did not approve of this Rigour of *Victor*, and notwithstanding his Sentence, they continued united in Communion with those who still went on to keep *Easter* on the fourteenth Day of the Moon of *March*.

Things continued in this Posture till the Council of *Nice*, held in 325, with this Difference however, that the greatest part of the Churches of *Asia* were insensibly fallen into the Practice of the *Romans*, and no longer kept *Easter-Day* on the fourteenth Day of the Moon of *March*, but on the *Sunday* following. The Council of *Nice* made a general Determination, which ordained, that all the Churches should celebrate *Easter-Day* on the *Sunday* that followed the fourteenth Day of the Moon of *March*; and the Emperor *Constantine* caused this Decree to be published through the whole *Roman* Empire. Those that continued in their old Practice, notwithstanding this Decree, were look'd upon as Schismaticks in the Church, and had the Name of *Quartodecimans* given them, or Partisans of the fourteenth Day; and in *Greek* they call'd them *Tessares-decatites*. The Ecclesiastical Histories may be consulted for this, to which this Affair properly belongs. 'Tis a famous Question among Commentators, whether or no our Saviour kept the Legal and *Jewish* Passover the last Year of his Life. Some have thought that our Saviour did not keep the Passover the last Year of his Life, but that the Supper he eat with his Disciples on the *Thursday* Evening, when he instituted the Sacrament of his Body and Blood, was an ordinary Meal, where there was no Paschal Lamb eaten. Others have said [1], that our Saviour had anticipated the Passover, that he kept it the *Thursday* in the Evening, and the other *Jews* only on the *Friday*. Others have advanced that the *Galileans* kept the Passover on *Thursday*, as *Jesus Christ* did; but that the other *Jews* kept it on *Friday*. Lastly, it is the most general Opinion of the *Christian* Church at this Day, as well *Greek* as *Latin*, that our Saviour kept the Legal Passover on the *Thursday* Evening, as well as the rest of the *Jews*.

The Evangelists St. *Matthew*, St. *Mark*, and St. *Luke*, seem favourable enough to the Opinion which would have it, that he kept the Passover on the *Thursday* Evening, as also the other *Jews*. But we must own, that St. *John* seems to contradict it, since he says that *Jesus* being at Table with his Disciples, *before the Feast of the Passover*, John xiii.
*when Jesus knew that his Hour was come*, &c. 1, 2, &c.
And afterwards when the *Jews* had led *Jesus* to *Pilate*, that he might condemn him and put him to Death, he observes, John xviii. 28.
that *they themselves went not into the Judgment-Hall, lest they should be defiled, but that they might eat the Passover*. Lastly, John xix.
he says, that *Friday was the Preparation* 14.
*of the Passover*, and that the *Saturday* following was the great Day of the Feast, *the* John xix.
*Sabbath-day, for that Sabbath-day was an* 31.
*high Day*; and why so, if not because it was the Passover? And 'twas for this that the *Friday before* was the *Parasceue*, or Preparation of the Passover, which was to be celebrated the Day following.

In the Dissertation upon our Saviour's last Passover, which we have published before our Commentary upon St. *Matthew*, we have endeavoured to shew, that our Saviour did not celebrate the Passover the last Year of his Life; at least that the *Jews* did not celebrate it but upon *Friday*, the Day of his Death, and that he died upon *Calvary* at the same Hour that the *Jews* offered the Paschal Sacrifice in the Temple; so that the Substance and the Shadow coincided, and were executed at the same Time as it were by Concert. We have quoted several of the Ancients who have thought as well as we, that the true Day of the legal Passover fell this Year upon the *Friday*, the Day on which our Saviour suffered. For this Opinion may be consulted *Tertullian* against the *Jews*, c. 8. *Hilarius Diaconus*, or the Author of the Questions upon the Old and New Testament, qu. 55. p. 63. and qu. 94. p. 83. t. 3. oper. S. Aug. nov. edit. The Author of Questions for the Orthodox, under the Name of St. *Justin*, qu. 65. St. *Chrysost*. homil. 82. in *Joan*. p. 414. and St. *Cyril* of *Alexandria*, l. xii. in *Joan*. p. 1032. *Theophylact* upon St. *John*, *Victor* of *Antioch*, Caten. in Marc. xiv. 1. *Apollinar. Caten.* in *Joan*. xviii. 28. *apud Toynard. Harmon.* not. p. 151. *Epiphan.* hæres. 52. *Euthym. Zygaben.* l. 19. *Bibl. Patr.* p. 577. *Petr. Alex.* in Chronico Alex. præfat. *Apollinar. Hierapolit. ibid. Philopon. Metridor. alii duo apud Photium.* Cod. 115, 116. *Cedren. alii quidam Græci apud Michael. le Quian.* Differt. *de Pasch.* t. 1. p. lxxi. *Edit. S. Joan. Damasc. &c.* This Question also may be seen fully discuss'd by F. *Lamy*, and by M. *Toynard*; and to examine this Matter to the Bottom, all

[1] Of this Opinion may be reckoned St. *Cyrillus* of *Alex.* l. xii. in *Johan.* St. *Chrysost.* homil. 82. in *Johan*, St. *Epiphanius*, *Euthym. Zygaben.* and several Moderns, as *Paul* of *Bruges*, *Paul* of *Middelbourg*, *Henten. Onuphr. Grot. Jansen. Maldon. Scalig. Calvis.* and several others.

 those

those should be consulted that have handled this Question both Ways; M. *de Tillemont*, F. *Hardouin*, and the Commentators upon St. *Matthew* and St. *John*.

The Word *Pascha* is taken, First, for the passing over of the destroying Angel. Secondly, for the Paschal Lamb. Thirdly, for the Meal at which it was eat. Fourthly, for the Festival instituted in Memory of the coming out of *Egypt*, and the Passage of the destroying Angel. Fifthly, for all the particular Victims that were offer'd during the Paschal Solemnity. Sixthly, for the unleavened Bread that was eat for the whole eight Days of the Passover. Seventhly, for all the Ceremonies that preceded and accompanied this Solemnity.

PASTOPHORIA. This Word is originally *Greek*. 'Tis derived from *Pastos* or *Pastus*, which signifies one of those great Veils of several Colours, which was at the Gates of Temples, especially in *Egypt*. The Priests that had the Care of lifting up or drawing this Veil, were called *Pastophori*, and the Apartments near the Temple where they lodged were called *Pastophoria* [v]. The most ancient *Greek* Interpreters of Scripture, writing in *Egypt*, have often made use of the Word *Pastophoria*, to signify the Apartments that were along the Courts of the Temple. Instead of which St. *Jerome* uses the Word *Thalamis* taken from *Symmachus*, or *Gazophylacia* taken from *Aquila*. In the Temple of *Jerusalem* there were two Courts, surrounded with Galleries, and all round about were several Lodging-Rooms for the Priests, and to lay up Wood, Wine, Oyl, Salt, Meal, Spices, Vestments, valuable Vessels, and Provisions necessary for the Sacrifices, Lamps, Incense, as also for the Support and Maintenance of the Priests. The Word *Pastophoria* is not found in the *Latin* Text of the Scripture, only in the first Book of *Maccabees* iv. 38. 57. But it is often met with in the Septuagint, and answers to the *Hebrew* [x] *Lishca*, *Sochen*, *Miselah*, and *Salechet*. It is mentioned also in the first Book of *Esdras*, vii. 59. ix. 1.

*Clemens Alexandrinus* [y] describing the Temples of the *Egyptians*, says, that after having pass'd through magnificent Courts, you are conducted to a Temple, whch is at the farther end of these Courts, and then a *Pastophorus* gravely lifts up the Veil which is at the Door, to shew you the Deity within, which is nothing but a Dog or a Cat, or some other Animal. These *Pastophori* carried also the Shrine or the Niche of these ridiculous Divinities, when they were carried in Procession. *Apuleius* [z] speaks of the *Pastophori* that carried the *Syrian* Goddess. Such also were those idolatrous *Israelites*, who in the Desart carried the Niche of the God *Moloch*. The Amos v. 26.
Word *Pastophorium* has pass'd from the Acts vii. 43.
*Pagans* to the *Christians*. They have given the Name of the *Pastophorion* to the Apartments that were joining to the great Churches [a]. *Let the Church be oblong, turned towards the East, having Apartments* (pastophorias) *on the two Sides, and let it be something of the Form of a Ship.*

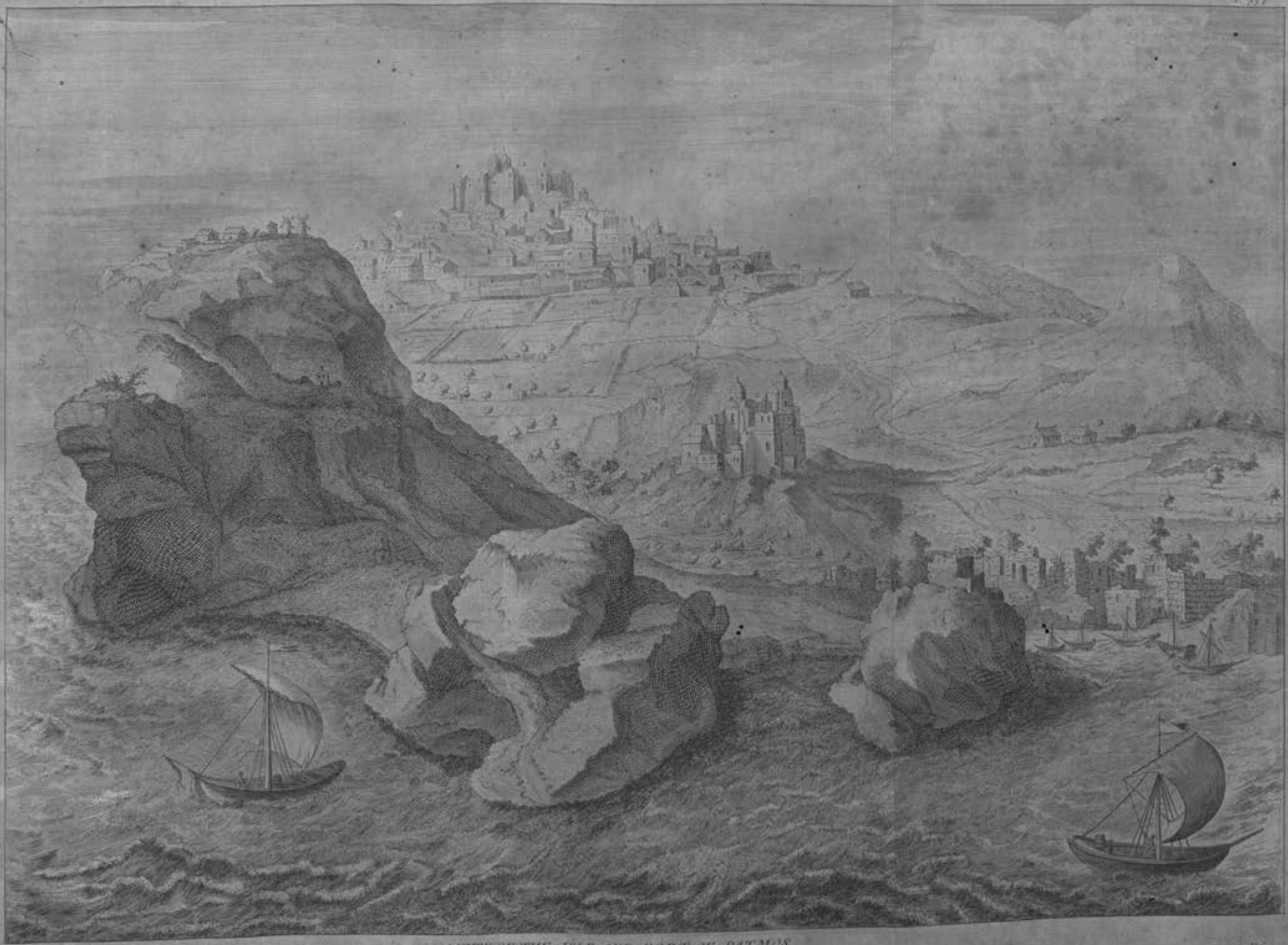
PATARA, a maritime City of *Lycia* [b]. St *Paul* in his Passage from *Philippi* to *Jerusalem*, comes to *Miletus*, thence to *Coos*, then to *Rhodes*, and from *Rhodes* to *Patara*, where having found a Ship that was bound for *Phœnicia*, he went on board, and arrived at *Jerusalem*, to be at the Feast of *Pentecost*.

PATHMOS, an Island of the *Ægean* Sea, one of the *Sporades*, whither the Apostle and Evangelist St. *John* was banished, in the Year of *Christ*, or of the common *Æra* 94. 'Twas in this Island that he had his Revelations or *Apocalypsis*. (Rev. i. 9.) The greatest Part of Interpreters think, that he writ them in the same Place, during the two Years of his Exile; but others think, that he did not commit them to Writing, till after his Return to *Ephesus*. The Island of *Pathmos* is between the Island of *Icaria* and the Promontory of *Miletus*. Nothing has done it more Honour, than to have been the Place of the Banishment of St. *John*. 'Tis now called *Patino*, or *Pactino*, or *Patmol*. Its Circuit is five and twenty or thirty Miles. It has a City called *Patmos*, with a Harbour, and some Monasteries of *Greek* Monks. They shew you a Cave, where they pretend St. *John* writ his Revelations.

PATHROS, or *Phaturis*, a City and Canton of *Egypt*, of which the Prophets *Jeremiah* and *Ezekiel* make mention. We (Jerem. xliv. 1, 15. Ezek. xxix. 14. xxx. 14.) do not very well know its Situation, though *Pliny* [c] and *Ptolemy* the Geographer speak of it by the Name of *Phaturis*, and it appears to have been in Upper *Egypt*. *Isaiah* calls it *Pathros*, and 'tis the Country of the *Pathrusim*, the Posterity of *Mizraim*, of whom *Moses* speaks. *Ezekiel* threatens them with an entire Ruin. (Isai. xi. 11. Gen. x. 14.) The *Jews* retired thither notwithstanding the Remonstrances of *Jeremiah*, and the Lord says by *Isaiah*, that he will bring them back from thence.

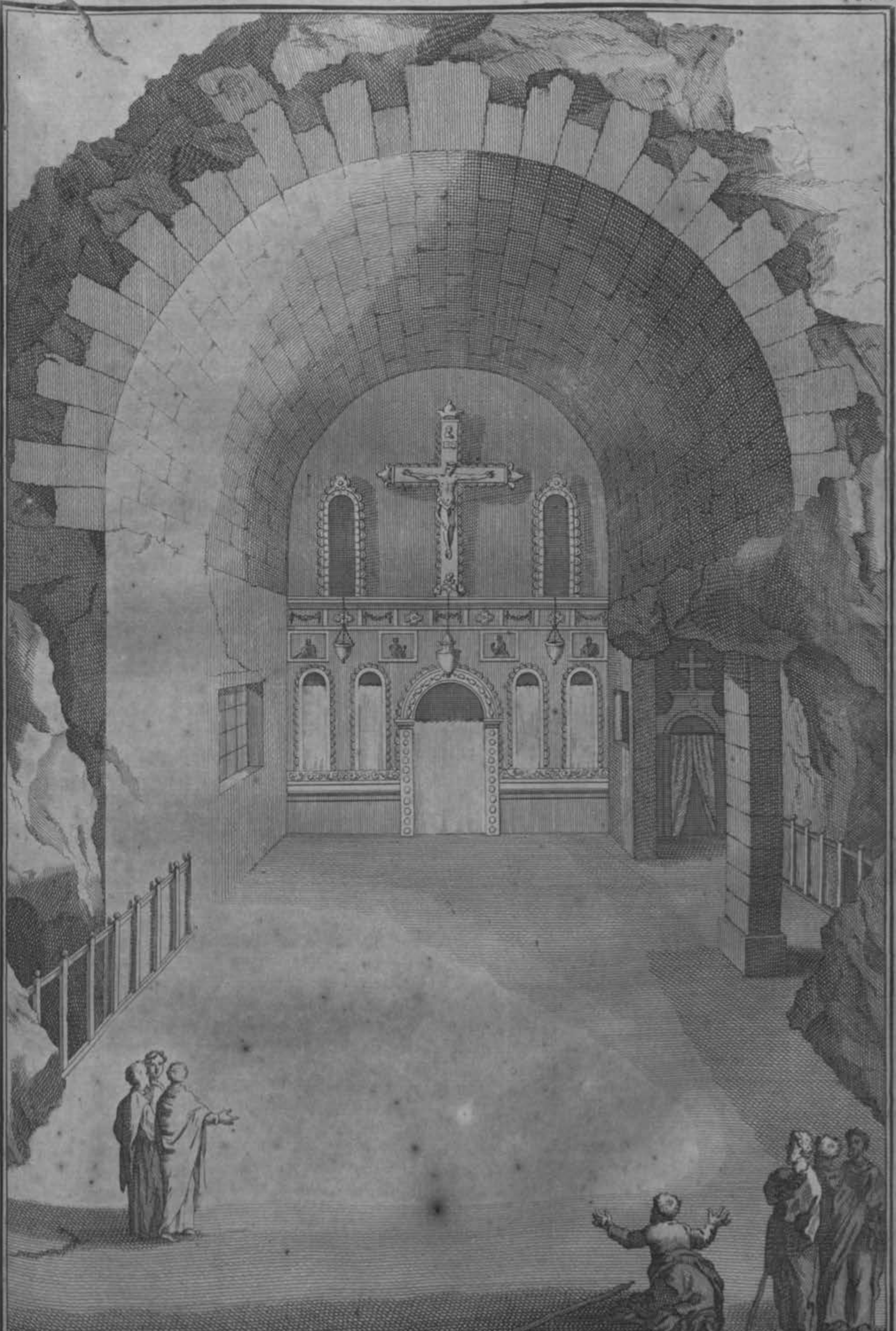
PATHRUSIM, or *Phetrusim*, the fifth Son of *Mizraim*, he peopled the Canton (Gen. x. 14.)

[v] Vide Salmas. Plinian. exercit. p. 1217. &c.
[x] לשכה Παστοφόριον. 1 Chron. ix. xxvi. 33. Ezek. xl. 17. סכן Isai. xxii. 15. מסלה 1 Chron. xxvi. 16. שלכת 1 Chron. xxvi. 16.
[y] Clem. Alex. l. iii. c. 2. Pædag.
[z] Apul. asini aurei, l. x. c. 11.
[a] Constitut. Apost. l. ii. c. 57.
[b] Acts xxi. 1. In the Year of the Vulgar Æra 58.
[c] Plin. l. vi. c. 29. l. v. c. 9. Phatarites nomos.



A VIEW OF THE ISLE AND PORT OF PATMOS

1 The City of Patmos 2 The Convent of S.t John



A SECTION OF THE GROTTO AT PATHMOS,
*Where S^t. John wrote his Revelations.*

*Pathros*, or *Patros*, in Upper *Egypt*. See PATHROS before.

PATHURA, a City of *Mesopotamia*, from whence *Balaam* came. See PETHOR.

PATIENCE, *patient*. The Patience of *Job* is commended, who, in the midst of the Misfortunes which God permitted him to be afflicted with, did not utter one Word that denoted Impatience. *The Patience of God*, which invites us to be converted, and delays to punish us, is another kind of Patience. 'Tis the Effect of his Mercy, and of his infinite Power, who does not hasten his Vengeance, because 'tis always in his Power to inflict it when he pleases. The Patience of the Poor, which shall not be lost; *Patientia pauperum non peribit in finem*. And, Thou art my Patience and my God. *Tu es patientia mea, Domine*. This is another thing; for Patience in this Place rather signifies *Hope* and *Expectation*. The Hope which the Poor has placed in God, shall not be in vain. *Patientiam habe in me, & omnia reddam tibi*. Have Patience with me, stay yet a little while, give me Credit for a few Days, and I will pay you all. *Fructum afferunt in patientia*. They bring forth Fruit with Patience. They must wait till the Time comes.

James v. 11. Pet. iii. 20. Ps. ix. 19. Ps. lxx. 5. Matth. xxviii. 26. Luke xviii. 7. Luke viii. 15.

PATRIARCHS. This Name is given to the antient Fathers, chiefly to those that lived before *Moses*, as *Adam*, *Lamech*, *Noah*, *Shem*, *Phaleg*, *Heber*, *Abraham*, *Isaac*, *Jacob*, *Judah*, *Levi*, and the other Sons of *Jacob*, and the Heads of the twelve Tribes. The *Hebrews* call them Princes of the Tribes, or Heads of the Fathers, *Roshe Aboth*. The Name *Patriarch* come from the *Greek* Word *Patriarcha*, which signifies Head of a Family. 'Tis by an Extention and Imitation of the Name of the first Fathers of the Old Testament, that in the *Christian* Church the Name of *Patriarch* is given to the Bishops of the first Churches of the East, as *Antioch*, *Alexandria*, *Jerusalem*, and *Constantinople*; as also to the first Founders of Religious Orders, as St. *Basil*, St. *Bennet*, St. *Austin*, &c.

After the Destruction of the Temple of *Jerusalem* by the *Romans*, and the Dispersion of the *Jews*, as a Consequence of it, that unfortunate Nation was without King, without Temple, without Sacrifices, without Altar, without Priests, without Ephod, without any solemn Exercise of their Religion. For as to what was still kept up in their Synagogues, it was but the Shadow of a Part of what was before performed in their Temple. They offered neither Offering nor Sacrifice, there was no Altar of Incense, none of Shewbread, no Candlestick, no Altar of Burnt-offerings. Even the Sacerdotal Families were so confounded with the rest, that they could no longer be distinguished. Even the Tribes and great Families themselves were involved in the utmost Disorder and Confusion.

Yet notwithstanding this Disorder, as well those *Jews* that continued in *Palestine*, as those that inhabited beyond the *Euphrates*, endeavoured to preserve some Form of Government among themselves, especially as to what relates to their Ecclesiastical Polity. Those of *Judea* chose them a Head, to whom they gave the Name of *Patriarch*. And those beyond the *Euphrates* gave their Chief the Title of *Prince of the Captivity*. The first governed the *Jews* that dwelt in *Judea*, *Syria*, *Egypt*, *Italy*, and the Provinces of the *Roman* Empire. The second had under his Jurisdiction all those that inhabited in *Babylonia*, *Chaldea*, *Assyria*, and *Persia*.

The *Jews* [d] make a great Difference between the Patriarchs of *Judea*, and the Princes of the *Babylonish* Captivity. These they call *Rabbana*, and the others *Rabban*. This last Name is as it were a Diminutive of the former. They pretend that the Princes of the Captivity descended in a direct Line from *David* by the Males; whereas the Patriarchs descended only by the Females. But this has very little Foundation, and they would be hard put to it to give their Proofs. However, we shall here insert what they say of it. There is much greater Probability, that the Patriarchs who resided at *Tiberias*, or at *Japhne* in *Palestine*, were rather of the Race of *Levi* than of that of *David*. Their Functions had relation to the Decision of Cases of Conscience, and to the Explication of the Law. This rather belongs to Priests and Levites, than to Laicks. Besides which they took Cognizance of the important Affairs of the Nation, they presided in the Synagogues, they raised certain Tributes to defray the Expences of their Visitations, and they had Officers under them, who pass'd through the Provinces, to take care of the Execution of their Orders.

If the *Jews* may be believed, it must be allowed, that the Establishment of Patriarchs was before the Destruction of the Temple an hundred Years. For they reckon that *Hillel* surnamed the *Babylonian*, because he came out of that Country, at his Arrival at *Jerusalem* was consulted about the Celebration of the Feast of the Passover, which in that Year fell upon a *Saturday*; that they were so well pleased with his Answer, that they made him Patriarch of the Nation, and that his Poste-

[d] *Basnage*, History of the *Jews*, t. 2. l. 4. c. 3.

rity

rity succeeded him down to the fifth Century of the *Christian* Church, in which the Patriarchs of *Judea* were abolished.

But what gives Reasons to doubt of this pretended Antiquity of the Patriarchs of *Judea* is this, that neither the Scripture, nor *Philo*, nor *Josephus* make any mention of it; and that neither the *Asmonean* Princes, nor *Herod* the Great or his Successors, nor the High Priest, who were at *Jerusalem*, would have suffered them in *Palestine* with that Plenitude of Power which the Rabbins invest them with. The interfering of Jurisdiction, and the Jealousy between the two Powers, must often have happened, and History could not but have taken notice of it. Lastly, the Contradictions and Differences which are to be found among the *Jewish* Authors, who have given us the Succession of these pretended Patriarchs that preceded the Destruction of the Temple, is a farther Proof of their being supposititious. These Patriarchs are only known among the Rabbins that are posterior to the *Talmudists*, and consequently too modern to give any Credit to a thing of this Nature.

This is the List of the Patriarchs of *Palestine*, such as is given us by the Rabbins.

1. *Hillel* the *Babylonian.*
2. *Simeon* his Son.
3. *Gamaliel* Son of *Simeon.*
4. *Simeon* II. Son of *Gamaliel.*
5. *Gamaliel* II. Son of *Simeon.*
6. *Simeon* III. Son of *Simeon* II.
7. *Judah* Son of *Simeon* III.
8. *Gamaliel* III. Son of *Judah.*
9. *Judah* II. Son of *Gamaliel* III.
10. *Hillel* II. Son of *Judah.*
11. *Judah* III. Son of *Hillel* II.
12. *Hillel* III. Son of *Judah.*
13. *Gamaliel* IV. Son of *Hillel.*

*David Ganz* in his Chronology intituled *Tzemach David*; that is to say, the Offspring of *David*, reduces this Genealogy to ten Persons, and reckons them thus:

1. *Hillel* the *Babylonian.*
2. Rabban *Simeon* his Son.
3. R. *Gamaliel* Ribbona.
4. R. *Simeon* Son of *Gamaliel.* This is probably the same who ought to be reckon'd as the first Patriarch, who was established under the Government of *Adrian.*
5. Rabban *Gamaliel*, Son of *Simeon.*
6. R. *Jetruda*, the Prince.
7. *Hillel* the Prince, his Son.
8. Rabban *Gamaliel* the elder.
9. R. *Simeon* III.
10. R. *Judah* Nasi, or the Prince.

PATROBAS, a Disciple of the Apostle
mentioned by St. *Paul* in his Epistle to the Rom. xvi.
*Romans*; he was at *Rome* in the 58th Year 14, 15.
of *Christ*. None of the Particulars of his Life are come to our Knowledge. The *Greeks* place his Death on the fourth or fifth of *November*, and make him Bishop of *Pozzolo* in *Campania*, or in the Kingdom of *Naples*. The *Roman* Martyrology puts it on the fourth of *November*. *Origen* thinks[e], that *Patrobas* lived with *Asyncritus*, whom St. *Paul* salutes in the same Verse.

PATROS, see PATHROS.

PAU, or *Phau*, a City of *Edom*, the Habitation of King *Hadar*. *Gen.* xxxvi. 39.

PAUL, before-named *Saul*; he was of the Tribe of *Benjamin*, a Native of *Tarsus* in *Cilicia*, a Pharisee by Profession; first a Persecutor of the Church, and afterwards a Disciple of *Jesus Christ*, and Apostle of the *Gentiles*. 'Tis thought he was born about two Years before our Saviour, supposing that he lived sixty-eight Years, as we read in a Homily which is in the Sixth Tome of St. *Chrysostom's* Works[f]. The *Ebionites*[g] related several Particulars of the Education, of the Family, and of the Conversion of St. *Paul*; but they do
not deserve to be set down here. He was Acts xxii.
a *Roman* Citizen, because *Augustus* had 27, 28.
given the Freedom of the City to all the Freemen of *Tarsus*, in Consideration of their firm Adherence to his Interests. His
Parents sent him early to *Jerusalem*, where Acts xxii.
he studied the Law at the Feet of *Gama-* 3.
*liel* a famous Doctor. He made very great Progress in his Studies, and his Life was
always blameless before Men; being very Acts xxvi.
zealous for the whole Observation of the 4, 5.
Law of *Moses*. But his Zeal carried him too far; he persecuted the Church, and
insulted *Jesus Christ* in his Members; and 1 Tim. i.
when the Protomartyr St. *Stephen* was 13.
stoned, *Saul* was not only consenting to his Death, but he even stood by and took
care of the Cloaths of those that stoned Acts vii.
him; stoning him as it were by Proxy, and 58, 59.
by the Hands of others. This happened in the thirty-third Year of the common *Æra*, some time after our Saviour's Death.

At the Time of the Persecution that was raised against the Church, after the Death of St. *Stephen*, *Saul* was one of those that shewed most Violence in distressing
the Believers. He enter'd into their Houses, Gal. i. 13.
and drew out by Force both Men and Wo- Acts xxvi.
men, loaded them with Chains, and sent 11.

[e] Origen in Rom. p. 630. a.
[g] Epiphan. hæref. 30. c. 16.
[f] Chrysost. Tom. vi. Homil. 30. p. 167. e.

them

Acts xxii. 3. xxii. 4. them to Prison. He even entered into the Synagogues, where he caused those to be beaten with Rods that believed in *Jesus Christ*, compelling them to blaspheme the Name of the Lord. And having got Credentials from the High Priest *Caiaphas*, and the Elders of the *Jews*, to the chief *Jews* of *Damascus*, with Power to bring to *Jerusalem* all the *Christians* he should find Acts ix. 1, 2, 3, &c. there, he went away full of Threats, and breathing nothing but Blood. But as he was upon the Road, and now drawing near to *Damascus*, all on a sudden about Noon he perceived a great Light to come from Heaven, which encompass'd him and all those that were with him. This Splendor threw them on the Ground, and *Saul* heard a Voice that said to him, *Saul, Saul, why persecutest thou me?* 'Twas *Jesus Christ* that spoke to him; to whom *Saul* answered, *Who art thou, Lord?* And the Lord reply'd to him, *I am Jesus of Nazareth whom thou persecutest; it is hard for thee to kick against the Pricks.* *Saul* all in Consternation ask'd, *Lord what is it that thou wouldest have me do?* *Jesus* bid him arise and go to *Damascus*, where the Will of the Lord should be revealed to him.

*Saul* then rose from the Ground, and though his Eyes were open, yet he could not see at all; but his Companions led him by the Hand, and brought him to *Damascus*, where he continued three Days without the Use of his Sight, and without taking any Nourishment. He lodg'd at the House of a *Jew* named *Juda*. On the third Day the Lord commanded a Disciple of his named *Ananias*, to go to find out *Saul*, to lay his Hands upon him, and to cure his Blindness. And as *Ananias* made Excuses, saying that this Man was one of the most violent Persecutors of the Church, the Lord said to him, Go and find him, because this Man is an Instrument that I have chosen, to carry my Name before the Gentiles, before Kings, and before the Children of *Israel*; for I will shew him how many things he must suffer for my Name. *Ananias* went therefore and found *Saul*, laid his Hands upon him, and restored him to his Sight; then rising, he was baptized, and fill'd with the Holy Ghost. After this having eaten, he recovered his Strength, and continued some Days with the Disciples that were at *Damascus*, preaching in the Synagogues, and proving that *Jesus* was the *Messiah*.

Having preached for some time at *Da-* Gal. i. 17. *mascus*, he went from thence into *Arabia*, probably into the Neighbourhood of *Damascus*, being then under the Government of *Aretas* King of *Arabia*; and having remained there for a little while, he returned to *Damascus*, where he began again to preach the Gospel. The *Jews* could not bear to see the Progress that the Gospel made here; and so resolved to put him to Death; and they gained to their Side the Governor of *Damascus*, who was to apprehend him, and to deliver him to them. Of this *Saul* had early Notice, and knowing that the Gates of the City were guarded Night and Day, to prevent him from making his Escape, he was let down over the Wall in a Basket[h]. And coming to *Jerusalem* to see St. *Peter*, the Disciples Acts ix. 26, 27. were fearful of having any Correspon- Gal. i. 18. dence with him, not believing him to be a Convert. But *Barnabas* having brought him to the Apostles, *Saul* related to them the Manner of his Conversion, and all that had followed in consequence of it. Then he began to preach both to the *Jews* and Gentiles, and spoke to them with such Strength of Argument, that not being able to withstand him in Reasoning, they resolved to kill him. For this Reason the Brethren brought him to *Cesarea* of *Palestine*, from whence he came, probably by Sea, into his own Country *Tarsus* in *Cilicia*.

There he continued about five or six Years, from the Year of *Christ* 37, to the Year 43; when *Barnabas* coming to *Antioch* by the Order of the Apostles, and there having found many *Christians*, went to *Tarsus* to see *Saul*, and brought him with him to *Antioch*, where they continued Acts xi. together a whole Year, preaching to and 20, 25, 26. instructing the Faithful. During this Time there happened a great Famine in *Judea*, Acts xi. and the *Christians* of *Antioch* having made 27, 28, &c. some Collections to assist their Brethren at *Jerusalem*, they made choice of *Paul* and *Barnabas* to go thither with their Offering. They arrived there in the Year of *Christ* 44, and having acquitted themselves of their Commission, they returned again to *Antioch*. They had not been there long but God warned them by the Prophets he had in this Church, that he had appointed them to carry his Word into other Places. Then the Church betook themselves to fasting and praying, and the Prophets *Simeon*, *Lucius*, and *Manaen* laid their Hands on them, and sent them to preach whither the Holy Ghost should conduct them. And it was probably about this Time, that is, about the Year of *Christ* 44, that *Paul* being wrapt up into the third Heaven, saw there ineffable things, and which were above the Comprehension of Man. 2 Cor. xii. 2, 3, 4.

*Saul* and *Barnabas* went first into *Cy-* Acts xiii. *prus*, where they began to preach in the 4, 5, 6. Synagogues of the *Jews*. When they had gone over the whole Island, they there

[h] Acts ix. 24, 25, 26, 27. In the Year of *Christ* 37, the third Year after his Arrival at *Damascus*.

found a certain *Jewish* Magician called *Bar-jesus*, who was with the Proconsul *Sergius Paulus*. This Proconsul having heard of *Paul* and *Barnabas*, sent to invite them to him, desiring to hear the Word of God. *Bar-jesus* did all he could to hinder the Proconsul from embracing the *Christian* Faith. Then *Saul* being filled with the Holy Ghost, and looking earnestly upon this Man, said to him; O thou that art filled with all Deceit, thou Child of the Devil, and Enemy to all Righteousness, wilt thou never cease to pervert the Ways of the Lord? Now the Hand of the Lord shall be upon thee, and thou shalt become blind for a certain Time. The Effect immediately followed the Words of *Saul*, and the Proconsul having seen this Miracle, became a Convert to the Faith. Many think [i] that St. *Paul* then first began to bear the Name of *Paul*, which St. *Luke* always gives him afterwards, in Memory of this Conversion of *Sergius Paulus*, which God had now brought to pass by his Means. *Asterius* [k] believes he changed his Name at his Conversion in the City of *Damascus*. St. *Chrysostom* [l] will have this Change to be made at his Ordination, and when he received his Mission at *Antioch*. Others say [m], he took the Name of *Paul*, which is a *Latin* Name, only when he began to preach to the Gentiles, and especially to the *Romans*. Lastly, many [n] think that he went by the Names both of *Saul* and *Paul* for his whole Life, in Imitation of many other *Jews*, who had one Name in *Hebrew*, and another in *Greek* or *Latin*. But if this were so, how comes it then, that neither St. *Paul* himself, nor St. *Luke*, nor any other Author, has given him the Name of *Saul* after the Conversion of *Sergius Paulus*, but that all universally agree to call him *Paul*? The Conversion of this Proconsul happened in the City of *Paphos*, in the forty-fifth Year of *Christ*.

From the Isle of *Cyprus* St. *Paul* and his Company went to *Perga* in *Pamphylia* [o], where *John Mark*, *Barnabas*'s Cousin, left them to return to *Jerusalem*. Making no Stop at *Perga*, they came to *Antioch* in *Pisidia*, where going into the Synagogue, and being desired to speak, St. *Paul* made them a long Discourse, by which he shewed that *Jesus* was the *Messiah* foretold by the Prophets, and declared by *John* the *Baptist*; that he had been unjustly put to Death by the Malice and Jealousy of the *Jews*, and that he rose again the third Day. They heard him very attentively, and he was desired to discourse again on the same Subject the next Sabbath-Day; and several followed them, both *Jews* and Proselytes, to receive particular Instructions more at Leisure.

On the Sabbath-Day following almost all the City came together, to hear the Word of God. But the *Jews* seeing this Concourse of People, were moved with Envy at it; and opposed themselves with Blasphemy to what St. *Paul* said. Then *Paul* and *Barnabas* told them boldly: You indeed are the first to whom the Word of God is to be declared, but since you reject it, we shall carry it to the Gentiles, as the Lord has commanded us. And all those who had been predestined to eternal Life believed in *Jesus Christ*, and the Word of the Lord prevailed exceedingly in that Country. The *Jews* not being able to bear this happy Progress of the Gospel, raised a Persecution against *Paul* and *Barnabas*, and drove them away from thence. Then *Paul* and *Barnabas* shaking off the Dust of their Feet against them, came from *Antioch* in *Pisidia* to *Iconium*. Being come thither, they preached in their Synagogue, and converted a greater Number both of *Jews* and Gentiles, and God confirmed their Mission by a great Number of Miracles. In the mean time the unbelieving *Jews* having incensed the Gentiles against *Paul* and *Barnabas*, and threatning to stone them, they were obliged to retire to *Lystra* and *Derbe*, Cities of *Lycaonia*, where they preached the Gospel. Acts xiv. 1, 2, 3, &c.

At *Lystra* there was a Man called *Æneas*, who had been a Cripple in his Feet from his Mother's Womb. This Man fixing his Eyes upon St. *Paul*, the Apostle bid him rise and stand upon his Feet. He presently rose up and began to walk. The People seeing this Miracle cry'd out, that the Gods were descended among them in the Shape of Men. They called *Barnabas*, *Jupiter*; and *Paul*, *Mercury*; because of his Eloquence, and being the chief Speaker. The Priest of *Jupiter*'s Temple brought also Garlands and Bulls before the Gate, intending with the People to offer Sacrifices to them. But *Paul* and *Barnabas* tearing their Cloaths, and casting themselves into the Middle of the Multitude, cried out to them, Friends, what do you do? We are Men as well as your selves, and we are preaching to you to turn away from these vain Superstitions, and to worship only the true God who has made

[i] Hieronym. in Epist. ad Philemon. Aug. Confess. l. viii. c. 4. Beda Retract. in Acta. Ita & plures e recentioribus. [k] Aster. homil. 8. p. 157. [l] Chrysost. homil. 28. in Acta. Ita Theodoret Theophyl. Oecumen in Rom. i. [m] Aug. serm. 315. c. 5. Grot. Fromond.
[n] Origen. seu potius Rufin. ad Rom. p. 458. Drus. Bez.
[o] Acts xiii. 13. In the Year of *Christ* 45.

Heaven

4

Heaven and Earth. But whatever they could say, they had much ado to restrain them from offering Sacrifices to them.

In the mean time some *Jews* of *Antioch* in *Pisidia* and of *Iconium*, coming to *Lystra*, animated the People against the Apostles. They stoned *Paul*, and drew him out of the City, thinking him to be dead. But the Disciples gathering together about him, he rose up among them, entered again into the City, and the Day after left it to go to *Derbe*. And having here preached the Gospel also, they returned to *Lystra*, to *Iconium*, and to *Antioch* of *Pisidia* [p]. Passing throughout *Pisidia*, they came to *Pamphilia*, and having preached the Word of God at *Perga*, they went down into *Attalia*. From hence they set sail for *Antioch* in *Syria*, from whence they had departed a Year before. Being arrived there, they assembled the Church together, and told them the great Things God had done by their Means, and how he had opened to the Gentiles a Door of Salvation; and here they continued a good while with the Disciples.

St. *Luke* does not inform us of the Actions of St. *Paul* from the 45th Year of *Christ* to the Time of the Council at *Jerusalem*, which was held in the 50th Year of *Christ*. There is great Likelihood, that it was during this Interval, that St. *Paul* preached the Gospel from *Jerusalem* to *Illyricum*, as he informs us in his Epistle [Rom. xv. 19.] to the *Romans*; and this without making any Stay in those Places, where others had [Rom. x. 10] preached before him. He does not acquaint us with the Particulars of these Journeys, nor with the Success of his Preaching; but he says in general, that he had suffered more Labours than any other, and had endured more Prisons. He was often very near Death itself, sometimes upon the Water, sometimes among Thieves. He run great Dangers, sometimes from the *Jews*, and sometimes among false Brethren and perverse *Christians*; he was exposed to great Hazards, as well in the Cities as in the Desarts. He suffered Hunger, Thirst, Nakedness, Cold, Fastings, Watch- [2 Cor. xi. 23.—27.] ing, and the Fatigues inseparable from long Journeys, which were undertaken without any Prospect of human Succour, in this very different from the good Fortune of others who lived by the Gospel, who received Subsistance from those to whom they preached it, and who were accompanied always by religious Women, who minister'd to them in their necessary Occasions. He made it a Point of Honour to preach *gratis*, working with his Hands that he might not be chargeable to any [1 Cor. ix. 1.—15.] one; for he had learn'd a Trade, as was usual among the *Jews*, which Trade was to make Tents of Leather, for the Use of those that go to the Wars. [Acts xviii. 3.]

'Twas during this Course of his Preaching, that he received five times of the *Jews* thirty-nine Stripes with a Whip: [2 Cor. xi. 24. 25.] For 'twas a Custom among them not to exceed this Number of Stripes. *Moses* had forbidden to give above forty Blows. He [Deut. xxv. 3.] tells us also, that he had been twice beaten with Rods by the *Romans*; that he had [2 Cor. xi. 25.] thrice suffered Shipwreck, that he had pass'd a Night and a Day in the Deep, which is differently interpreted. Some think that he was actually a Night and a Day at the bottom of the Sea [q], God having there miraculously preserved him, as *Jonas* heretofore in the Whale's Belly. Others will have it [r], that he was hid for a Night and a Day at the bottom of a Well, after the Danger he was in at *Lystra*, where he had been stoned. Others [s] explain it by saying, that at *Cyzicus* he was put into a Prison call'd *Bythos*, or *the Deep*; for this is the Term made use of by St. *Paul*, without adding *Sea* to it, as is done in the Vulgate. But the greatest part of the Fathers, as St. *Chrysostom*, *Theodoret*, *Oecumenius*, *Ambrosiaster*, *Thomas*, and several [2 Cor. xi. 25.] Moderns explain it by saying, that after a Shipwreck St. *Paul* was a Day and a Night in the open Sea strugling against the Waves, and this Opinion seems the most reasonable. The *Greek* Word *Buthos*, when it is put by itself is commonly taken for the bottom of the Sea, or for the open Sea. But St. *Paul* had suffered all this before the Year of *Christ* 58, at which Time he wrote his second Epistle to the *Corinthians*.

St. *Paul* and St. *Barnabas* were at *Antioch* when some Persons coming from *Judea*, pretended to teach, that there was no [Acts xv. 1, 2, 3.] Salvation without Circumcision, and without the Observation of the other Legal Ceremonies. *Epiphanius* [t] and *Philaster* [u] say, that he that maintained this was *Cerinthus* and his Followers. *Paul* and *Barnabas* withstood these new Doctors, and it was agreed to send a Deputation to the Apostles and Priests at *Jerusalem*, about this Question. *Paul* and *Barnabas* were deputed, and being arrived at *Jerusalem*, they reported to the Apostles the Subject of their Commission. Some of the Pharisees that had embraced the Faith asserted, that the Gentiles that were converted ought to receive Circumcision, and to observe the rest of the Law. But the Apostles and Priests assembling to examine into this Matter, it

[p] Acts xiv. 25, 26. In the Year of *Christ* 45.

[q] Hilar. de Trinit. l. vi. p. 39. Beda, qu. 3. in tom. viii. Sulpit. Sever. Ep. 1. p. 222. He says St. *Paul* was there three Nights and three Days. Est. Hervæ. Erasm. Harm. Fromond.

[r] Quid. apud Theophylact.

[s] Quid. apud Baronium, an. C. 58. Vide & Hamm. in 2 Cor. xi.

[t] Epiphan. hæref. 28. c. 4.

[u] Philastr. de hæref. c. 36.

was by them decreed, that the Gentiles who were converted to *Chriſtianity*, ſhould not be obliged to ſubmit to the Yoak of the Law; but only to avoid Idolatry, Fornication, and the eating of Things ſtrangled and Blood.

St. *Paul* and St. *Barnabas* were then ſent back to *Antioch* with Letters from the Apoſtles, which contain'd the Deciſion of the Queſtion, and the Reſolution of that Auguſt Aſſembly. The Apoſtles alſo deputed *Jude* ſurnamed *Barſabas*, and *Silas*, who were principal Brethren, to go to *Antioch* with *Paul* and *Barnabas*, to give their Teſtimony alſo of what had been decreed at *Jeruſalem*. Being arrived at *Antioch* they aſſembled the Faithful, read them the Apoſtle's Letter, and comforted them, by acquainting them that it had been reſolved to diſcharge them from the Yoke of the Ceremonial Law. *Silas* thought fit to continue at *Antioch*, but *Jude* returned back to *Jeruſalem*. All this paſſed in the fifty-firſt Year of *Chriſt*, according to the Vulgar Æra. Some Time after St. *Peter* alſo coming to *Antioch*, and joyning himſelf to the converted Gentiles, he lived with them without Scruple; but it happening that ſome Brethren coming thither from *Jeruſalem*, he ſeparated himſelf from the Gentile Converts, and did no longer eat with them. Upon this St. *Paul* publickly cenſured him for this Conduct, which indeed was blameable, and his Example might have been of dange-
Galat. ii. 11—16. rous Conſequence.

St. *Paul*, in this ſame Journey to *Je-*
Galat. ii. 2, 3, &c. *ruſalem*, declared publickly to the Faithful there, the Doctrine he preached among the Gentiles; and beſides he diſcourſed of it in private among the chief of them, in the preſence of *Barnabas* and *Titus*. St. *Peter*, St. *James*, and St. *John*, with whom he had theſe Converſations, could find nothing either to be added or amended, in ſo pure and ſound a Doctrine and Demeanour. They ſaw with Joy the Grace that God had given him; they acknowledged that he had been appointed the Apoſtle of the Gentiles, as St. *Peter* had been of the Circumciſion. They concluded, that *Paul* and *Barnabas* ſhould continue to preach among the Gentiles, and only recommended to them, to have Care concerning the Collections for the Poor; that is to ſay, to exhort the converted *Chriſtians* among the Gentiles, to aſſiſt the faithful Brethren in *Judea*, who were in Neceſſity, whether it were becauſe they had ſold and diſtributed their goods, or becauſe they had been taken
Heb. x. 34. away from them. We ſhall ſee in what follows how diligent St. *Paul* was to acquit himſelf of this Commiſſion.

After *Paul* and *Barnabas* had continued for ſome Days at *Antioch*, St. *Paul* ſaid to *Barnabas* [a], Let us return and viſit our Brethren through all the Cities where we have planted the Goſpel, to ſee in what Condition they are. *Barnabas* conſented to this Propoſal; but he had a Mind to take *John Mark* along with them, who had left them the Time before. This was oppoſed by St. *Paul*, and therefore cauſed a Separation between them. *Barnabas* and *John Mark* went together to *Cyprus*, and St. *Paul* making Choice of
*Silas*, they croſs'd over *Syria* and *Cilicia*, Acts xvi 1
and came to *Derbe*, and afterwards to *Lyſtra*. Here they found a Diſciple called *Timothy*, the Son of a *Jewiſh* Mother, but his Father was a Gentile, whom St. *Paul* took with him, and circumciſed him, that he might not offend the *Jews* of that Country. When therefore they had gone over the Provinces of *Lycaonia*, *Phrygia*, and *Galatia*, the Holy Ghoſt would not allow them to preach the Goſpel in the Proconſular *Aſia*, which contain'd *Ionia*, *Æolia*, and *Lydia*. Therefore they went on to *Myſia*, and coming to *Troas*, St. *Paul* had here a Viſion in the Night. A Man habited like a *Macedonian* preſented himſelf before him, and ſaid, Paſs into *Macedonia*, and come to ſuccour us. Immediately he ſet out on this Journey, not doubting but that God had called him into this Countrey.

Embarking therefore at *Troas* they ſailed to *Neapolis* [b], a City of *Macedonia*, but very near the Frontiers of *Thrace*. Thence they came to *Philippi*, which is the firſt *Roman* Colony on that Side in *Macedonia*. Here on the Sabbath-day they went near the River, where the *Jews* had a *Proſeuche*, or Place of Devotion, and where they found ſome religious Women, among whom was one call'd *Lydda*, a Dealer in Purple, who was converted, baptized, and invited *Paul* and his Company to lodge at her Houſe. Another Day as they went to the ſame Place of Devotion, they happen'd to meet with a Maid-ſervant, who was poſſeſs'd with a Spirit of *Python*, or a Familiar, that diſcover'd many ſecret things to her. She began to follow *Paul* and his Company, crying out, that theſe Men were Servants of the moſt-high God, who declare to you the Way of Salvation. This ſhe did for ſeveral Days together. At laſt *Paul* turning himſelf towards her ſaid to the Spirit, I command thee in the Name of *Jeſus Chriſt* to come out of the Body of this Woman; upon which it immediately left her. But the Maſters of the Servant, who made great Profit by her, drew *Paul*

[a] Acts xv. 36. In the Year of *Chriſt* 51. [b] Acts xvi. 11, 12, &c. In the Year of *Chriſt* 52.

and *Silas* before the Magiſtrates, and accuſed them of attempting to introduce a new Religion into the City. For this the Magiſtrates ordered them to be whipt with Rods upon the Back and Shoulders, and afterwards ſent them to Priſon.

Towards Midnight, as *Paul* and *Silas* were ſinging Hymns and Praiſes to God, on a ſudden there was a great Earthquake, ſo that the Foundations of the Priſon were ſhaken, and all the Doors flew open at the ſame Time, and the Fetters of the Priſoners burſt aſunder. The Goaler being awakened at this Noiſe, and ſeeing all the Doors open, he drew his Sword with an Intention to kill himſelf, imagining that all the Priſoners had made their Eſcape. But *Paul* cry'd out to him, that he ſhould do himſelf no Miſchief, for they were all ſafe. Then the Goaler entering, and finding all the Priſoners there, he brought out *Paul* and *Silas* from this Place, aſking them what he muſt do to be ſaved. *Paul* and *Silas* inſtructing him and all his Family, gave them Baptiſm. After this the Goaler ſet before them ſomething to eat; and when the Morning was come, the Magiſtrates ſent him Word that he might releaſe his Priſoners, and let them go about their Buſineſs. But *Paul* returned this Anſwer to the Officers; that after they have publickly whipp'd us with Rods, being *Roman* Citizens, they have thrown us into Priſon, and now they would privately diſmiſs us: But it ſhall not be ſo, for they ſhall come themſelves to fetch us out. The Magiſtrates hearing that they were *Roman* Citizens, came to excuſe themſelves; and having brought them out of Priſon, they deſired them to depart out of their City. *Paul* and *Silas* went firſt to *Lydia*, where having viſited and comforted the Brethren, they departed from *Philippi*.

Then paſſing through *Amphipolis* and *Apollonia*, they came to *Theſſalonica* the capital City of *Macedonia*, where the *Jews* had a Synagogue. [c] *Paul* enter'd therein, according to his Cuſtom, and there preached the Goſpel to them for three Sabbath-days ſucceſſively. Some *Jews*, and ſeveral Proſelytes, believed in *Jeſus Chriſt*, and united themſelves to *Paul* and *Silas*. But the greateſt Part of the *Jews*, being led away by a falſe Zeal, rais'd a Tumult in the City, and went to the Houſe of *Jaſon* where St. *Paul* lodged. But not finding him there, they took *Jaſon* and led him before the Magiſtrates, where they accuſed him of harbouring in his Houſe People that were diſobedient to the Ordinances of the Emperour, and who affirm'd, that there was another King beſides him, one *Jeſus* whom they preach'd up. But *Jaſon* having given Security to anſwer for the People who were accuſed, he was diſmiſſed to his own Houſe; and the Night following the Brethren conducted *Paul* and *Silas* out of the City, who went to *Berea*, where they began to preach in the Synagogue. The *Jews* of *Berea* heard them gladly, and many of them were converted; as alſo ſeveral of the Gentiles, and many Women of Diſtinction that were not *Jeweſſes*.

The *Jews* of *Theſſalonica* being inform'd that *Paul* and *Silas* were at *Berea*, they came thither and animated the Mob againſt them; ſo that St. *Paul* was forced to withdraw, leaving *Silas* and *Timothy* at *Berea*, to finiſh the Work he had ſo happily begun. Thoſe who conducted St. *Paul*, embarked along with him, and brought him as far as *Athens*, [d] where he arrived in the fifty-ſecond Year of *Jeſus Chriſt*. As ſoon as he was got thither, he ſent back thoſe that had brought him, with Orders to tell *Silas* and *Timothy*, that he deſired them to follow him to *Athens* as ſoon as poſſible. In the mean Time he went into a Synagogue of the *Jews*, and preached to them as often as he had Opportunity; and diſputing with the Philoſophers who were frequent in that Place, they at laſt brought him before the *Areopagus*, accuſing him of introducing a new Religion. St. *Paul* being come before the Judges, thus made his Defence; that among other Marks of Superſtition that he had found in their City, he had obſerved an Altar inſcribed *To the unknown God*. 'Twas therefore this God, whom they confeſſed that they knew not, that he came to make known to them. Afterwards he ſpoke to them of God the Creator of Heaven and Earth, of the Superintendence of a Providence, of the laſt Judgment, and of the Reſurrection of the Dead. But after that they had heard of the Reſurrection, ſome made Scorn of him, and others deſired to hear him another Time. However ſome of them embraced the *Chriſtian* Faith, of which Number was *Dionyſius* a Senator of the *Areopagus*, and a Woman called *Damaris*, and ſeveral others with them.

St. *Timothy* came from *Berea* to *Athens*, according to the requeſt of St. *Paul*, and informed him of the Perſecution with which the *Chriſtians* of *Theſſalonica* were then afflicted. This obliged the Apoſtle to ſend him into *Macedonia*, that he might comfort them, and keep them ſtedfaſt. [e] After this St. *Paul* left *Athens*, and went

[c] Acts xvii. 1, 2, 3. In the Year of *Chriſt* 52.
[e] Vide 1 Theſſal. iii. 1, 2, *&c.*
[d] Theodoret. In 1 Theſſal. Proleg. p. 365.

Acts xviii. 1, 2, 3, &c. to *Corinth*, where he lodged with one *Aquila* a *Jew*, by Trade a Tent-maker; and with him St. *Paul* work'd, as being of the same Trade himself. But however he did not neglect the preaching of the Gospel, which he performed every Sabbath-day in the Synagogue, shewing both to *Jews* and Gentiles, that *Jesus* was the *Messiah*. There he made several Converts, and he tells us himself, that he there
1 Cor. i. 14, 16, 17. xvi. 15. baptized *Stephanus* and his House, with *Crispus* and *Gaius*. About the same Time *Silas* and *Timothy* came to *Corinth* [f], and brought him great Comfort, acquainting him with the good State of the Faithful of *Thessalonica*; and a little while after he wrote his first Epistle to the *Thessalonians* [g], which is the first of all the Epistles that he wrote. Therein he comforts the Faithful of *Thessalonica*, he commends their Zeal, Constancy, and Charity towards all the *Christians* of *Macedonia*; he gives them some Advice concerning the Use of Marriage, the avoiding Idleness, the Manner of Mourning for the Dead, the Cautions they must use not to be surprized by *Antichrist*, and concerning several other Points.

The second Epistle to the *Thessalonians* was written [h] not long after the first. He wrote it to dissipate the Apprehensions that some false Teachers had inspired them with, that the World was just going to have an End; for which they even produced a suppposititious Letter of the Apostles, to confirm their Assertions. He reproves those that live in Idleness, and exhorts the *Thessalonians* patiently to endure their Persecution. St. *Paul* now finding himself encouraged by the Presence of *Silas* and *Timothy*, went on with the Work of his Ministry with new Ardor, shewing and proving, that *Jesus Christ* was the true *Messiah*. But the *Jews* opposing him with blasphemous and opprobrious Words, he shook his Clothes at them, and said, Your Blood be upon your own Head; as for me, I am innocent of it. From henceforth I shall go to the Gentiles. He then quitted the House of *Aquila*, and went to lodge with one called *Titus Justus*, who was originally a Gentile, but one that feared God. In the mean Time the Lord encouraged him by a Vision, and told him, that in *Corinth* he had much People; and this was the Reason that he continued there eight Months.

But *Gallio* the Proconsul of *Achaia* being at *Corinth*, the *Jews* of *Corinth* rose up against *Paul*, and brought him to his Tribunal [i], accusing him of attempting to introduce a new Religion among them. But *Gallio* sent them away again, saying he would not meddle with Disputes that were foreign to his office. *Paul* continued still some Time at *Corinth*, but at last he went for *Jerusalem*, where he had a Mind to be present at the Feast of Pentecost. Before he went on Ship-board he cut off his Hair at *Cenchrea*, a Port of *Corinth* [k], because he had compleated his Vow of *Nazariteship*, in which he had engaged himself. He arrived at *Ephesus* with *Aquila* and *Priscilla*, from whence he went to *Cæsarea* of *Palestine*, and thence to *Jerusalem*. Here having performed his Devotions, he came to *Antioch*, where he stayed some Time; and then passing from thence, he made a Progress through all the Churches of *Galatia* and *Phrygia* successively. And having gone over the higher Provinces of *Asia*, he returned to Acts xix. 1, 2, 3, &c.
*Ephesus*, where he abode three Years; that is, from the Year of *Christ* 54, to the Year 57.

At St. *Paul*'s Arrival at *Ephesus*, he found there some Disciples that had been initiated by *Apollos*, who had only baptized them with the Baptism of *John* the *Baptist*. St. *Paul* instructed them, baptized them with the Baptism of *Jesus Christ*, and layed his Hands on them; upon which they received the Holy Ghost, the Gift of Languages, and of Prophecy. He afterwards went into the Synagogue, and preached to the *Jews* for three Months, endeavouring to convince them that *Jesus Christ* was the *Messiah*. But as he found them very obstinate, he separated himself from them, and taught daily in the School of one *Tyrannus*. He did not omit to go by Day or Night, even to pri- Acts xx. 19, 20, 33, 34.
vate Houses, to confirm those that believed, and to convince the Unbelievers, working with his Hands at the same Time, that he might not be burthensome to any. He did there several Miracles; even so Acts xix. 11, 12.
much as that the Linnen that had but touched his body, being afterwards apply'd to the Sick, they were presently cured of their Diseases, or delivered from the Devils that possessed them. He also suffered much there, as well from the *Jews* as 1 Cor. xv. 31, 32.
the Gentiles; and he himself informs us, that *after the manner of Men he fought with Beasts at* Ephesus, that is to say, that he was exposed to wild Beasts in the Amphitheatre [l]; so that it was expected he should have been devoured by them, had not God miraculously deliver'd him.

Some are of Opinion, [m] that the Fight

[f] Acts xviii. 5. 1 Thessal. iii. 6, 9. In the Year of *Christ* 52. [g] 1 Epistle to the *Thessalonians*. [h] 2 Epistle to the *Thessalonians*. In the Year of *Christ* 52. [i] Acts xviii. 12, 13, &c. In the Year of *Christ* 53. [k] In the Year of *Christ* 54. [l] Vide Chrysost. Homil. 40. in 1 Cor. xv. and Theodoret. ibidem. [m] Theophylact. Primat. Hervæ. Baron. Grot. Hammond. Est.

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mention'd by St. *Paul*, 1 Cor. xv. 31, 32. was nothing else but the Scuffle he had with *Demetrius* the Silver-Smith and his Companions, who were disappointed in their Attempt of putting the Apostle to Death. But this Opinion cannot be supported, since his first Epistle to the *Corinthians*, wherein this Fight is mentioned, was written before that Sedition raised by *Demetrius* the Silver-Smith. St. *Jerome* [n] by these Beasts understands the Demons, who raised up an infinite Number of Enemies against St. *Paul*.

But the most natural Sense of the Text is this, that he was exposed to Beasts at *Ephesus*, and was delivered from them by a Miracle. This was the Opinion of St. *Chrysostome*, of *Theodoret*, of *Ambrosiaster*, of St. *Cyprian* [o], of St. *Hilary* [p], and of most modern Commentators. *Nicephorus* [q] quotes the Apocryphal Book of the Travels of St. *Paul*, which implies, that *Jerome* Governour of *Ephesus* condemned the Apostle to be expos'd to wild Beasts. Being in Prison, he was visited in the Night-Time by two Women called *Tabula* and *Artemilla*, who requir'd Baptism of him. He freed himself from his Bonds, went out of Prison as far the Sea-shore, where he baptized them. He returned to Prison, and put on his Fetters again without any one perceiving it. When he was expos'd in the Theatre, they let loose a Lion at him, which went to him and lay down at his Feet; and several other Beasts did in like Manner. At the same Time there fell such a violent Storm of Hail, that many that were present were kill'd by it, *Jerome* himself was converted, and received Baptism. The Antients have often spoke of this Apocryphal Book of the Travels of St. *Paul*; yet however we cannot much relie upon it.

'Twas during the Time of his Abode at *Ephesus* that he wrote his Epistle to the *Galatians* [r], whom he had converted, and whom false Teachers had seduced and disturbed, persuading them that to attain Salvation, they ought to be circumcised, and submit themselves to the Observation of the whole Law. St. *Paul* therefore writ to them with much Zeal and Earnestness, magnifying his Apostleship, and painting their false Teachers in very lively Colours. He proves by the Scriptures, that *Christians* were exempt from the Yoke of the Law. He adds several Exhortations for regulating their Manners, and for the Conduct of their Lives. He writ it all with his own Hand, whereas his usual Custom was to make Use of an Amanuensis in the Writing of his other Epistles.

After this St. *Paul* purposed, at the Instigation of the Holy Ghost, to pass through *Macedonia* and *Achaia*, and afterwards to Acts xix. go to *Jerusalem*, saying, that after he had 21, 22. been there, he must also see *Rome*. And having sent *Timothy* and *Erastus* before into *Macedonia*, he tarry'd for some Time in *Asia*. During this Time he received Intelligence, that domestick Troubles were risen in the Church of *Corinth*, that Divisions reign'd amongst them, and that Abuses had begun to creep in. This made him resolve to write them his first Epistle [s]; in which he reproves the *Corinthians* for their Divisions, for the extravagant Liberty that some took in eating Meats offered to Idols, without concerning themselves about the Scandal it gave to their Brethren. He exclaims against the incestuous Person that had marry'd his Mother-in-Law, and against those that did not scruple to implead their Brethren before secular Tribunals; against those that were puffed up with Pride, because of the supernatural Gifts that God had bestow'd on them; lastly against the Disorders that had obtained in their Assemblies, where every one pretended to speak, and even the Women undertook the Province of teaching in Publick. After having given Directions for correcting those Abuses, he reads them excellent Lessons for the reforming of their Manners. This Letter was written at *Ephesus*, and sent to the *Corinthians* by *Stephanas*, *Fortunatus*, and *Achaicus*.

Before St. *Paul* left *Ephesus*, the Way of the Lord was disturbed by a Sedition rai- Acts xix. sed by *Demetrius* the Silver-Smith, whose 23, 24. chief Trade consisted in making little Models of the Temple of *Diana* at *Ephesus*, which he sold to Strangers and Pilgrims, who flock'd from all Parts to see the famous Temple of *Ephesus*, which pass'd for one of the Wonders of the World. First he tamper'd with the other Workmen and Silver-Smiths, representing to them, that the Religion which St. *Paul* preached would ruin all their Traffick, by subverting the Worship of their Goddess. From the Workmen the Spirit of Mutiny spread among the other People, and presently the whole City was in an Uproar. They hurried away *Gaius* and *Aristarchus* to the Theatre, who were the *Macedonians* that had accompanied St. *Paul* in his Journey. St. *Paul* would have presented himself among them, but his Friends dissuaded him from it. The Magistrate of the City, or the Town-Clerk as the Text has it, had much ado to be heard by them, and to appease the Tumult; telling the Peo-

[n] Hieronym. Præf. in Lib. III. Exposit. in Epist. ad Ephes. [o] Cyprian. Ep. 6. [p] Hilar. in Auxent. p. 121. [q] Nicephor. Hist. Eccles. L. II. c. 25. [r] The Epistle to the *Galatians* about the Year of *Christ* 56. [s] 1 Epistle to the *Corinthians* in the Year of our Lord 57.

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ple, that if *Demetrius* had any Thing particular to lay to the Charge of any one, that hindered the Worship of their Goddess *Diana*, he might have Recourse to the Proconsul, and not raise a Sedition in the said City. Having said this, he dismissed the Assembly, and St. *Paul* taking his Leave of the Disciples, departed to go to *Macedonia* [t].

2 Cor. ii. 12. He embarked at *Troas*, and took *Timothy* with him, with whom he passed 2 Cor. vii. 5, 6, 7. into *Macedonia*. *Titus* came thither to him, and acquainted him with the good 2 Cor. vii. 6—15. Effects that his Letter had produced among the *Corinthians*; and told him that the Collections were now ready, that had been made by the Church of *Corinth* for the Faithful in *Palestine*. This engaged him to write a second Letter to the *Corinthians* [u], in which he exalts himself against those false Teachers, that had endeavoured to vilifie and depreciate him in the Minds of the *Corinthians*. He sets forth the Usefulness of his Ministry, and speaks of himself with some Advantage, but yet with great Modesty. He speaks of his Revelations, of his Disinterestedness, of his Persecutions, of his Sufferings. He exhorts the *Corinthians* to Works of Penance and Mortification, lest when he comes himself, he should be obliged to use his Power against the Offenders. He grants a Pardon to the incestuous Person, and exhorts the *Corinthians* to have their Alms in a Readiness, that they might be no Hindrance to him at his Arrival at *Corinth*. This Letter was sent by *Titus*, to whom he joyn'd a Brother, whom the Churches had associated with him, to collect the Alms of the Faithful. Some think this Brother was *Silas*, others *Barnabas*, and others St. *Luke*.

St. *Paul* having passed through *Mace-* Acts xx. 2. *donia*, came into *Greece*, or *Achaia*, and there continued three Months. He visited the Faithful of *Corinth*, and having received their Alms, as he was upon the Point of returning into *Macedonia*, he writ his Epistle to the *Romans* [w], in which he chiefly applies himself to explain the Doctrine of Grace and Predestination. He shows, that it was neither the Works of the Law, that have merited to the faithful *Jews* the Grace of their Vocation, nor yet the good Moral Works that might have been practised by the Gentile Philosophers, that have merited for them the same Favour; but that it was to the meer Grace of God that they ow'd this Advantage. St. *Paul* had not yet been at *Rome*, when he wrote this Epistle to the *Romans*; but he promises to come to see them, and salutes many of the Faithful of this Church. The Letter was dictated by St. *Paul*, and written by *Tertius*. 'Tis thought it was carry'd by *Phebe* the Deaconess of the Church of *Chencbrea*; St. *Paul* recommends her herein to the *Romans* in a particular Manner.

At last he left *Greece* and came into *Macedonia* [x], intending to be at *Jerusalem* at the Feast of Pentecost. He stay'd some Time at *Philippi*, and there celebrated the Feast of the Passover. From hence he embarked and came to *Troas*, where he continued a Week. Acts xx. 6, 7. On the first Day of the Week the Disciples being assembled to break Bread, St. *Paul* being to depart the Day following, made a Discourse to them which held till Midnight. During this Time a young Man call'd *Eutychus* happening to sit in a Window, and fall asleep, fell down three Stories high, and was killed by the Fall. St. *Paul* came down to him, embraced him, and restored him to Life again. Then he went up again, broke Bread and eat it, and held on speaking to them till Day-break, at which Time he departed. Those of his Company took Ship at *Troas*, but as for himself he went on Foot as far as *Assos*, otherwise call'd *Apollonia*, and then embarked along with them at *Mitylene*. From whence he came to *Miletus*, whither the Priests of the Church of *Ephesus* came to see him; for he had not Time to go to them, because he was desirous of being at *Jerusalem* at the Feast of Pentecost.

When these Bishops and Priests were arrived at *Miletus*, St. *Paul* discoursed with them, saying he was going to *Jerusalem*, without certainly knowing what should happen to him; but he did not doubt but that he had much to suffer there, since in all the Cities the Holy Ghost had given him to understand, that Chains and Afflictions waited for him there. But he declared to them, that all this did not terrifie him, provided he could but fulfil his Ministry. After having exhorted them to Patience, and having prayed along with them, he went on Board, going strait to *Coos*, then to *Rhodes*, and thence to *Patara*, Acts xxi. 1, 2, &c. where finding a Ship that was bound for *Phœnicia*, they went on Board, and arrived safe at *Tyre*. Here they made a Stop for seven Days, and then going on they arrived at *Ptolemais*, and thence to *Cæsarea*, where they found *Philip* the Evangelist, who was one of the seven Deacons. While St. *Paul* was there, the Prophet *Agabus* arrived there also from *Judæa*; and having taken St. *Paul*'s Girdle, he bound his own Hands and Feet with it, saying, Thus shall the *Jews* of *Jerusalem* bind the

[t] Acts xx. 1, 2, 3, &c. In the Year of *Christ* 57.
[u] 2 Epistle to the *Corinthians*. In the Year of *Christ* 57.
[w] Epistle to the *Romans* written from *Corinth*, in the Year of our Lord 58.
[x] In the Year of *Christ* 58.

Man that owns this Girdle, and shall deliver him up to the Gentiles. But St. *Paul*'s Constancy was not shaken by all these Predictions, and he told them, that he was ready, not only to suffer Bonds, but Death it self for the Name of *Christ*.

When he was come to *Jerusalem* the Brethern received him with Joy; and the Day following he went to see St. *James* the Lesser, Bishop of *Jerusalem*, at whose House all the Priests assembled. *Paul* gave them an Account of what God had done among the Gentiles by his Ministry. Then St. *James* informed him, that the converted *Jews* were strangely prejudiced against him, because they were informed he taught the *Jews* that lived among the Gentiles, and out of *Palestine*, that they ought to renounce the Law of *Moses*, and no longer circumcise their Children. Therefore, continued St. *James*, we must assemble them here together, where you may speak to 'em your self, and undeceive them. Moreover do this, that your Actions may verify your Words: Join your self to four Men that are here, and who have taken upon them a Vow of *Nazariteship*; and that you may share in the Merit of their Action, contribute to the Charge of their Purification, and purifie your self also, that you may offer with them the Offerings and Sacrifices ordained for the Purification of a *Nazarite*. See what is said before in the Article NARAZITE.

St. *Paul* exactly followed this Advice of St. *James*, and on the next Day went into the Temple, where he declared to the Priests, that in seven Days these four *Nazarites* would compleat their Vow of *Nazariteship*, and that he would contribute his Share of the Charges. But towards the End of these seven Days, the *Jews* of *Asia* having seen him in the Temple, moved all the People against him, laid hold of him, and cried out; Help ye *Israelites*, this is he that teaches every where against the Law, and against the Temple, and has brought Gentiles into the Temple, and prophaned this holy Place. At the same Time they laid hold on him, shut the Gates of the Temple, and would have killed him, had not *Lysias* the Tribune of the *Roman* Garrison there run to his Rescue, took him out of their Hands, and brought him into the Citadel. St. *Paul* being upon the Steps, desired the Tribune to suffer him to speak to the People, who followed him thither in a great Multitude. The Tribune permitted him, and St. *Paul* making a Sign with his Hand, made a Speech in *Hebrew*,
Acts xxii. and related to 'em the Manner of his Conversion, and his Mission from God to go and preach to the Gentiles. At his mentioning the Gentiles, the *Jews* began to cry out; Away with this wicked Fellow out of the World, for he is not worthy to live.

Immediately the Tribune made him come into the Castle, and ordered that he should be put to the Question by whipping him, that he might confess the Matter, why the *Jews* were so incensed against him. Being now bound, he said to the Tribune; Is it lawful for you to whip a *Roman* Citizen before you hear him? The Tribune hearing this, caused him to be unbound, and calling together the Priests and the Senate of the *Jews*, he brought *Paul* before them, that he might know the Occasion of this Tumult of the People. Then *Paul* began to speak to them to this Purpose. *Brethren, I have lived in all good* Acts xxiii.
*Conscience before God until this Day.* At which Words *Ananias* Son of *Nebedeus*, who was the Chief-priest, ordered the Bystanders to give him a Blow in the Face. At which St. *Paul* said to him, *God shall smite thee, thou whited Wall; for sittest thou to judge me after the Law, and* forgetting the Duty of a Judge, *commandest me to be smitten contrary to the Law?* Those that were present said to him, *Revilest thou God's High-priest?* St. *Paul* excused himself by saying, that he did not know he was the High-priest, *for it is written, Thou shalt not speak Evil of the Ruler of thy People.* Then perceiving that Part of the Assembly were *Sadducees*, and Part *Pharisees*, he cried out, *Brethren I am a Pharisee, the Son of a Pharisee; of the Hope and Resurrection of the Dead I am called in Question.*

Then the Assembly being divided in Interests and Opinions, and the Clamour increasing more and more, the Tribune gave the Word to the Soldiers, and they fetched him away out of the Assembly, and brought him into the Castle. The following Night the Lord appeared to *Paul*, and said to him; Take Courage, for as you have bore Testimony of me at *Jerusalem*, so must you also at *Rome*. The Day following more than forty *Jews* engaged themselves by an Oath, not to eat or drink till they had killed *Paul*. They came therefore, and made known their Design to the Priests and chief of the People, saying to them; To Morrow cause *Paul* to appear before you, as if you would inquire more accurately into his Affair, and before he can come to you we will lye in wait for him and kill him. But St. *Paul* being informed of this Conspiracy by his Sister's Son, acquainted the Tribune with it, who gave Orders that the Night following he should be sent to *Cæsarea*, to *Felix* the Governor, who had his ordinary Residence there. *Felix* having received Letters from *Lysias*, and being informed that St. *Paul* was of *Cilicia*, he told him he would

would hear him when his Accusers should arrive.

Five Days after *Ananias* the High-priest, and some of the Senators, came to *Cæsarea*, bringing with them *Tertullus* the Orator to plead against *Paul*. *Tertullus* accused him as being a seditious Person, a Disturber of the publick Peace, who had put himself at the Head of the Sect of the *Nazarens*, and who made no Scruple even to profane the Temple. But St. *Paul* easily refuted all these Calumnies, and defied his Accusers to prove any of the Articles which they had exhibited against him. He ended his Discourse with saying, that for the Doctrine of the Resurrection from the Dead his Adversaries would have him condemned. *Felix* having heard these Discourses, put off the farther hearing of his Cause to another Time, and said he would determine the Matter when *Lysias* should come from *Jerusalem*. Some Days after *Felix* and his Wife *Drusilla*, who was a *Jewess*, being at *Cæsarea*, they made *Paul* come before them, to hear what he had to say concerning the Faith in *Jesus Christ*. *Paul* spoke to 'em of Justice, of Charity, and of the last Judgment, in such Manner that *Felix* was terrified at it, made him finish his Discourse, and told him he would hear him farther when he was more at Leisure. And being in hopes that St. *Paul* would have purchased his Liberty with a Sum of Money, he used him well, often sent for him, and had frequent Conversations with him.

Acts xxiv.

But two Years thus passing away [a], *Felix* made Way for his Successor *Portius Festus* [b]; and being willing to oblige the *Jews*, he left *Paul* in Prison. *Festus* being come into his Province, three Days after he went to *Jerusalem*, whither the chief Priests desired him to send for *Paul*, having a Design to fall upon him by the Way. But *Festus* told them they might come to *Cæsarea*, where he would do them Justice. As soon as he returned to this City, the Day after he made *Paul* appear before the Tribunal. Here the *Jews* accused him of several Crimes, of which they were able to prove nothing. And *Paul* so well defended himself, that *Festus* could find nothing in him that deserved Punishment. He proposed to him to go to *Jerusalem*, and be tried there; but he answered, that he was now at the Emperor's Tribunal where he ought to be tried, and that he appealed to *Cæsar*. *Festus* having conferred with his Council, told him; that to *Cæsar* he had appealed, and therefore to *Cæsar* he should go.

Some Days after King *Agrippa* and his Queen *Berenice* coming to *Cæsarea* to salute *Festus*, the Governor spoke to 'em concerning *Paul*, telling them he did not know what he was guilty of, nor how he should represent his Case to the Emperor. *Agrippa* having desired to hear him, *Festus* sent for him, and told him he had Liberty to speak. Then St. *Paul* related to *Agrippa* the Manner in which he had been converted, on his Journey to *Damascus*. He spoke to him of *Jesus Christ*, and of his Resurrection. But while he was enlarging upon these Things, *Festus* cried out to him; *Paul* you are besides your self, your much Learning has made you mad. To this *Paul* replied; I am not mad, most excellent *Festus*, but speak the Words of Soberness and Truth: And King *Agrippa* is well acquainted with these Things. O King *Agrippa*, added he, do you not believe the Prophets? I know you believe them. *Agrippa* then made Answer to *Paul*, you have almost persuaded me to become a *Christian*. I would to God, says *Paul*, that not only almost, but altogether you were such as I am, except these Bonds; and not you only, but all those that now hear me. Then King *Agrippa*, *Berenice*, and *Festus* rose up, and *Agrippa* said to *Festus*, This Man might have been acquitted, and set at Liberty, if he had not appealed to *Cæsar*.

Acts xxv.

As soon therefore as it was resolved to send *Paul* into *Italy*, he was put on Board a Ship of *Adramyttium*, a City of *Mysia*; and having passed over the Seas of *Cilicia* and *Pamphylia*, they arrived at *Myra* in *Lycia*, where having found a Ship that was bound for *Italy*, they went on Board. But the Season being far advanced, for it was at least the latter End of *September*, and the Wind proving contrary, they arrived with Difficulty enough at the *Fair-havens*, a Port in the Isle of *Crete*. St. *Paul* advised them to winter there, but others were of Opinion they had better go to *Phenice*, another Harbour of the same Island. But as they were going thither, the Wind drove them upon a little Island called *Clauda*, where the Mariners fearing to strike upon some Bank of Sand, they lowered their Mast, and surrendered themselves to the Mercy of the Waves. Three Days after they threw over Board the Tackling of the Ship. Neither the Sun or Stars had appeared now for fourteen Days. In this extream Danger an Angel appeared to St. *Paul*, and assured him that God had given him the Lives of all that were in the Ship with him, which were in all two Hundred and seventy six Souls. St. *Paul* told 'em of his Vision, exhorted them to take Courage, and promised them that they should all come alive into an Island, and

Acts xxvii.

[a] St. *Paul* was at *Cæsarea* from the Year 58, to the Year 60, of our Lord *Jesus Christ*.
[b] *Acts* xxiv. 27. In the Year of *Christ* 60.

that the Vessel only should be lost. On the fourteenth Night the Seamen cast out the Lead, and thought by their Sounding that they approached near to some Land. They were attempting to save themselves by going into the Boat; but St. Paul told the Centurion and the Soldiers, that except the Sailors continued in the Ship, their Lives could not be saved. Then the Soldiers cut the Ropes of the Boat, and let her drive.

About Day-break St. *Paul* persuaded them to take some Nourishment, assuring them that not a Hair of their Heads should perish. At his Example they took some Food, and when they had eat they lightened their Vessel, by throwing the Corn into the Sea. Day being come, they perceived a Shore, where they resolved, if possible, to bring the Ship to. But the Vessel having struck against a Neck of Land that run out into the Sea, so that the Head remained fixed, and the Stern was exposed to the Mercy of the Waves; the Soldiers fearing lest any of the Prisoners should make their Escape by Swimming, were for putting them all to the Sword. But the Centurion would not suffer them, being willing to save *Paul*; and he commanded those that could swim to throw themselves first out of the Vessel, and others got Planks, so that all of 'em came safe to shore. Then they found that the Island was called *Malta*, the Inhabitants of which received them with great Humanity. Acts xxviii. 1, 2, 3, &c.

They being all very wet and cold, a great Fire was lighted to dry them; and *Paul* having gathered up a handful of Sticks, and put them upon the Fire, a Viper leapt out of the Fire, and took hold of his Hand. Then the barbarous People said to one another, without doubt this Man is a Murderer, and though he has been saved from the Shipwrack, yet divine Vengeance still pursues him, and will not suffer him to live. But *Paul* shaking the Viper into the Fire, received no Injury from it. The People seeing this, changed their Opinion of him, and took him for a God; which Opinion of theirs was more confirmed, when he cured the Father of *Publius*, the chief Man of the Island, of a Fever and Bloody-Flux. After which Miracle they all brought out their Sick to him, and they were healed. We are assured that from this Time no venomous Creatures have been found in the Isle of *Malta*. See MALTA.

At the End of three Months they embarked again, and arrived, first at *Syracuse*, then at *Rhegium*, and lastly at *Puteoli*. Here St. *Paul* found some *Christians*, who detained him for seven Days, then he set out for *Rome*. The Brethren of this City having been informed of St. *Paul*'s Arrival, came out to meet him as far as *Appii-forum*, and the three Taverns. And when he was come to *Rome*, he was allowed to dwell where he pleased, having a Soldier to guard him, who was joined to him with a Chain. Three Days afterwards St. *Paul* desired the Chief of the *Jews* there to come to him. He related to 'em in what Manner he had been seized in the Temple of *Jerusalem*, and the Necessity he was under of appealing to *Cæsar*. The *Jews* told him, that as yet they had received no Information about his Affair; but as for *Christianity*, they knew nothing of it yet, but only that it was spoken against every where, and that they should be very willing to have an Account of it from him. A Day was appointed for this, and St. *Paul* preached to 'em concerning the Kingdom of God, endeavouring to convince them from *Moses* and the Prophets, that *Jesus* was the *Messiah*. Some of 'em believed what he had said to 'em, and others disbelieved, so that they returned from him divided among themselves.

*Paul* dwelt for two whole Years at *Rome*[c], in a Lodging that he hired, where he received all that came to him, preaching the Kingdom of God, and the Religion of *Jesus Christ*, without any Interruption. Hitherto we have had the Acts of the Apostles for our Guide, in compiling the History of St. *Paul*; what we shall add hereafter will be mostly taken from his own Epistles. His Captivity did not a little contribute to the Advancement of Religion, and he converted several Persons even of the Emperor's Court. 'Tis said Philip. i. that while he was at *Rome*, he had a great 12, 14, 18. iv. 22. Correspondence by Letters with *Seneca*[d]; but the Letters that are now extant are rejected by every Body, though St. *Austin*[e] and St. *Jerome*[f] seem to have thought them genuine, and therefore for this Reason St. *Jerome* has placed *Seneca* in the List of Ecclesiastical Writers. The Church has never acknowledged those that are ascribed to St. *Paul*, as written to *Seneca*; and those that we now have under *Seneca*'s Name, are not worthy of that great Man. These Letters have not the Style of either of those Authors; and without mentioning the Inconsistencies that *Baronius* has observed therein, *Lipsius*[g] maintains, that both of 'em discover the Hand and Style of the same Impostor.

The *Christians* of *Philippi* in *Macedo-*

[c] From the Year of *Christ* 61, to the Year 63. He arrived at *Rome* about the Month of *February*.
[d] See Baron. an. 66.
[e] Aug. Ep. 54.
[f] Hieronym. de Viris illust. c. 11.
[g] Lips. Prolog. in Senec.

Phil. ii. 25. iv. 18. *nia* hearing that St. *Paul* was a Prisoner at *Rome*, they sent *Epaphroditus* their Bishop to him, to bring him Money, and otherwise to assist him in their Name. *Epaphroditus* fell sick at *Rome*, and when he went back to *Macedonia*, the Apostle sent by him a Letter to the *Philippians* [a], in which he gives them Thanks for the seasonable Relief they had sent him, speaks to them of the Fruits of his Bonds, and exhorts them to live as Children of Light in the midst of the Heathen that surrounded them. He fortifies them against the false Teachers of *Judaism*, conjures them to live together in a perfect Union, and in a sincere Humility. He expresses some Hopes that he should soon come to see them; for though he could wish to die, yet he perceived that God would still continue his Life.

*Onesimus* the Slave of *Philemon* having run away from his Master's House, which was at *Colossus* in *Phrygia*, came to *Rome* and found out St. *Paul*, and was very serviceable to him. St. *Paul* made him a Convert, and sent him back to his Master *Philemon* with a Letter [b]. See the Articles ONESIMUS and PHILEMON. He also sent a Letter by him to the Believers in the City of *Colossæ* [c]. St. *Paul* had not preached in this City, and was not personally acquainted with the Faithful there; but he had been informed by *Epaphras*, who was then a Prisoner at *Rome* with him, and who had been their Apostle, in what Manner they had received the Word of Truth; and at the same time, how the Enemy had there sown Tares among the good Seed. For some false Apostles would have persuaded them, that we ought not to approach to God by *Jesus Christ*, because he is raised too high above us; but by the Angels, who (they said) were our Mediators. St. *Paul* therefore writ to them, to undeceive them. He exalts the Majesty of *Jesus Christ*, and his Quality of being a Mediator. He gives them Cautions against these false Teachers, and lays down excellent Rules for the Conduct of their Lives. He recommends to them, to cause his Letter to them to be read in the Church of *Laodicea*, and to read in their Church that which the *Laodiceans* had written to him. Some have thought, that St. *Paul* had also written to the *Laodiceans*. See the Article LAODICEA.

'Tis not known by what Means St. *Paul* was delivered from his Prison, and discharged from the Accusation that the *Jews* had brought against him. There is great Probability, that they durst not prosecute him before the Emperor, not having sufficient Proof of what they alledged against him. This is certain, that he was set at Liberty in the sixty-third Year of *Christ*, after having been two Years a Prisoner at *Rome*. He was still in this City, or at least in *Italy*, when he writ his Epistle to the *Hebrews* [d]. He addresses it to the Faithful of *Palestine*, to confirm them against the Evils they were forced to suffer, from the unbelieving *Jews*. His chief End in his Epistle is to shew, that true Justification cannot proceed from the Observation of the Law, but from Faith in *Jesus Christ*, and from his Grace; and that the ancient Priesthood and the Legal Ceremonies, are all abolished by the Priesthood of *Jesus Christ*, and by the *Christian* Religion.

Very many Difficulties have been started upon this Epistle. It has been ascribed to St. *Clement*, to St. *Luke*, to St. *Mark*, to St. *Barnabas*, to *Apollos*, to another *Paul* different from the Apostle; but lastly, it has been generally imputed to St. *Paul* the Apostle of the Gentiles. It has been disputed what Language it was writ in, whether *Greek* or *Hebrew*. Some have thought that it was first written in *Hebrew* by St. *Paul*, and then translated into *Greek* by St. *Clement*, or some other. Others have maintained, that the Original of this Epistle was the *Syriac* that is still extant. 'Tis pretty well agreed, that it was written before the Destruction of the Temple of *Jerusalem*; but the Time when, and the Place where, are Circumstances not so well agreed on. He speaks therein of the Brethren of *Italy*; but it is unknown whether it was composed at *Rome*, while St. *Paul* was in his Bonds, or after he was at Liberty, in some other City of *Italy*. Hebr. xiii. 24. Lastly, there has been a long Dispute about the Authenticalness of this Epistle. The *Arians* maintain'd it was not St. *Paul*'s; the *Marcionites* pretended it was corrupted; the *Greeks* have for a long time received it as canonical, but the *Latins* have hesitated for several Ages. This is not a Place to inquire scrupulously into these Points; the Commentaries upon this Epistle may be consulted, and our Preface to the same Epistle.

St. *Paul* being out of Prison, went over *Italy*, and according to some of the Fathers [e], passed into *Spain*, then into *Judea*, Hebr. xiii.
went to *Ephesus*, and there left *Timothy*, 24.
preached in *Crete*, and there fix'd *Titus*; Tim. i. 3.

[a] Epistle to the *Philippians*, written from *Rome* about the Year of our Lord 62.
[b] The Epistle to *Philemon* written from *Rome* about the Year of our Lord 62.
[c] The Epistle to the *Colossians* written from *Rome*, and sent by *Onesimus* about the Year of our Lord 62.
[d] The Epistle to the *Hebrews* written from *Rome*, or from *Italy*, in the Year of *Christ* 63.
[e] Athanas. ad Draconit. Cyrill. Jerosol. Catech. 17. Epiphan. hæres. 27. Chrysost. Præfat. in Ep. ad Hebr. Hieronym. in Isai. xi. 14. alii plures.

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to take care to cultivate the Church he had there planted. Probably he might alſo viſit the *Philippians*, according to the Promiſe he had made them. Phil. ii. 24. i. 25, 26. And it is believed, that it was from *Macedonia* he writ his firſt Epiſtle to *Timothy*[f], in which he ſhews him what are the Duties of a Biſhop, and gives him Advice for his particular Conduct. He recommends to him to apply himſelf to Study and Reading, and to drink a little Wine for the Weakneſs of his Stomach. He ſends him Word he had excommunicated *Hymenæus* and *Alexander*, the firſt of which affirmed, that the Reſurrection of the Dead was already over.

Some time after he wrote to *Titus*[g], whom he had left in *Crete*. He deſires him to come to him at *Nicopolis*, from whence probably he ſent this Letter. He lays before him the Duties of a Biſhop, and the Qualifications he ought to have, that he might fulfil what God expected from him in this Office. He tells him he muſt reſtrain by Force thoſe that are hardened and obſtinate, and gives him ſeveral Inſtructions for the Management of Perſons of all Conditions. The Year following he went into *Aſia*, and came to *Troas*[h], where he left a Cloak and ſome Books, with one called *Carpus*, who was his Hoſt.
2 Tim. i. 4. Thence he went to viſit St. *Timothy* at *Epheſus*, then to *Miletus*, where he left
2 Tim. iv. 20. *Trophimus* ſick. Laſtly, he went again to *Rome*, where the Fathers believe, that God had revealed to him he ſhould ſuffer Martyrdom. He arrived here in the ſixty-fifth Year of our Lord *Jeſus Chriſt*.

St. *Chryſoſtom* ſays[i], it was reported that St. *Paul* going to ſee a Cup-bearer and a Concubine of *Nero*'s, to convert them to the Faith, he actually made a Convert of the Concubine. This ſo provoked *Nero*, who was very fond of her, that he cauſed St. *Paul* to be apprehended and clapt into Priſon. The Apoſtle tells us himſelf, in
2 Tim. iv. 16. his ſecond Epiſtle to *Timothy*, that when he made his firſt Appearance he was forſaken by all the World. In his Priſon he was much aſſiſted by *Oneſiphorus*, who
2 Tim. i. 16. found him at laſt after much Enquiry. 'Twas in this laſt Priſon that he writ his ſecond Epiſtle to *Timothy*, which St. *Chryſoſtom*[k] looks upon as the Apoſtle's laſt Teſtament[l]. He there deſires *Timothy* to come to ſee him before Winter. He exhorts him to fulfil the whole Duty of a Biſhop, and never to forget thoſe Inſtructions he had received from him.

He tells him he had ſent *Tychicus* to *Epheſus*; which gives room to conjecture, he ſent him thither to deliver the Epiſtle 2 Tim. iv. 12.
he had wrote to the *Epheſians*, and to the other Churches of *Aſia*[m]. His Deſign in this Epiſtle is to inſtruct them in the principal Myſteries of Faith, of Redemption and Juſtification by the Death of *Chriſt*, of free Predeſtination, of the calling of the Gentiles, of the Reunion of two People in one only Body, of which *Jeſus Chriſt* is the Head; and of the Elevation of this Divine Head above all Creatures both ſpiritual and corporeal. This Epiſtle is perhaps the moſt ſublime and moſt difficult of all thoſe written by St. *Paul*.

This great Apoſtle at laſt conſummated his Martyrdom, on the 29th Day of *June*, in the 66th Year of our Saviour *Chriſt*. He had his Head cut off at a Place called *the Salvian Waters*. Some have ſaid[n], that his Head ſpouted out with Milk inſtead of Blood, and that this Miracle converted the Executioner and two others, who ſuffered Martyrdom along with him, or a few Days after him, that is, on the ſecond of *July*; but theſe Particulars have not the Sanction of Antiquity to vouch for them He was buried on the Way of *Oſtium*, and a magnificent Church was built over his Tomb, which is in Being to this Day. His Chains were preſerved at *Rome* with great Veneration, where they performed many Miracles[o].

Beſides the fourteen Epiſtles of St. *Paul*, which we have mentioned in the Courſe of his Hiſtory, *Clemens Alexandrinus*[p] quotes ſeveral of his Diſcourſes which are now no more. We have ſeen before, that it was ſuppoſed he had writ Letters to *Seneca*. There is alſo now extant a ſpurious Epiſtle to the *Laodiceans*, which bears his Name in ſeveral Manuſcripts. It has been pretended alſo, that he writ a third Epiſtle to the *Theſſalonians*, a third to the *Corinthians*, and a ſecond to the *Epheſians*. There are aſcribed to him an Apocalypſe and a Goſpel, which were condemned by the Council at *Rome* under *Gelaſius*. The *Simonians* had compoſed a Book under his Name called, *The Preaching of St. Paul*, and a Prieſt of *Aſia* compoſed the Voyages of St. *Paul*, and of St. *Thecla*. But he being convicted of Impoſture, was deprived of his Prieſthood by the Apoſtle St *John*[q].

PAULINUS, the Succeſſor of *Lupus* in the Government of the City of *Alexandria*, and of *Egypt* for the *Romans*. He obliged

[f] 1 Epiſtle to *Timothy* written from *Macedonia* in the Year of our Lord 64.
[g] Epiſtle to *Titus*, written probably from *Nicopolis*, in the Year of our Lord 64.
[h] 2 Tim. iv. 13. In the Year of our Lord 65. [i] Chryſoſt. in Acta homil. 46. p. 405. c. & contra Vituper. vitæ Mon. l. i. c. 4. [k] Chryſoſtom. in 2 Tim. homil. 9.
[l] Second Epiſtle to *Timothy* written from *Rome* in the Year of our Lord 65.
[m] Epiſtle to the *Epheſians*, written from *Rome* in the Year of our Lord 65.
[n] Author. Serm. xi. in edit. Paris. Oper. S. Ambroſ. p. 141. & Author. Serm. 30. t. 6. Oper. St. Chryſoſt. p. 267. d. [o] Chryſoſt. homil. 8. in Epiſt. ad Epheſ. Greg. Mag. l. 3. Ep. 30.
[p] Clem. Alex. l. vi. p. 636 [q] Tertul. Lib. de Baptiſmo, c. 17. Hieronym. de Viris illuſtr. in Paulo.

the Priests of the Temple, that *Onias* had built at *Heliopolis*, and which we have spoke of under the Name of *Onion*, to put into his Hands all the Ornaments and Vessels of Value which were therein, and then caused the Doors to be shut up, and forbid the *Jews* to perform any Act of their religious Worship therein [r].

PEACE, *Pax.* This Word is used in the Scripture in different Manners. Generally it is put for Peace and Tranquillity, either publick or private; but often it stands for the Prosperity and Happiness of this present Life. To go in Peace, to die in Peace. God give you Peace. Let Peace
Pf. cxxii. 6. be within this House. Pray for the Peace of *Jerusalem*, that is, wish it all sorts of Happiness and Prosperity. Is it Peace?
Wisd. iii. 3. That is, Is all well? The Just in the other Life are in Peace; they enjoy a perfect Tranquillity, and wait in Peace for their happy Change. St. *Paul* in the Titles of his Epistles generally wisheth for Grace and Peace to the Faithful, to whom he writes. *Gratia vobis & pax.* *Jesus Christ* recommends to his Disciples, to have Peace with all Men, and with each other.
Isai. lxvi. 12. Ezek. God promises his People to water them as with a River of Peace, and to make with them a Covenant of Peace. These Expressions are very intelligible.

PEACOCK, *Pavo*, in *Hebrew*, *Teuchiim* [s]. Interpreters are pretty well agreed about the Signification of this Word. The Septuagint have not express'd it in their Translation. Some understand by *Tuchiim* a sort of Ape or Monkey. The Fleet of *Solomon* that went to *Ophir* brought back to this Prince a great Number of Peacocks, whether they had them at *Ophir* it self, or whether they took them in from any other Place upon their return, is altogether uncertain.

The Peacock is a tame Fowl very well known. That which makes it valuable is the Beauty of its Plumage. It has a very long Tail, diversify'd with several Colours, and adorned with many Marks at equal Distances in the Form of Eyes. It has a little Tuft or Crown upon its Head, like a bushy Tree. Its Wings are mixt with Azure and Gold-colour; its Cry is very shrill and disagreeable. 'Tis said to have the Head of a Serpent, the Train of an Angel, and the Voice of a Devil. Its Feet are ugly, and not suitable to its fine Feathers. It frequently makes a Turn, especially in Spring, to admire its Tail, the Splendor of which is increased by the Light, which does not only set off its Colours, but also multiplies them.

'Tis said the Flesh of the Peacock is not apt to corrupt. St. *Austin* relates [t], that being at *Carthage*, they served up a baked Peacock at a Table where he was. The Company had a mind to make the Experiment, whether the Flesh of this Animal would corrupt or no. They took several Pieces of the Stomach or Crop, which they set by. After some Days they inspected it; and found it as entire as at first. They kept it after that above a Month, without any Appearance or Tendency towards Corruption. Finally, at a Year's End they viewed it again, and observed no other Alteration in it, but that it was grown something drier, and a little shrunk up. *Scaliger* testifies the same thing, and says, that he had made the same Experiment himself.

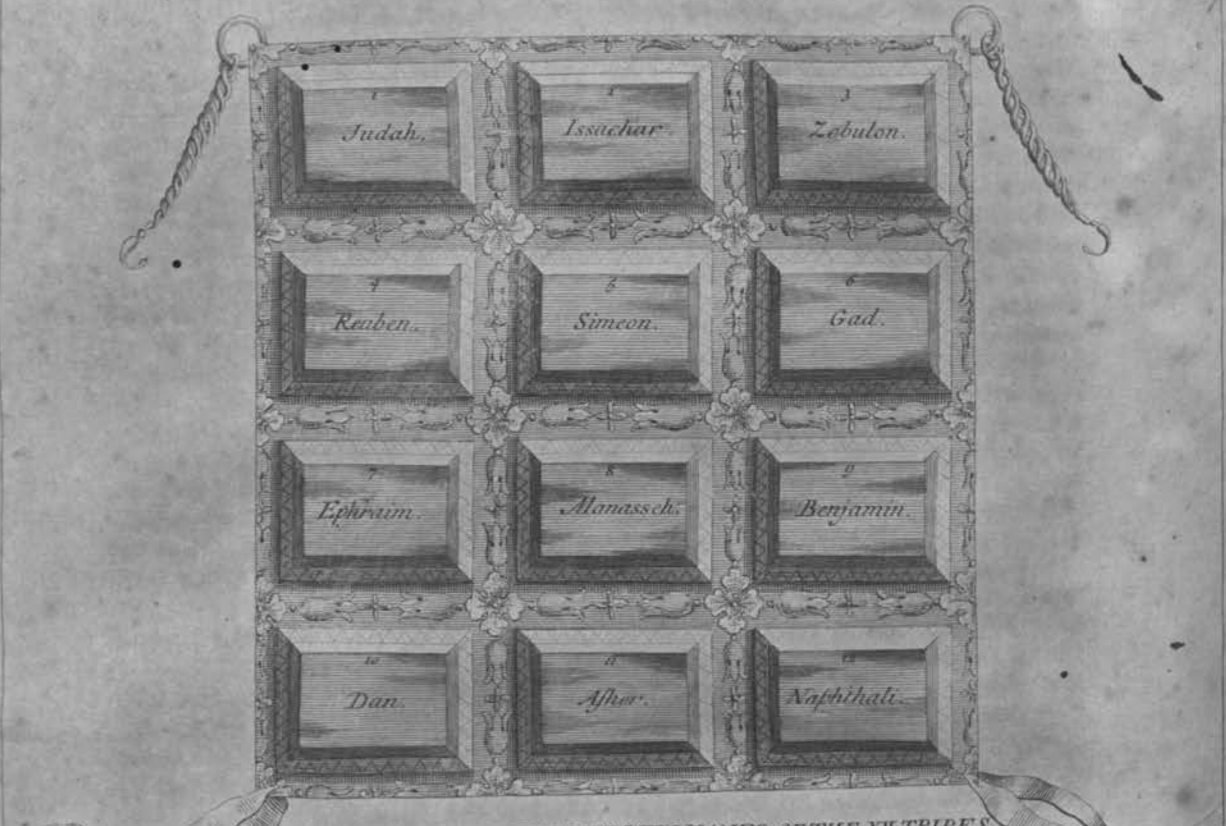
PEARL. The *Arabians*, *Persians*, and *Turks* make use of the Word *Merovarid* to signify Pearls. The Word *Margarites*, or *Margarita*, used by the *Greeks* and *Latins*, seems to be derived from thence. The finest Pearls are fish'd up in the *Persian* Gulph, now called the Sea of *Catif*, because of the City *Catif* that stands upon its Shore. They fish for them also in the Island of *Kis*, and upon the Coast of *Bahrein*, so called from the City of that Name, which lies upon the Borders of *Arabia*. *Idumæa* and *Palestine* being not far from this Sea, it is not to be wonder'd at that Pearls were so well known to *Job*, and the *Hebrews*. Since that Time they have been found in several other Places; and now many are brought from *America*. 'Tis said that the smaller Pearls, that is, those Shell-fish which are called Pearls, follow the great ones called Mother-of-Pearls, like Bees. They are known to be big with Pearls, when their Shells have Bunches on each Side.

The Oriental Pearls have a Water which inclines towards Carnation, those of *America* are green, and those of the North are gridelin. Pearls are found in *Bohemia*, in Rivers of fresh Water, and in *Silesia*, and in *Lorrain*. They are sometimes found also in common Oysters. Pearls, that have been long wore, turn yellow, and moulder away at the end of fourscore or an hundred Years. They are made in the Mother-of-Pearl, by Beds, after the manner of Onions. They have discovered in some Mother-of-Pearls as far as an hundred and fifty, but not all perfect. Some are compleat, and others but just beginning to be form'd. They come to Perfection in the Oyster. They are often found in the Seasand. 'Tis an ancient Error, that Pearls are formed of the Dew, and that they are soft in the Sea. We have treated of the Nature of Pearls in a Dissertation made on purpose, and inserted in the Journal of *Trevoux*.

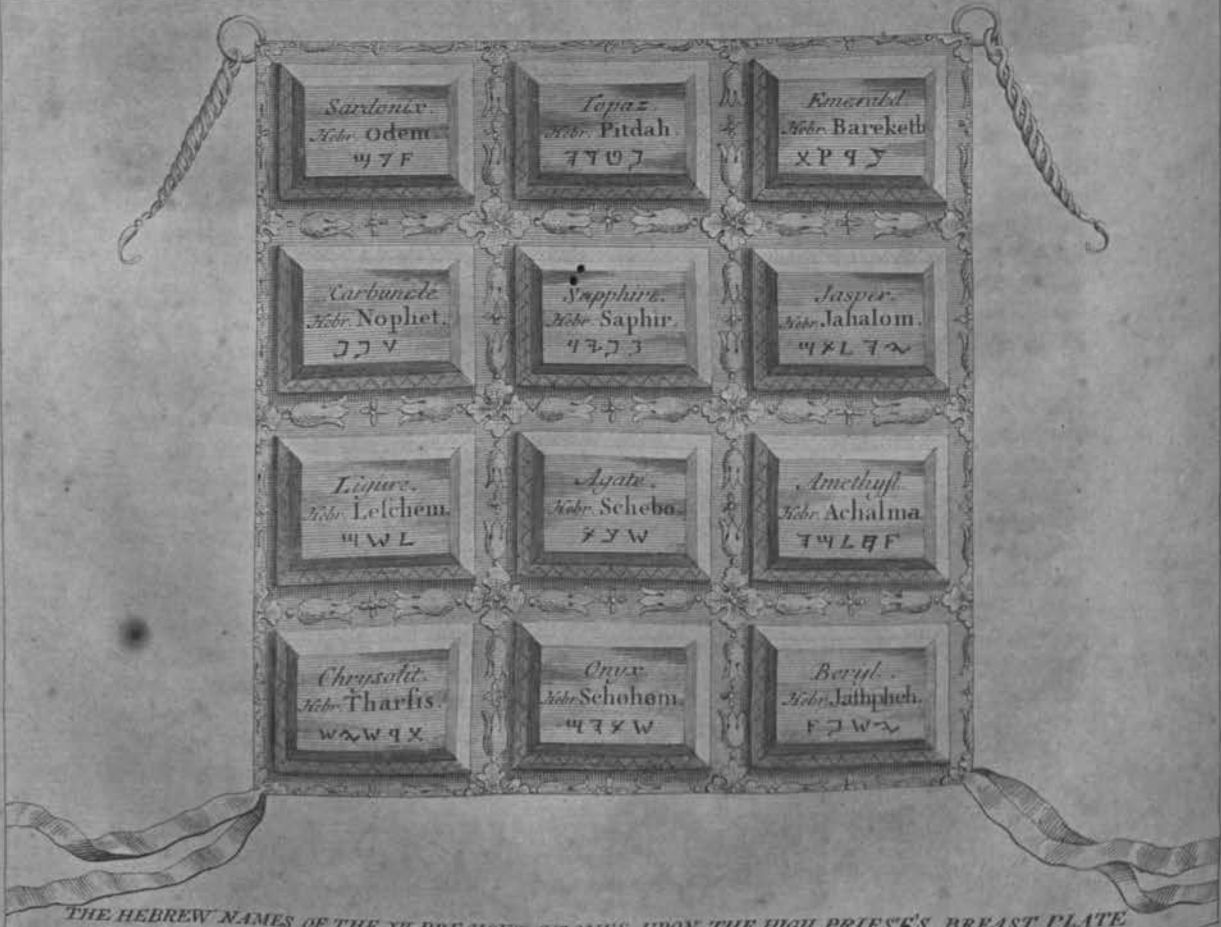
As to the Passages of Scripture, wherein Pearls are spoken of, *Job* says [v], *No mention shall be made of Coral, or of*
*Pearls, for the Price of Wisdom is above* Prov. iii. 15.
*Rubies.* *Solomon* has nothing finer or more viii. 11.
precious than Pearls, by which to extol xx. 15.
the Value of Wisdom. He makes use of

[r] Joseph, de Bello, l. vii. c. 37. p. 996.
[t] Aug. de Civit. l. xxi. c. 4. 7.
[s] 1 Kings x. 22. תכיים Tuchiim.
[v] Job xxviii. 18. ומשך חכמה מפנינים

the




A TRANSLATION OF THE HEBREW NAMES OF THE XII TRIBES
According to their order in the High Priests breast plate.




THE HEBREW NAMES OF THE XII PRECIOUS STONES UPON THE HIGH PRIEST'S BREAST PLATE

*These Names are written in Samaritan characters, & translated according to the Vulgate. They were not engraved upon these stones, but only ye names of ye 12 Tribes*

*The lining of the breast plate represented.*

*1 2 3 &c. Hebrew names of the twelve tribes of Israel*
*In their order as placed in the High Priests breast plate*
*These names are written in Samaritan characters*
*which were in use in the time of Moses*

THE BREAST PLATE OF JUDGEMENT.

Prov. xxxi. 10. the Simile of Pearls three times, to express his Esteem for Wisdom.; and says, that a good Woman comes as far off, is as hard to find, and of as great Value as Pearls. *Jeremiah* speaking of the *Nazarites* of *Jerusalem*, says[a], that they were more ruddy or more vermilion than Pearls[*]. 'Tis known that Pearls are not commonly ruddy; but we have observed before, that the Oriental Pearls incline towards Carnation; which is exactly what the Prophet intended, by commending the vermilion Complexion and wholsome Faces of the *Nazarites*.

Matth. vii. 6. *Jesus Christ* forbids his Apostles to cast their Pearls before Swine. *Neque mittatis margaritas vestras ante porcos.* That is to say, expose not the sacred Truths and Mysteries of Religion to the Raillery of prophane Libertines and hardened Atheists. The Author of *Ecclesiasticus* means the same Thing, when he advises us not to speak when we find the Persons we speak to not disposed to hear, *Ubi auditus non est, ne effundas sermonem.* (Ecclus. xxxii. 6.) The *Hebrews* call Pearls *Peninim*, the *Greeks Margaritæ*, the *Latins Unio, Margarita*, or *Perula*. We find *Margaritum* in *Prov.* xxv. 12. but the *Hebrew* has[d] *a Chali of Gold*. Now *Chali* probably signifies a Collar or Necklace. As for the Word *Peninim*, it is mentioned *Job* xxviii. 18. *Prov.* iii. 15. viii. 2. xx. 15. xxxi. 10. *Lament.* iv. 7. where the Seventy and the Vulgate translate it by precious Stones, or Things hid, or Ivory[*]. But certainly *Peninim* signifies *Pearls*; and the Word *Pinna*, which stands for the Shell-fish that produces them, is probably derived from *Peninim*. Pearls grow in the Sea, and in the Shells of Fishes; and precious Stones are found in Mines. These are Things of a very different Nature, and yet are often confounded.

PECTORAL, *Rational*, or *Breast-plate of Judgment*. They call by this Name the Piece of Embroidery of about ten Inches square[e], of very rich Work, which the High-priest of the *Jews* wore upon his Breast, and which was set with four Rows of precious Stones, upon every one of which was engraven the Name of one of the Tribes of *Israel*. The Breast-plate was double, or made of two Pieces folded one upon the other, like a kind of Purse or Bag, in which, according to the *Rabbins*, the *Urim* and *Thummim* was inclosed. This Piece had the Name of the Breast-plate of Judgment, probably because it discovered the Judgment and the Will of God; or because the High-priest who wore it was the Fountain of Justice, and put on this Ornament when he exercised his judicial Capacity in Matters of great Consequence.

The *Hebrew* has simply[f] *Coshen*, and sometimes *Coshen Mishphat*, which the Seventy have rendered by *Logion*, or *Logion criseos*, and St. *Jerom* by *Rationale*, or *Rationale judicii*. It is not well known what the literal Signification of *Coshen* is. 'Tis generally derived from the *Arabic Casan*, which signifies big, thick, and unequal, as indeed this Pectoral must be. The Reader may see what has been said upon the Article EPHOD, and what will be said upon the Article URIM and THUMMIM.

PEDAGOGUE. This Word in our Tongue carries with it a kind of Idea of Contempt; for when we mention a *Pedagogue*, without any other Word to qualifie it, it expresses a Pedant, who assumes an Air of Authority over others, which does not belong to him. But among the Antients it was otherwise. With them a Pedagogue was a Person to whom they committed the Care of their Children, to lead them, to observe them, and even to instruct them in their first Rudiments. This Office of Pedagogue nearly answered to what we call a Governor or Tutor, who is always to attend his Pupil, to teach him to live, and to form his Manners upon all Occasions.

St. *Paul* speaking to the *Corinthians*, says; *For though you have ten Thousand Instructors* (or Pedagogues) *in Christ, yet have ye not many Fathers.* (1 Cor. iv. 15.) That as to himself, he is their Father in the Faith, since he has begotten them in the Gospel. The Pedagogue indeed may have some Power over his Pupil, and may exercise some Authority over him; but he can never have the natural Inclination and Tenderness of a Father.

In his Epistle to the *Galatians* he says, that *the Law was our Schoolmaster* (or *Pedagogue*) *to bring us unto Christ*. (Galat. iii. 24, 25.) It has pointed out *Christ* to us in the Scriptures, in the Figures, and in the Prophecies of the Old Testament. But since we have embraced the Faith, we have no longer any Need of Schoolmasters or Pedagogues; as they are of no further Use to young People, when they have attained to Mens Estate. *But after that Faith is come, we are no longer under a Schoolmaster.*

PEDAHZUR, or *Phadassur*, Father of *Gamaliel*. This *Gamaliel* was Head of the Tribe of *Manasseh*, when the *Hebrews* came out of *Egypt*, *Numb.* i. 10, ii. 20. vii. 54, 59. x. 23. He made Presents to

[a] Lam. iv. 7. אדמו עצם מפנינים

[*] *The English Translation has* Rubies.

[d] Prov. xxv. 12. חלי כתם The Seventy, a precious Sardonyx. The *Chaldee*, a Vase of Emerald.

[*] *Our English Version always translates it by* Rubies.

[e] Exod. xxviii. 15, 16, 17, 18. זרת is the half Cubit. Ezek. xliii. 13, 17.

[f] Exod. xxv. 7. xxviii. 26. חשן Coshen. LXX λόγιον, or λογεῖον. Exod. xxviii. 15, 29, 30. חשן המשפט λόγιον τῆς κρίσεως. Sometimes they also translate חשן by ποδήρης, tunica, talaris, and by περιστήθιον, pectorale.

the

the Tabernacle in the Name of his Tribe.

PEDAHEL, or *Phedael*, Son of *Ammiud*, of the Tribe of *Naphtali*. He was one of those appointed by *Moses*, to make the Distribution of the Holy Land, *Numb.* xxxiv. 28.

I. PEDAIAH, or *Phadaia*, of the City of *Rumah*, and Father of *Zebudah*, the Mother of *Jehoiakim* King of *Judah*, 2 *Kings* xxiii. 36.

II. PEDAIAH, Son of *Jeconiah* King of *Judah*, and Father of *Zerubbabel* and *Shimei*, 1 *Chron.* iii. 18, 19.

III. PEDAIAH, Son of *Parosh*, *Nehem.* iii. 25. viii. 4.

PEKAH, Son of *Remaliah*, General of the Army of *Pekahiah* King of *Israel*. He conspired against his Master [g], attacked him in the Tower of his Royal Palace of *Samaria*, being seconded by *Argob* and *Arieh* [h], and by fifty Men of *Gilead*; he slew him and reigned in his Place for twenty Years. He did Evil before the Lord, and followed the wicked Example of *Jeroboam* the Son of *Nebat*, who had made *Israel* to sin. Under the Reign of *Pekah* came *Tiglath-pilessar* King of *Assyria* into the Country of *Israel*, and took *Ijon*, *Abel-beth-maachah*, *Janoah*, *Kedesh*, *Hazor*, *Gilead*, and all the Country of *Naphtali*, and carried away all the Inhabitants into *Assyria*. At last *Hoshea* the Son of *Elah* formed a Conspiracy against *Pekah* [i], set upon him and slew him, and reigned in his Stead. The rest of the Actions of *Pekah* were registered in the Annals of the Kings of *Israel*.

PEKAHIAH, Son and Successor of *Menahem* King of *Israel* [k], who reigned but two Years. He did Evil before the Lord, and followed the Steps of *Jeroboam* the Son of *Nebat*, who made *Israel* to sin. *Pekah* the Son of *Remaliah* conspired against him, and killed him in his own Palace. See PEKAH before.

PELAIAH, or *Phalaia*, a *Levite*, *Nehem.* viii 7. x. 10. He was one of the principal *Levites* that returned from Captivity, and was one of those that signed the Covenant that *Nehemiah* renewed with the Lord.

PELALIAH, or *Phelelia*, Son of *Amzi*, Father of *Jeroham*, of the Family of *Pashur* Son of *Malchiah*, of whom Mention has been made, of the Race of the Priests. (Nehem. xi. 12.)

I. PELATIAH, *Phaltias*, or *Phelti*, Son of *Hananiah*, and Father of *Ishi*, of the Tribe of *Simeon*. He subdued the *Amalekites* upon the Mountain of *Seir*, 1 *Chron.* iv. 42. The Time of this Action is unknown.

II. PELATIAH, or *Phelti*, Son of *Benaiah*, a Prince of the People, who lived in the Time of *Zedekiah* King of *Judah*, and opposed the wholesome Advice given by *Jeremiah*, to submit to King *Nebuchadnezzar* [l]. *Ezekiel* being a Captive in *Mesopotamia*, had a Vision, in which he saw five and twenty Men at the Door of the Temple of *Jerusalem*, among which were *Jaazaniah* the Son of *Azur*, and *Pelatiah* the Son of *Benaiah*, who were the most remarkable. (Ezek. xi. 1, 2, 3, 4.) Then the Lord said to him, Son of Man, these are the Men that have Thoughts of Iniquity, and who are forming pernicious Designs against this City, saying: Have not the Houses been built a long Time? *Jerusalem* is the Pot, and we are the Flesh. Thus saith the Lord: You have made great Havock in this City, and have filled its Streets with dead Bodies. These Men are the Flesh, and the City is the Pot. But as for you, I will make you come forth from the Middle of this City, and I will make you perish by the Hand of your Enemies. As he was prophecying in this Manner, *Pelatiah* the Son of *Benaiah* died.

PELEG, or *Phaleg*, Son of *Eber*, was born in the Year of the World 1757, before *Christ* 2243, before the Vulgar *Æra* 2247. The Scripture says his Father gave him the Name of *Peleg*, signifying *Division*, because in his Time the Earth began to be divided, whether it was that *Noah* had begun to distribute the Earth among his Descendants, some Years before the building of *Babel* [m]; or that *Peleg* came into the World the same Year that *Babel* was begun, and at the Division of Languages; or that *Eber* by a Spirit of Prophecy gave his Son the Name of *Peleg* some Years before the Tower of *Babel* was begun. (Gen. xi. 16. x. 25.) That which here perplexes the Interpreters is, first that *Peleg* came into the World not above one hundred Years after the Deluge. But it should seem that the Number of Men was not then sufficient for such an Undertaking as that of *Babel*. Secondly, *Joktan* the Brother of *Peleg* had already thirteen Sons at the Time of the Dispersion, which happened after the Confusion of *Babel*. *Peleg* being born in the thirty-fourth Year of *Eber*, *Gen.* xi. 16. it is impossible his Brother *Joktan* should have such a Number of Children at the Birth of *Peleg*. (Gen. x 26, 27, 28, &c.) It seems therefore that he was not born at the Time of the Dispersion. To this may be answered, that *Moses* has there enumerated the Names of the thirteen Sons of *Joktan* in *Gen.* x. 26. by Way of Anti-

[g] 2 Kings xv. 25. In the Year of the World 3245, before *Christ* 755, before the Vulgar *Æra* 759.

[h] Perhaps *Argob* and *Arieh* may here signifie the Cities of *Argob* and *Areopolis* beyond *Jordan*, which were Parties in the Conspiracy of *Pekah*.

[i] In the Year of the World 3265, before *Christ* 735, before the Vulgar *Æra* 739. 2 Kings xv. 30.

[k] 2 Kings xv. 22, 23. In the Year of the World 3243, before *Christ* 757, before the Vulgar *Æra* 761.

[l] Compare Ezek. xi. 3. *Hæc est lebes, nos autem carnes*, with Jerem. i. 13. *Ollam succensam ego video.*

[m] Usserius ad An. M. 1757.

cipation, tho' they were not born till a good while after the Confusion of *Babel.* But as they possessed a very large Country, it was convenient to take Notice of them, and to name them among the other Descendants of *Noah*, who divided the Provinces of the East among themselves. However this were, at the Age of thirty Years *Peleg* begat *Reu* [a], and died at the Age of two Hundred and thirty nine.

PELET, or *Phalleth*, Son of *Azmaveth*, one of the valiant Men of *David's* Army, who came to join him at *Ziklag*, 1 *Chron* xii. 3.

PELETH, or *Pheleth*, Son of *Pallu*, of the Tribe of *Reuben*. He was Father to *On* and *Jebiel*, *Numb.* xvi. 1.

PELETHITES. The *Pelethites* and the *Cherethites* are famous under the Reign of King *David* [a]. These were the most valiant Men of his Army, and the Guards of his Person. They were originally *Philistines*, of the City of *Gath*. What we have said on the Article *Cherethites* may be consulted. The Word *Peletim* seems to be formed from *Philistim*, and it may signifie Men that break, seperate, &c. in like Manner as *Cherethim* signifies Men that destroy or exterminate; Denominations that exactly suit with the *Pelethites* and *Cherethites*. Some think that under this Name are to be understood the Members of the great *Sanhedrim*. Others derive *Pelethim* from the *Hebrew Pala*, or *Nipla*, which signifies to do Wonders, and they think these to have been prodigious or miraculous Men.

PELICAN, *Pelicanus*. The Author of the Commentary upon the *Psalms*, which bears the Name of St. *Jerome* [b], says, there are two Sorts of Pelicans. One lives upon the Water, and feeds upon Fish, the other keeps in Desarts and feeds upon Serpents and other Reptiles. *Eusebius* says [c], that the Pelican has a peculiar Tenderness for its young. It generally places its Nest upon a craggy Rock, that the Serpents may not come at it; but the Serpent that is an Enemy to this Bird observes the Wind, and when it blows towards the Pelican's Nest, it squirts out its Venom, and kills the young ones. The Pelican to bring them to Life again mounts up above the Clouds, and striking its Sides with its Wings, makes the Blood to come forth, which falling on its Nest through the Clouds, restores the young to Life again. St. *Austin* [d], and *Isidore* of *Sevil* [e], take Notice of the same Thing, but with some Diversity. They say the Pelican draws Blood from it self by striking with its Bill, and so by shedding it on its Nest brings the Young to Life. But these Histories may be placed among the Errors of the old Philosophy.

The *Hebrew* Word *Kaath* [f], which the Seventy have translated by *Pelicanus*, *Ps.* cii. 6. and *Levit.* xi. 18. is elsewhere translated by *Mergulus*, a Dipper, as *Deut.* xiv. 17. elsewhere by Birds, as *Isai.* xxxiv. 11. and elsewhere by *Lions*, as *Zeph.* ii. 14. St. *Jerome* has translated it by *Onocrotalus* in *Levit.* xi. 18. *Isai.* xxxiv. 11. and *Zeph.* ii. 14. Others by this Word understand the Bittern, or the Hern, or the Swan, or the Lapwing, or the Cuckow. *Bochart* [g] thinks the *Hebrew* Word *Kaath* signifies the *Pelican*, a Bird of the aquatick Kind, which they say gorges its Crop with Shell-fish, and when they are opened by the Heat of its Crop, disgorges them again, that it may have the Fish to eat. *Kaath* comes from *Kaah*, which signifies *to vomit*.

PELLA, a City beyond *Jordan*. *Pliny* puts it in *Decapolis*, and commends it for its fine Waters [h]. *Stephanus* places it in *Cœle-Syria*. There is nothing inconsistent in this, no more than in what others affirm, that *Pella* was in *Perea*, in *Batanea*, in the Country of *Basan* [i]. Perhaps also that when *Josephus* [k] speaks of *Pella* in the Country of *Moab*, he means the City of which we are speaking, which was situate in *Perea*, in *Batanea*, in the Country of *Basan*, which prophane Authors sometime call *Cœle-Syria*, and in the Country which belonged to the *Ammonites*, the Brethren and Allies of the *Moabites*; unless he confounds *Pella* with *Abila* in the Country of *Moab*, called by *Moses Abel-Shittim*, *Numb.* xxxiii. 49, and by *Josephus Abila*, *Antiq.* l. iv. c. 7. l. v. c. 1. *de Bello*, l. v. c. 3. As to the Situation of *Pella*, it was between *Jabesh* and *Gerasa*, six Miles from *Jabesh* [l]. It was also of the Number of the Ten Cities known by Geographers, as also in the Gospel, by the Name of *Decapolis*.

Math. iv. 25. Mark v. 20.

*Josephus* relates [m], that under the Reign of *Alexander Jannæus*, the *Jews* were Masters of *Pella*, and that they destroyed it because the Inhabitants would not embrace their Religion and Ceremonies. The first *Christians* being told by our Saviour, that the City and Temple of *Jerusalem* should be demolished, took Refuge at *Pella* [n], as soon as they saw the Fire of War against the *Romans* began to be kindled. St. *Epiphanius* says [o], that the Disciples were warn-

[a] Gen. xi. 18. In the Year of the World 1787, before *Christ* 2213, before the Vulgar *Æra* 2217.
[a] פלתי *Pelethi*. See 2 Sam. viii. 18. xx. 23. 1 Kings i. 38. 1 Chron. xviii. 17. [b] Hieronym. seu alius in Psalm cii. 6. [c] Euseb. in Psalm. cii. [d] Aug in Ps. cii. [e] Isid. Hispal. l. xii. orig. [f] קאת from קאה Vomere. [g] Bochart. de animal. sacr. part. ii. l. ii. c. 24. [h] Plin. l. v. c. 18. [i] Epiphan. de hæres. l. i. p. 126. [k] Antiq. l. xiii. c. 23. [l] Euseb. ad vocem Ἀϐαρώθ. [m] Antiq. l. xiii. c. 23. [n] Euseb. Hist. Eccl. l. iii. c. 5. [o] Epiphan. de pond. ob. & mensur. p. 171.

ed by the Revelation of an Angel to withdraw thither. This City belonged to the Kingdom of *Agrippa*, who did not enter into this War but on the Side of the *Romans*, and to assist them at the Siege of *Jerusalem*.

I suspect that *Pella* takes its Name from *Abila*, or *Abela*. There were more Cities than one that were known by the Name of *Abila*; but that I mean is called by Geographers *Abila* of *Batanea*, and in Scripture *Abel of the Vines*. *Polybius* [q] distinguishes *Abila* from *Pella*, since he says, that *Antiochus* the Great took *Pella*, *Kamos*, *Gephros*, *Abila*, *Gadara*, &c. *Stephanus* the Geographer says, that the City of *Pella* had *Alexander* the Great for its Founder, probably in Memory of the City of *Pella* in *Thessaly*, where he had his Birth. *Abila* and *Pella* were afterwards Episcopal Cities of the second *Palestine*. *Josephus* says [r], that *Pella* was one of the seven Toparchies of *Judæa*; but elsewhere he calls it *Betlephtepha* [s], and *Pliny* gives it the same Name [t]. 'Tis unknown where *Betlephtepha* was. The Name of *Pella* is not in the Scripture, but it is famous enough to deserve a Place here.

PELONITE. *Peloni* or *Pheloni* was a City of *Judæa*. *Abijah* the *Pelonite*, was one of the Heroes of *David*'s Army, 1 *Chron.* xi. 36.

PELUSIUM, a City of *Egypt*, situate at the Mouth of the most Eastern Arm of the *Nile*, and the nearest to *Palestine*. *Pelusium*, otherwise *Damietta*, was as it were the Key of *Egypt*, towards *Phœnicia* and *Judæa*. *Ezekiel* [u] speaks of it under the Name of *Sin*, and calls it the Rampart or Strength of *Egypt*. The *Hebrew* Word *Sin*, which signifies *Mud*, answers very well to the *Greek Pelusium*, which comes from *Pelos*, of the same Signification. The Septuagint have read *Sais* instead of *Sin*, in this Place of *Ezekiel*. The Scripture speaks of the Desart of *Sin*, between *Elim* and *Sinai*, *Exod.* xvi. 1. *Numb.* xxxiii. 11.

This is the Prophecy that *Ezekiel* pronounces against *Pelusium*. *Thus saith the* Ezek. xxx. 13, 14, 15, 18, &c. *Lord God: I will also destroy their Idols, and I will cause their Images to cease out of* Noph, *and there shall be no more a Prince of the Land of* Egypt, *and I will put a Fear in the Land of* Egypt. *And I will make* Pathros *desolate, and will set Fire in* Zoan, *and will execute Judgments in* No. *And I will pour my Fury upon* Sin *the Strength of* Egypt, *and will cut off the Multitude of* No. *And I will set Fire in* Egypt, Sin *shall have great Pain, &c.* 'Tis thought these Ezek. xxix. 18, 19. Threats had Regard to the Expedition of *Nebuchadnezzar* against this Country. For the Lord says to *Ezekiel*; *Son of Man*, Nebuchadrezzar *King of* Babylon *caused his Army to serve a great Service against* Tyrus; *every Head was made bald, and every Shoulder was peeled, yet had he no Wages, nor his Army, for* Tyrus, *for the Service that he had served against it. Therefore thus saith the Lord God, Behold, I will give the Land of* Egypt *unto* Nebuchadrezzar *King of* Babylon, *and he shall take her Multitude, and take her Spoil, and take her Prey, and it shall be the Wages for his Army.* Afterwards the Prophet foretels the Calamities before mentioned. *Pelusium* by its Situation was as it were the Key, the Rampart, and the Strength of *Egypt*. It suffered the first Efforts of the King of *Babylon*, and of the *Chaldean* Army [x].

Before *Nebuchadnezzar*'s Time the City of *Pelusium* had been already attacked by the Army of *Sennecharib* King of *Assyria*. This Prince set upon *Sethon*, otherwise *Sevechus*, King of *Egypt*, and lay down before *Pelusium* [y]. *Sethon* was a Prince devoid of Prudence, and but little capable of Government. He had alienated the Minds of his Soldiers, and found himself forsaken of all those that could defend him. Yet having addressed himself to *Vulcan*, whose Priest he was, he was bid to advance as far as *Pelusium*, there to meet *Sennecharib*, and God would send him Assistance. He therefore put himself at the Head of such People as he could get together, and God sent against *Sennecharib*'s Army a great Multitude of Rats, which in the Night Time gnawed the Strings of the Bows, and the Thongs of the Bucklers of the *Assyrians*, by which their Arms became useless to them. This is what the *Egyptians* relate. But the sacred Books of the *Hebrews* inform us, that it was an Angel of the Lord, who in one Night put to Death eighty-five Thousand Men of *Sennecharib*'s Army. 2 Kings xix. 35.

We are assured [z], that *Cambyses* King of *Persia*, being desirous to make War in *Egypt*, and resolving to become Master of *Pelusium*, which was as it were its Rampart, to take it with less Difficulty he devised this Stratagem. In an Assault which he made against the Town, he placed a great Number of Cats, Dogs, Sheep, and such other Animals as the *Egyptians* held for sacred, in the Front of his Troops. Thus the Soldiers that defended the City, who were altogether or mostly *Egyptians*, durst not throw their Lances, or shoot any Arrows on that Side, for Fear of wounding any of those Animals. By which Means *Cambyses* became Master of the Place without any Opposition [a].

PENIEL, *Phanuel*, or *Penuel*, a City beyond *Jordan*, near the Ford or Brook

[q] Polyb. hist. lib. v. [r] Joseph. de Bello, l. ii. c. 3. p. 833. g. [s] Joseph. de Bello, l. iii. c. 4. [t] Plin. l. v. c. 14. [u] Ezek. xxx. 15, 16. סין Sin, Lutum, Πηλὸς, Pelusium. [x] In the Year of the World 3432, before *Christ* 568. [y] Joseph. Antiq. l. x. c. 1. Vid. Herodot. l. ii. In the Year of the World 3291, before *Christ* 709. [z] Polyen. l. vii. [a] In the Year of the World 3478, before *Christ* 522.

*Jabb*

*Jabbok.* This was the Occasion of its Name. *Jacob* upon his Return from *Mesopotamia* [z], made a Stop at the Brook *Jabbok*; and very early the next Morning, after he had sent all the People before, he remained alone, and behold an Angel came and wrestled with him, till the Day began to appear. Then the Angel said to *Jacob*, Let me go, for the Morning begins to appear. *Jacob* answered, I shall not let you go from me, till you have given me your Blessing. The Angel blessed him then in the same Place, which *Jacob* thence called *Peniel*, saying: I have seen God Face to Face, yet continue alive.

In following Ages the *Israelites* built a City in this Place, which was given to the Tribe of *Gad*. *Gideon* returning from the Pursuit of the *Midianites*, overthrew the Tower of *Peniel* [a], and put all the Inhabitants of the City to Death, for having refused Sustenance to him and his People, and having answered him in a very insulting Manner. *Jeroboam* the Son of *Nebat* rebuilt the City of *Peniel* [b]. *Josephus* says [c], that this Prince there built himself a Palace.

PENINNAH, or *Phenenna*, the second Wife of *Elkanah*, the Father of *Samuel*. *Peninnah* had several Children, but *Hannah*, who afterwards was Mother of *Samuel*, was for a great while barren: *Peninnah*, instead of giving the Glory to God, the Author of Fruitfulness, was elevated with Pride, and insulted her Rival *Hannah*. But the Lord having visited *Hannah*, *Peninnah* was thereupon humbled; and some Interpreters think, that God took away her Children from her, or at least that she had no more after this Time, according to the Words of the Song of *Hannah*; *The barren hath born seven, and she that hath many Children is waxed feeble.*

1 Sam. i. 2, 3, &c.

1 Sam. ii. 5.

PENTAPOLIS [d]. This Name is given to the five Cities, *Sodom*, *Gomorrah*, *Adamah*, *Zeboim*, and *Zoar*. They were all five condemned to utter Destruction, but *Lot* interceded for the Preservation of *Zoar*, otherwise call'd *Bala*. *Sodom*, *Gomorrah*, *Adamah*, and *Zeboim*, were all consumed by Fire from Heaven, and in the Place where they stood was made the Lake *Asphaltites*, or the Lake of *Sodom*.

PENTATEUCH. This Word is derived from the *Greek* [e], and signifies literally, the Collection of the five Instruments or Books of *Moses*, which are *Genesis*, *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*. We have spoke of each of these Books under their proper *Articles*. See also *Moses*, and the Commentators upon the Pentateuch, where they endeavour to prove at large, that *Moses* was the Author of those five Books, and to confute such as have advanced any thing to the contrary. These are the Arguments of some modern Criticks, who have disputed *Moses*'s Right to the Pentateuch. We find in this Work, as they affirm, several Things that agree neither to the Age nor Character of this Legislator. The Author speaks of *Moses* in a manner much to his Advantage, he commends his Moderation and Meekness. *Now the Man* Moses *was very meek, above all the Men which were upon the Face of the Earth.* He speaks always in the third Person, *The Lord spake unto* Moses, *saying*, &c. Moses *said unto* Pharaoh, &c. *Moses* would never have spoke of himself in this Manner, at least sometimes he would have express'd himself in the first Person. (Numb. xii. 3.)

Besides, the Author of the Pentateuch sometimes abridges his Narration like a Writer who collected from some antient Memoirs. Sometimes he interrupts the Thread of his Discourse; for Example, he makes *Lamech* the bigamous to say; *Hear my Voice ye Wives of* Lamech, *hearken unto my Speech; for I have slain a Man to my Wounding, and a young Man to my Hurt*: Without informing us before-hand, to whom this related. These Observations for Example, *And the* Canaanite *was then in the Land*, cannot be reconciled to the Age of *Moses*, since the *Canaanites* continued to be the Masters of *Palestine* all the Time of *Moses*. The Passage out of the Book of the Wars of the Lord, quoted in the Book of *Numbers*, seems to have been clap'd in afterwards, as also the first Verses of *Deuteronomy*. The Account of the Death of *Moses*, which is at the End of the same Book, cannot certainly belong to this Legislator; and the same Judgment may be made of other Passages, wherein it is said, that the Places mention'd lay beyond *Jordan*; that the Bed of *Og* was at *Ramah* to this Day; that the *havoth* of *Jair*, or the Cities of *Jair*, were known to the Author, tho' probably they had not that Name till after *Moses*'s Time. (Gen. iv. 23. Gen. xii. 6. Numb. xxi. 14. Numb. xxxii. 41. Deut. iii. 14.)

'Tis observed also in the Text of the Pentateuch, that there are some Places that are defective; for Example, in *Exodus* we see *Moses* speaking to *Pharaoh*, where the Author omits the Beginning of his Discourse. The *Samaritan* inserts in the same Place what is wanting in the *Hebrew*. In other Places the same *Samaritan* Copy adds what is deficient in the *Hebrew* Text; and what it contains more than the *Hebrew* seems so well connected with the rest of (Exod. xii. 8.)

[z] Gen. xxxii. 24, 25, &c. In the Year of the World 2265, before *Christ* 1735, before the Vulgar *Æra* 1739. [a] Judg. viii. 17. In the Year of the World 2759, before *Christ* 1241, before the Vulgar *Æra* 1245. [b] 1 Kings xii. 25. About the Year of the World 3030, before *Christ* 970, before the Vulgar *Æra* 974. [c] Antiq. l. viii. c. 3. [d] Wisd. x. 6. Descendente igne in Pentapolim. [e] *πεντάτευχος*, from *πέντε* five, and *τεῦχος* an Instrument or Volume.

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the Diſcourſe, that it would be difficult to ſeparate them. Laſtly, they believe they obſerve certain Stroaks in the Pentateuch, which can hardly agree with *Moſes*, who was born and bred in *Egypt*; as what he ſays of the earthly Paradiſe, of the Rivers that water'd it, and ran through it; of the Cities of *Babylon*, *Erech*, *Reſen* and *Calneh*; of the Gold of *Piſon*, of the *Bdellium*, of the Stone of *Sohem*, which was to be found in that Country; theſe Particulars obſerved with ſuch Curioſity ſeem to prove, that the Author of the Pentateuch liv'd beyond the *Euphrates*. Add what he ſays concerning the Ark of *Noah*, of its Conſtruction, of the Place where it reſted, of the Wood wherewith it was built, of the Bitumen of *Babylon*, &c.

Theſe laſt Obſervations have made ſome ſurmiſe, that the *Levite* that was ſent by *Eſar-haddon* to the *Cuſhites* who were ſettled in *Samaria*, might poſſibly have compoſed the Pentateuch, and that the *Jews* might have received it with ſome little Variation from the Hands of the *Samaritans*. (2 Kings xvii. 24, 27.) Others have imagin'd that the Pentateuch, in the Condition wherein we have it, was but the Abridgment of a larger Work, compos'd by ſome publick Writers, who had this Truſt committed to them in the Republick of the *Hebrews*.

But not to undertake here to enter into an Examination of all theſe Proofs, or to refute all the Opinions upon which they are founded, on which ſo much has already been written; we ſhall content our ſelves to make theſe three Reflexions. Firſt to diveſt *Moſes* of a Poſſeſſion he has maintain'd for ſo many Ages, as the Author of the Pentateuch; a Poſſeſſion ſupported by the joint Teſtimony both of the Synagogue and the Church, of the ſacred Writers both of the Old and New Teſtament, of *Jeſus Chriſt* and his Apoſtles; this certainly requires Proofs to which there can be no Reply, evident Demonſtrations. But it is plain that the Objections brought againſt this Aſſertion are even below convincing Arguments. For ſecondly the Additions, the Diſlocations, the Confuſions, the Omiſſions, which we cannot refuſe to allow therein, will not determine that *Moſes* is not the Author of thoſe Books. They only prove that ſome Amendments have been made, either by adding or expunging. God has ſuffer'd that the ſacred Books ſhould not be exempted from ſuch kind of Alterations, as proceed from the Hands of Copiers, or which are a Conſequence of the Length of Time. If a ſlight Addition, or ſome Change made in the Text of an Author, ſhould be thought ſufficient to deprive him of his Labours, what Writer could remain in the quiet Poſſeſſion of his Work for even one Century? Thirdly, the Conjectures of M. *le Clerc* and of F. *Simon*, about the Author of the Pentateuch, have been ſo often confuted, that it would be quite needleſs to touch upon that Matter here. The publick Writers of F. *Simon* are purely chimerical. The Prieſt or Levite ſent by *Eſar-haddon* to the *Cuſhites*, could not have compoſed the Pentateuch. This Book was wrote long before his Time. It is quoted in Works that were extant before the Time of this Levite. The Law was in conſtant Practice from *Moſes* down to the Captivity, and was therefore written. A Copy of it was lodg'd in the Ark, and was found in the Days of King *Joſiah*. The *Jews* and *Samaritans* had too much Averſion for each other, to communicate their ſacred Writings to one another. By comparing the *Samaritan* Pentateuch with that of the *Jews*, it may be eaſily perceived that they are both derived from the ſame Original; but one may alſo eaſily perceive, that one of them is not copy'd from the other, and that the *Samaritans* have touch'd up their Copy, to ſupport certain Pretenſions that they had againſt the *Jews*, in the Buſineſs of Mount *Gerizim*, upon which their Temple was built. The *Samaritans* have preſerved the *Hebrew* Pentateuch written in the antient *Phenician* Characters, which are the *Hebrew* Characters uſed before the Captivity of *Babylon*. See under the Title SAMARITAN.

PENTECOST. This Word is derived from the *Greek* Word *Pentecoſte*, which ſignifies the *fiftieth*, becauſe the Feaſt of Pentecoſt was celebrated the fiftieth Day after the ſixteenth of *Niſan*, which was the ſecond Day of the Feaſt of the Paſſover. (Levit. xxiii. 15, 16.) The *Hebrews* call it [f] *the Feaſt of Weeks*, becauſe it was kept ſeven Weeks after the Paſſover. They then offer'd the firſt Fruits of this Wheat-harveſt, which at that Time was compleated. (Deut. xvi. 9, 10.) Theſe firſt Fruits conſiſted in two Loaves of leaven'd Bread, of two *Aſſarons* of Meal, or of three Pints of Meal each [g]. (Levit. xxiii. 15, 16.) Beſides which they preſented at the Temple ſeven Lambs of that Year, one Calf, and two Rams, to be offer'd for a Burnt-offering, two Lambs for a Peace-offering, and a Goat for a Sin-offering. We do not find in the Text of Scripture, or in *Joſephus*, that the Pentecoſt had an Octave, tho' it was one of the three great Solemnities, in which all the Males were to appear before the Lord. Beſides the Victims appointed in *Leviticus*, Chap. xxiii. 18, 19. to be offer'd on the Day of Pentecoſt, they offer'd alſo two Calves and a Ram for a Burnt-offering, ſeven Lambs for a Peace-offering, and a Goat for a Sin-

[f] Exod. xxxiv. 22. חג שבעות

[g] Some Interpreters think, that each Family was obliged to give two Loaves for Firſt-Fruits, but others maintain, and I think with more Reaſon, that they offered but two Loaves in the Name of the whole Nation; this is ſufficiently hinted by *Joſephus*, who puts but one Loaf of two *Aſſarons*. *Antiq.* l. iii. c. 10.

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offering. See *Numb.* xxviii. 27. *Josephus* puts all these Sacrifices together. *Antiq.* l. 3. c. 10.

The Feast of Pentecost was instituted among the *Jews*, first to oblige the *Israelites* to repair to the Temple of the Lord, there to acknowledge his absolute Dominion over the whole Country, and on their Labours, by offering to him the First Fruits of all their Harvests. Secondly to call to their Memory, and to render Thanks to God for the Law which he had given them from Mount *Sinai* on the like Day, which was the fiftieth Day after their coming out of *Egypt*[h].

The modern *Jews*[i] celebrate the Pentecost for two Days, and these two Days are kept by them as Festivals of the Passover, that is to say, they abstain from all Labour, and meddle with no Business, no more than on the Sabbath-day, excepting that they may make Fires, dress Victuals, and carry what they want from one Place to another. They hold by Tradition, that this Day the Law was deliver'd from Mount *Sinai*; for which Reason they are used to dress the Synagogue and the Places appointed for the Reading of the Law, and even their Houses, with Roses and Flowers knit together in Crowns and Garlands, and that in great Quantities.

The Prayers are accommodated to the Festival, and they read from the Pentateuch the Sacrifice that was offer'd on that Day, with a Lesson out of the Prophets, which has some Relation to the Feast of Pentecost. Afterwards they pronounce a Blessing for the Sovereign, and make a Sermon in Commendation of the Law.

When the second Day of the Festival is over, in the Evening they perform the Ceremony of the *Abdala*, that is, *Distinction*, to distinguish the Day of the Feast from a working Day, and to shew that they pass from the Feast to a Day in which it is allowed to work. This Ceremony consists in repeating certain Prayers, and certain Blessings, and in wishing one another good Health, and all kind of Prosperity. After which every one employs himself as he sees proper, the Feast being at an End.

This *Abdala*, or Distinction, is also performed at the Passover and the *Sabbath*; but on the Day of the *Sabbath* there is more Ceremony. When every one is come home to his House, they light a Torch, or a Lamp with two Cottons, the Master of the House takes Wine in a Cup, and sweet-scented Spices: And when he has said some Passages out of the *Psalms*, and what is read at the End of the eighth Chapter of the Book of *Esther*; *The Jews had Light, and Gladness, and Joy, and Honour*, &c. Then he blesses the Wine and the Spices, and enjoys the Flavour of them as it were to begin the Week with Pleasure; he blesses the Brightness of the Fire, of which no Use has yet been made, looks upon his Hands and Nails, because he is then beginning to work, and throws the Wine upon the Ground, as a Token of Joy and Gladness. Then wishing each other a happy Week, they begin to go about their Business. But at the End of the Feast of the Passover, and of the Pentecost, they make the *Abdala* with Words only.

To these Practices *Buxtorf*[k] adds some other Ceremonies, peculiar perhaps to the *Jews* of *Germany*. To call to Mind in a more sensible Manner the Mount of *Sinai*, upon which the Law was given, they make a very thick Cake, made of seven Layers of Past; they call it *Sinai*, and inculcate, that these seven Thicknesses of Past represent the seven Heavens, which God was obliged to re-ascend, from the Top of this Mountain to the Heaven of Heavens, where he makes his Abode. They reckon up exactly all the Days that pass after the Passover, that they may not be mistaken in the Moment upon which the Pentecost is to begin. The King, they say, has promised Liberty to a Prisoner, and his Daughter in Marriage, at the End of seven Weeks. Is it not fit that this Prisoner should count the Days, the Hours, the Moments, at the End of which his Happiness is to begin? This King is God, who has promised Liberty to the *Jewish* Nation, and also his Law.

And that they may not be mistaken in their Calculation, they celebrate two Festival Days for the greater Security. They did the same Thing formerly at other Festivals, as may be seen from *Judith*[l]. And *Buxtorf* affirms they did the same Thing at the Passover; and it is from hence that he removes the Difficulty arising from our Saviour's eating the Paschal Lamb a Day before the *Jews*.

To return to the Pentecost. Twice they bring the Book of the Law, five Persons read it one after another. The Synagogue and the Windows of the Houses are adorned with Flowers, to insinuate, that every Thing was dressed in Verdure about Mount *Sinai*, when the *Israelites* received the Law.

The *Christian* Church also celebrates the Feast of Pentecost fifty Days, or seven Weeks after the Passover, or the Resurrection of our Saviour. We are convinced that the true Day of the Passover, in the Year that our Saviour died, fell upon the *Saturday*, and that the Pentecost fell on *Sunday* the 24th of *May*, fifty Days after our Saviour's Resurrection. The Church has always kept the Pentecost on the *Sunday*, at least it is a Tradition very express

[h] They arrived at *Sinai* the third Day of the third Month after their coming out of *Egypt*, *Exod.* xix. 1. Two Days after which *Moses* received the Law. [i] *Leo* of *Modena*, p. 3. c. 4. [k] Buxtorf. Synagog. Jud. [l] Judith, viii. 6. in græco.

among the Fathers[a], and the Ecclesiastical Writers[b]. After the Ascension of *Christ*, the Apostles having withdrawn together into a House at *Jerusalem*, which 'tis said was that of *Mary* the Mother of *John*[c], which was upon the Mount of *Sion*[d], they there waited for the Holy Ghost, which our Saviour had promised to send them. And on the Day of Pentecost, about the third Hour of the Day, that is, about Nine a-Clock in the Morning, on a sudden they heard a great Noise, as it were the rushing of a mighty Wind,
Acts ii. 1, 2, 3. which came from Heaven, and which filled the whole House where the Apostles were assembled together. At the same Time they saw appear among them as it were Tongues of Fire, which were parted or cloven, and rested upon each of them, who were then immediately filled with the Holy Ghost, and began to speak different Tongues or Languages, according as the Spirit gave them Utterance.

There were then at *Jerusalem* *Jews* of all Nations, pious Men and fearing God; and at the Noise that was made in the House where the Apostles were assembled, a great Number of Persons came together, who were very much surprized to hear all those in the House, to speak such a Variety of Languages. Some of 'em were very much astonished at the Event, while others made a Mock of them saying, that these People were full of new Wine. Then St. *Peter* took up their Defence, and said, The People that you see here are by no Means drunk, for it is yet but the third Hour of the Day. On Festival Days they did not eat before Noon[e], especially they tasted nothing before Nine in the Morning, which was an Hour of Prayer. Acts iii. 1. But added he, you see here the Accomplishment of what was spoke by the Prophet
Joel ii. 28. *Joel.* I will pour out my Spirit upon all Flesh; your Sons and your Daughters shall prophesie, your young Men shall have Visions, and your old Men shall dream Dreams. I will cause Prodigies to appear in the Heavens above, and extraordinary Wonders on the Earth below. And then, whoever shall call upon the Name of the Lord shall be saved. After this he spake to 'em of *Jesus Christ*, of his Death and Resurrection, and of the Descent of the Holy Ghost, the Effects of which were so evident to them.

At these Words, those that heard St. *Peter* were moved with Compunction, and said to him, and the rest of the Apostles, Brethren, what must we therefore do? St. *Peter* answered them, Repent, and let every one of you be baptized in the Name of *Jesus Christ*, to obtain the Remission of his Sins, and you also shall receive the Holy Ghost. He continued to instruct them by several other Discourses, and that Day were baptized about three Thousand Men. This is what passed on the Day of Pentecost, in the 33[d] Year of the Vulgar *Æra*

I. PENUEL, or *Phanuel*, Son of *Hur*, of the Tribe of *Judah*, 1 *Chron.* iv. 4.

II. PENUEL, Son of *Shashak*, 1 *Chron.* viii. 25.

PENULA. St. *Paul* in his second Epistle to *Timothy* says, *Penulam quam reliqui Troade apud Carpum veniens affer tecum.* 2 Tim. iv. 13. When thou comest bring with thee the *Cloak* which I left with *Carpus* at *Troas*. *Penula* is here rendered by a *Cloak*, because this is the proper Signification of that *Latin* Word, which stands for a Riding-coat, or upper Garment, to defend us from the Rain or the Cold[f]. *Tertullian* says[g], it was invented by the *Lacedemonians*, that they might be present at the publick Games without Injury from the Cold. At first among the *Romans* it was only used by Slaves, or Men of mean Condition, who wore them in the City. They were more generally worn upon a Journey, to defend them against bad Weather. They were used even by the Women in the Country[h]. Aftewards they came to be more generally worn, even in the City, and by People of Fashion. The Tribunes of the People commonly made Use of this Habit. *Dio* observes[i], that the Emperor *Tiberius* put on a Cloak, *Penulam*, that he might be present at an Assembly when it rained. *Alexander Severus*[k] allow'd old Men (or Senators) to make Use of the *Penula* in the City; but he forbid the Use of it to Women, in the City, and allowed them only to wear it in the Country. Yet *Spartian*[l] says, that the Emperors never made Use of it.

*Ambrosiaster*, *Haimo*, and the Commentary upon St. *Paul* ascribed to St. *Anselm*, 2 Tim. iv. 13. think the *Penula* was a long Robe, or Senators Gown; that St. *Paul*'s Father had received one as a Present, which he used as being a *Roman* Citizen and a Senator. They think that he had given it to St. *Paul*, who having left it at *Troas*, desired St. *Timothy* to bring it with him to *Rome*. But these are Fictions, which do not deserve a serious Confutation. In St. *Paul*'s Time the *Penula* was not yet become the Habit of a Senator; and what Proof is there, that the Father of St. *Paul* was ever a Senator?

By the Word *Phenole* or *Phelone*, the *Greek* Fathers[m] understand either a Book-

[a] Vide Constit. Apost. l. v. c. 20. Leo. Ep. ii. c. 1. Aug. de Civit. l. xviii. c. 54. Item Author. Serm. 154. de tempore nunc in Append. 167. [b] Vide Baron. ad an. 34. n. 234. Usser, Pearson, &c. [c] Alexand. apud Surium. xi. Jun. Cornel. à Lapide in Acta. [d] Hieronym. Ep. 27. [e] Joseph. lib. de vita sua, p. 1020. [f] Juvenal. Sat. v. Ver. 75.

-------- Fremeret sæva cum grandine sævus
Jupiter, & multo stillaret penula nimbo.

[g] Tertul. Apologet. [h] Lamprid. in Alex. Sever. c. 27. [i] Dio, l. lvii. [k] Lamprid. in Alex. Sever. c. 27. [l] Spartian. in Adriano, c. 3. [m] Chrysost. Theophylact. ita Hesych. Suid. Etymolog. Mag. Ita & Syr. Ed. Ham. Baron. Cene's *Project of a Translation*, c. 9.

case

case, or a Garment. But they generally contend for the Interpretation of a Book-case, wherein St. *Paul* used to keep his Books, which he mentions in the same Place. *Penulam affer tecum, & libros, maxime autem membranas.* St. *Jerome* also takes Notice of this Opinion, when he says [n], *Volumen Hebræum replico, quod Paulus phelonen juxta quosdam vocat.* M. *Brucmas* has supported this Acceptation of *Phenole*, in a Dissertation made on Purpose, and printed by *Masius* at the End of his Book, concerning the Authority of Princes in Matters of Religion. M. *Boileau*, Dean of the Holy Chapel at *Paris*, has also maintained the same Opinion in his Book *de re vestiaria hominis sacri.* See also *Hammond* and *Estius* upon St. *Paul.* I should rather take it for a Garment. *Penula* in *Latin* had never any other Signification, and it is plain this Word comes from the *Greek Phainole.* The Form of the *Penula* was pretty much like that of the antient Chasuble or Cope, which covered the whole Body, was without Sleeves, and had no other Opening but at Top, to admit the Head through.

PEOR, or *Phogor*, a famous Mountain beyond *Jordan*, which *Eusebius* places between *Heshbon* and *Livias* [o]. The Mountains *Nebo*, *Pisgah*, and *Peor* were near one another, and probably made but the same Chain of Mountains. It is very likely that *Peor* took its Name from some Deity of the same Name, which was worshipped there; for *Peor*, or *Phegor*, or *Baal-peor* was known in this Country. See *Numb.* xxv. 3. *Deut.* iv. 3. *Psalm* cv. 28.

*Peor* was a City of the Tribe of *Judah*, which is not read in the *Hebrew*, nor in the Vulgate, but only in the *Greek* of *Josh.* xv. 60. *Eusebius* says it was near *Bethlehem*, and *Jerome* adds, that in his Time it was called *Paora.*

PEREA. This Word comes from the *Greek*, *Peran*, beyond, and signifies the Country beyond *Jordan*, or on the East Side of this River. *Josephus* says [p], that *Perea* had its Limits westwardly at *Philadelphia*, *Jordan* to the East, *Macheron* to the South, and *Pella* to the North. Sometimes the Word *Perea* is taken in a more extensive Signification, for the whole Country beyond *Jordan.* This Country to the East was also enclosed by Mountains, which divided it from *Arabia deserta.*

PERECCO, a City of *Galilee. Joseph. de Bello*, l. ii. c. 25. Mr. *Reland* thinks [q], that it ought to be read *Caphar-ecco*, the Country of *Ecco* or *Acco.* The City of *Ptolemais* was called *Acco*, so that *Caphar-ecco* could not be far from thence.

PERFECTION. The Son of God commands us, saying; *Be ye therefore perfect, even as your Father which is in Heaven is perfect.* (Matth. v. 48.) Not that we can ever attain his Perfection, but yet we ought always to be making Advances towards it. We ought always to propose it to our selves as our Pattern, in the Exercise of all Sorts of Virtue, and chiefly his Mercy and Charity. Whence St. *Luke* says in the Passage parallel to this; *Be ye therefore merciful as your Father also is merciful.* (Luke vi. 36.) In another Place our Saviour says, that he that would be perfect, must forsake all and follow him. (Matth. xix. 21.) And again, that the Disciple that would arrive at Perfection must become like his Master. (Luke vi. 40.) St. *Paul* often exhorts his Disciples to be perfect, that is to say, to acquire the Perfection of Christianity, to be convinced of the Excellence of it, and to practice its Truths. (1 Cor. i. 10. xiv. 20, &c.)

In the Books of the Old Testament, the Words *perfect* and *Perfection* answer to the *Hebrew* Words *Tham* and *Thummim*, which properly signifie intire and compleat, without Blemish or Defect, irreprehensible, perfect. Thus it is said, *Noah was a just Man, and perfect in his Generations.* (Gen. vi. 9.) And God says to *Abraham*, *I am the Almighty God; walk before me, and be thou perfect.* (Gen. xvii. 1.) And speaking to his People, *Thou shalt be perfect with the Lord thy God.* (Deut. xviii. 13.) In all these Places *perfect* is put for *without Reproach, unreprovable, sincere.* And in like Manner, to serve God with a perfect Heart, (Josh. xxiv. 14. 2 Kings xx. 3.) is to serve him faithfully, purely, without admitting a Rival. Perfect Knowledge, a perfect Law, perfect Charity, a perfect Work; in all which Expressions the Word Perfect is used to signify, whatever may make those Things compleat, finished, intire, and where nothing is wanting. St. *Paul* says, *The Law made nothing perfect*; (Heb. vii. 19.) it may be said to give only Sketches of Things, and to enjoin Things that have less Perfection than what the Gospel requires.

A perfect Captivity is when a whole People are transported into a strange Country, without leaving any to cultivate the Land. (Jer. xiii. 18. Amos i. 6, 9.) And in *Deuteronomy*, *Perfectio tua & doctrina tua* stand for the *Urim* and *Thummim*, that the High-priest carried about him. (Deut. xxxiii. 8. Vulg.) See those two Words.

PERFUMES; the Use of Perfumes was frequent among the *Hebrews*, and among the Orientals in General, before it was known to the *Greeks* and *Romans.* *Pliny* says [r], that they knew not who was the first Inventor of Perfumes, and that they were unknown even at the Siege of *Troy.* *Ovid* [s] imputes the Honour of this Discovery to *Bacchus.* *Arnobius* maintains [t], that they were unknown in the Heroic Times. But in the Time of *Moses* they must be known in *Egypt*, since he speaks of the Art of the Perfumer, and gives the Composition of two Kinds of Perfumes, of which one was to be offered to the Lord, upon the Golden Altar which was in the holy Place; (Exod. xxx. 25.) and the other was appointed for the anointing of (Exod. xxx. 34, 35, &c.)

[n] Hieronym. Ep. 125. ad Damas. qu. 2. *But elsewhere he puts* Penula *and* Lacerna *as synonymous Terms.* Lib. ii. cont. Pelag. [o] Euseb. in *Abarim.* [p] De Bello, l. iii. c. 2. [q] Reland. Palæstin. l. iii. p. 925. [r] Plin. l. xiii. c. 1. [s] Ovid. Fast. l iii. [t] Arnob. l. vii. contra gentes.

the

the High-prieſt and his Sons, as alſo of the Tabernacle, and all the Veſſels that
Exod. xxx. 23. were uſed in divine Service.

The firſt of theſe Perfumes was compoſed of *Stacte*, the *Onyx* or odoriferous Shell-fiſh, of *Galbanum*, and Incenſe, all of equal Weight. This Perfume was a ſacred and inviolable Thing, and it was forbid on Pain of Death, for any Man whatever to make Uſe of it. It was ſet every Morning and Evening upon the Golden Altar which was in the *Sanctum*. This was the Office of one of the Prieſts of the Week. 'Twas this Perfume that *Zacharias* the Father of *John* the Baptiſt went to offer, when the Angel appeared to him, and foretold to him the Birth of the *Prodromus* of the *Meſſiah*. The other kind of Perfume, which was rather an Ointment, to anoint the Prieſts and the ſacred Veſſels of the Tabernacle, was compoſed of the beſt Myrrhe, of the Weight of five hundred Shekels, of Cinnamon the Weight of two Hundred and fifty Shekels, of *Canna Aromatica* a like Quantity, of *Caſia Aromatica* the Weight of five hundred Shekels; and one *hin* of Oil Olive. The whole being well mingled ſerved to make a pretious Ointment, with which *Aaron* and his Sons were anointed, and every Thing that appertained to the Tabernacle. But 'tis thought they did not afterwards anoint the Succeſſors of *Aaron*, becauſe their Dignity being ſucceſſive in his Family, this Unction did not ſeem neceſſary. God reſerved this Ointment, or this Perfume, to his own Service; and whoever ſhould make of it, either for himſelf or another, was to be cut off from his People. I have ſpoke of the Altar of Perfume under the Title ALTAR.

The *Hebrews* had alſo Perfumes which they made Uſe of for the embalming of their Dead. The Compoſition is not exactly known, but 'tis known they generally
John xix. 49. made Uſe of Myrrhe, Aloes, and other ſtrong and aſtringent Drugs, proper to prevent Putrifaction, Infection, and Corruption; and conſequently they were of a ſaline, ſharp, and aſtringent Nature. The Reader may ſee what *Herodotus*[w] ſays of the Manner in which the *Egyptians* embalmed their Dead; for it ſeems to be from the *Egyptians* that the *Hebrews* borrowed this Cuſtom.

Beſides the Perfumes we have mentioned above, there are ſtill others which are known to us from Scripture. Thoſe for Example which King *Hezekiah* preſerved in his Repoſitories. *The Spices and precious*
2 Kings xx. 13. *Ointment*. And thoſe that were burned with the Body of King *Aſa*. They *laid him in*
2 Chron. xvi. 14. *the Bed which was filled with ſweet Odours, and diverſe Kinds of Spices prepared by the Apothecary's Art*. *Judith* perfumed her Face when ſhe was to appear before *Holo-*
Judith xvi. 10. *fernes*. They prepared the Virgins which were to appear before the Kings of *Perſia*, for ſix Months together, by the Uſe of Oil of Myrtle, and for ſix other Months, by other Perfumes, and other ſweet-ſcented Oils. The Spouſe in the Canticles commends the Scent of the Perfumes of her Lover; and her Lover in Return ſays, Cant. i. 3.
that the Scent of the Perfumes of his Spouſe ſurpaſſes the moſt excellent Odours. He names particularly the Spikenard, the Cant. iv. 10, 14.
*Canna Aromatica*, the Cinnamon, the Myrrhe, the Aloes, as making a Part of theſe Perfumes. The voluptuous Woman deſcribed by *Solomon* ſays, that ſhe had per- Prov. vii. 17.
fumed her Bed with Myrrhe, Aloes, and Cinnamon. The Epicures in the Book of *Wiſdom* encourage one another to the lux- Wiſd. ii. 7.
uriant Uſe of Odours and coſtly Perfumes.

*Iſaiah* reproaches *Judæa*, whom he deſcribes as a Spouſe faithleſs to God, as being painted and perfumed to pleaſe Strangers. *Thou wenteſt to the King with Oint-* Iſai. lvii. 9.
*ment, and didſt increaſe thy Perfumes*. *Ezekiel* ſeems to accuſe the *Jews* with having Ezek. xxiii. 41.
profaned the Odours and Perfumes, the Uſe of which was reſerved to ſacred Things, by applying them to their own Uſe. *Thou ſatteſt upon a ſtately Bed, and a Table prepared before it, whereupon thou haſt ſet mine Incenſe and mine Oil*. *Amos* inveighs Amos vi. 6.
againſt the rich Men of *Ephraim*, who drank the moſt excellent Wines, and perfumed themſelves with the moſt precious Oils. The She-ſinner in St. *Luke*, and Luke vii. 37.
*Mary Magdalen* in St. *John*, anointed our John xii. 3.
Saviour's Feet with coſtly Perfume. That of *Mary Magdalen* was Spikenard.

All theſe Examples ſhew us in general, what was the Taſte of the ancient *Hebrews*, what was and ſtill is the Taſte of the Orientals, who made much Uſe of Scents and Perfumes. They prove alſo that Men and Women uſed them indifferently, and that wiſe and ſerious Men condemned the two frequent and affected Uſe of them. It may alſo be obſerved, that to abſtain from Perfumes, Scents, and Unction, was eſteemed as a great Piece of Mortification. *Eſther* refrained from Perfumes and Ointments during the Time of the Humiliation of her People. *Daniel* did not anoint himſelf all Eſth. xiv. 2.
the three Weeks that he was urgent in Prayer, to obtain the Communications Dan. x. 3.
that he deſired of God.

*Solomon* ſays, that *dead Flies cauſe the* Eccleſ. x. 1.
*Ointment of the Apothecary to ſend forth a ſtinking Savour*. One Fly is ſufficient to ſpoil the Smell of a whole Box of Perfumes: So one Fault is enough to deſtroy a Man's good Name. *Qui in uno peccaverit, multa bona perdet; muſcæ morientes perdunt ſuavitatem unguenti*. The *Hebrew* ſays literally, one dead Fly will make the moſt excellent Perfume to ſtink.

PERGA, a City of *Pamphylia* mentioned *Acts* xiii. 14. This is not a maritime City, and St. *Paul* muſt have gone up the River *Cayſtrus* to come to it, or elſe muſt have gone on Foot. *Strabo*[x] ſpeaks of a Temple of *Diana* of *Perga*, ſituated upon an Eminence near the City.

[w] Herodot. l. ii. c. 86, 87, 88.

[x] Strabo l. xxiv.

PERGAMUS

PERGAMUS. *Jesus Christ* in the *Re-*
Rev. ii. 13. *velations*, speaks thus to the Angel, or to the Bishop of *Pergamus*; *I know thy Works, and where thou dwellest, even where* Satan's *Seat is: And thou holdest fast my Name, and hast not denied my Faith, even in those Days wherein* Antipas *was my faithful Martyr, who was slain among you where* Satan *dwelleth. But I have a few Things against thee, because thou hast there them that hold the Doctrine of* Balaam, *who taught* Balac *to cast a Stumbling-block before the Children of* Israel, *to eat Things sacrificed to Idols, and to commit Fornication. So hast thou also them that hold the Doctrine of the* Nicolaitans, *which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the Sword of my Mouth.* Some have
Lyran Aureol. thought, that the Angel of *Pergamus*, mentioned here, was St. *Carpus*, who suffered Martyrdom at *Pergamus*, as we learn from
Euseb. Hist. Eccl. lib. 4. c. 15. *Eusebius*. But he does not acquaint us that he was then Bishop of this Church. The *Roman* Martyrology makes him Bishop of *Thyatira*; but besides, St. *Carpus* died under the Empire of *Decius*. Therefore it is not at all credible, that he could be Bishop of *Pergamus* under *Dioclesian*.[a] Now *Pergamus* was a City of *Troas*, very considerable in the Time of St. *John* the Evangelist. 'Twas at *Pergamus*, as they say, that Parchment was invented, called thence *Pergamena*.

Ezek. xlii. 7, 10. Vulgat. גדר אשר לחוץ PERIBOLUS. *Ezekiel* makes use of this Term, to signify a Wall of the Court of the Priests, which was Fifty Cubits long, and was the whole Length of the Apartments that surrounded this Court. *Peribolus* properly signifies an Enclosure, and comes from the *Greek*, *Periballo*, to surround. The *Hebrew* calls it *Geder*, which signifies a Partition-Wall.

1 Cor. iv. 13. Περίψημα. PERIPSEMA. This is a meer *Greek* Word. St. *Paul* makes use of it to shew, that himself and all *Christians* of that Time were considered by the Heathen, as the Off-cast and Filth of the Earth. *Tanquam purgamentum hujus mundi facti sumus, omnium peripsema usque adhuc.* The most learned Interpreters think, [b] that in this Place St. *Paul* alludes to a Custom then in Use among the Heathen, where they sometimes took Men, to make them serve as an Expiation for a City, or for a whole People, at the Time of a Pestilence, or other publick Calamity. This Custom is observed to have obtained among the *Gauls*, the *Romans*, and the *Athenians*. After having fed these unfortunate Victims for some Time at the publick Charge, they were brought forth upon the Day of their Death, with Garlands of Flowers or Leaves, to the Places they intended to expiate. The People there loaded them with Curses, and prayed the Gods to pour out all their Indignation upon them. Afterwards they threw them into the Sea, or whipped them to death, or burned them alive, and scattered their Ashes into the Sea, saying, Be thou our Victim or Expiation, to turn Suidas.
away the Anger of the Gods from us. So Περίψημα ἡμῶν γένου.
that one might thus translate the Text of St. *Paul*; *They use us like human Victims, that are sacrificed for publick Crimes; as those miserable Wretches that are put to death, to atone for the Offences of others.*

PERISCELIDES. This is a *Greek* Word, and signifies an Ornament which Women used to put about their Legs. It is mentioned in *Isaiah* iii. 20. and in *Numbers* xxxi. 50. *Moses* says, That the *Israelites*, when they had defeated the *Midianites*, offered to the Lord the Garters, (*Periscelides*) the Rings, Bracelets, and Collars that they had taken from the Enemy. This shews the Custom of those People, and the Ornaments which even Men brought with them to the War. We see the same thing in the Victory which many Years after, *Gideon* obtained over the same People. The *Hebrew* Word, Judg. viii. 25, 26, 27.
which here is translated by *Periscelides*, אצערה
comes from a Root, which signifies *to walk*; Azada 70.
which favours the Translation of those χλιδῶνα.
that understand it of costly Garters, or Ornaments which the *Midianites* wore about their Legs. The *Septuagint* translate it by *a Bracelet*; it is certain it has this Significa- 2 Sam. i. 10.
tion in the Second Book of *Samuel*, where the *Amalekite* that had slain *Saul*, says, That he took off the Bracelet (*Azadah*) from the Arm of that Prince.

*Isaiah* makes use of the same Term in the Enumeration that he makes of the Ornaments of Women. The *Chaldee* translates it by *the Chains of the Foot*. *Clemens Alexandrinus* [c] calls those silver or golden Circlets that Women put about their Legs, Fetters or Bonds. Profane Authors call them in the same manner, shining Fetters, golden Shackles.

*Martial*,

*A pedibus niveis fulserunt aurea vincta.*

And *Seneca*,

*Crura distincta religavit auro.*

The Women of *Syria* and *Arabia* at this Day wear great Rings at their Legs, at which are fastned a great Number of other lesser Rings, which make a Noise like little Bells, whenever they walk or [d] stir. These

[a] Vide Not. Florentinii in Martyrolog. vet. ad xii. Apr. & Tillemont. t. 3. p. 346. &c. Item P. Sollerii Not. ad Usuard.
[b] See *le Cene, projet de traduct.* p. 608. Grot. Erasm. Stringel. Outram. Heins. le Moine, Saubert. Ursin. &c.
[c] Clem. Alex. Pædag. l. 2. c. 12. πέδας χρυσοῦς.
[d] F. *Eugene Roger Davity*, M. *D'Arvieu*, Customs of the *Arabians*.

These Rings are fixed above the Ancle, and are made either of Gold, Silver, Copper, Glass, or even of varnish'd Earth, according to the Substance and Condition of the Person that wears them.

The Princesses of *Arabia* wear large hollow Rings of Gold, within which are inclosed little Pebbles, that sound like Bells. Others have lesser Rings called *Kelkal*, hung all round them, which have the same Effect when they walk. These great Circles or Rings are open in one Place, in form of a Crescent, by which they pass over the Small of the Leg. The *Egyptian* Ladies wore also very valuable ones; for we read in an Inscription found in *Spain*, that the Statue of *Isis* had Ornaments of Gold upon its Legs, set with two Emeralds, and with eleven other precious Stones. The *Roman* and *Grecian* Women also made use of them, as we have seen before. *Trimalchio* in *Petronius*, speaking of his Spouse, said, See what she wears upon her Legs. *Videtis mulieris compedes.* As it were by way of Complaint at her Expensiveness.

PERJURY. The Law of God severely condemn'd Perjury, all false Oaths and Vows, and Promises made without an Intention to perform them; as also all Oaths made in the name of false Gods. Perjury offends against the Veracity and Justice of God himself, and is a great Insult upon his Power and Majesty, by appealing to him as a Witness to a Lye, and making use of his tremendous Name to commit Evil. See *Philo, de decem præceptis & de specialibus legibus. Moses* in *Leviticus*, seems to assign Sacrifices to atone for Perjury; which is contrary to St. *Paul*, who assures us, that the Sacrifices and Ceremonies of the Law did not remit internal Sins, but only external and legal Faults. It must therefore be affirmed, that these Sacrifices ordained by *Moses*, had only respect to the Ignorance or Temerity of him, who had made a rash Promise, or only to him that had made a secret Oath or Promise. Or else he supposes, that he to whom it was appointed to offer this Sacrifice, had already expiated his internal Fault, by a perfect Repentance and Contrition; and that the external Sacrifice prescribed, is only, as we may say, to satisfy for the Faults he might have committed, by approaching holy Things in a State of Defilement. 'Tis otherwise known, that wilful Perjury, pronounced in publick, and before the Judge, was not to be remitted by Sacrifices, even according to *Moses*'s Law. He was punished by the Sentence of the Judges, when he was found guilty. *Portabit iniquitatem suam*; which is usually understood of capital Punishment. See *Levit.* v. 1. xix. 8. xx. 17, 19, 20. xxiv. 15. *Numb.* ix. 13. xv. 13.

[Margin: Levit. xix 12. Ex. xxiii. 13. — Levit. v. 4, 5, 6. vi. 2, 3. Heb. vii. 18. Gal. ii. 16. Rom. viii. 3. Heb. ix. 9, 13.]

PERIZOMA. This word is wholly *Greek*. It signifies a kind of Breeches, or a very broad Girt, which covered the Reins, and what Modesty requires to be concealed. The *Latins* call it *Subligaculum*. *Moses* says, that our first Parents, after their Sin, sewed together the broad Leaves of the Fig-tree, to make themselves Aprons, *Perizomata*, to cover their Nakedness.

[Margin: Gen. iii. 7. Vulgat.]

PERIZZITES, or *Pheresæi*, the antient Inhabitants of *Palestine*, mingled with the *Canaanites*. There is also great Probability, that they themselves were *Canaanites*, but having no fix'd Habitations, and living after the Manner of the *Scythians* and the *Nomades*, sometimes dispersed in one Country, and sometimes in another, they were for that Reason called *Perizzites*, which signifies *scattered* or *dispersed*. *Pherazoth* stands for Hamlets or Villages. The *Perizzites* did not inhabit any certain Portion of the Land of *Canaan*; there were some of them on both Sides of the River *Jordan*, in the Mountains, and in the Plains. In several Places of Scripture the *Canaanites* and *Perizzites* are mentioned as the two chief People of the Country. It is said, for Example, that in the Time of *Abraham* and *Lot*, the *Canaanite* and *Perizzite* were in the Land. The *Israelites* of the Tribe of *Ephraim* complained to *Joshua*, that they were too much pent up in their Possession: he bid them go, if they pleased, into the Mountains of the *Perizzites* and *Rephaims*, or Giants, and there clearing the Land, to cultivate and inhabit it. *Soloman* subdued the Remains of the *Canaanites* and *Perizzites*, which the Children of *Israel* had not rooted out, and made them Tributary to him. There is still mention made of the *Perizzites* in the Time of *Ezra*, after the Return from the Captivity of *Babylon*; and several *Israelites* had married Wives from that Nation.

[Margin: Gen. xiii. 7. — Josh. xvii. 15. — 1 Kings ix. 20, 21. 2 Chr. viii. 7. Ezra ix. 1.]

PERPERAM. St. *Paul* makes use of this Term in his first Epistle to the *Corinthians*. Much Dispute has been about the Signification of this Word. St. *Chrysostom*, *Theophylact*, and the greatest part of Interpreters, explain it by Rashness, Lightness, Precipitation. Charity is wise, steady, constant, serious, aud grave in its Behaviour. It never acts lightly or with Precipitation. *Theodoret*; Charity does not mingle itself in other People's Business: It does not meddle with what it has nothing to do. Others maintain [a] that the *Greek* Word in this Text properly signifies, to be puff'd up with Pride, to boast, to

[Margin: 1 Cor. xiii. 4. ἡ ἀγάπη οὐ περπερεύεται. — Theod. in 1 Cor. xiii. οὐ πολυπραγμονεῖ.]

a Hesych. περπερεύεται, κατεπαίρεται. Oecumen. ἀλαζονεύεται. Vid. Hammond. le Clerc. Vat. Casaub. Lud. de Dieu. alios.

to make a vain Shew of one's Underſtanding or Capacity.

The Word *Perperam* is very common among *Latin* Authors. *Agere perperam* in this Language ſignifies to act incongruouſly or unadviſedly. But the *Greek* Word περπερεύομαι is not found in antient *Greek* Writers, which makes it probable, that it is taken from the *Latin* Word *perperam*, and that it has in *Greek* a more extenſive Signification than in *Latin*. It ſignifies properly, to boaſt or brag, to ſet a Value on one's ſelf, to diſplay one's own good Qualities.

PERSECUTION, *to perſecute*. Perſecution in all Ages has been the Portion of the Elect, and of good Men. *Cain* perſecuted *Abel*. *Joſeph* was perſecuted by his Brethren. The *Iſraelites* in *Egypt* were perſecuted by *Pharaoh*, *David* by *Saul*, *Elijah* and *Eliſha* by *Ahab*, the Prophets by the Kings and People of their Time, *Jeſus Chriſt* by *Herod* and the chief of the *Jews*, *John* the Baptiſt and the Apoſtles by all wicked Enemies of Piety, Truth, and Juſtice. Laſtly, 'tis a Maxim laid down by our Saviour, that all thoſe that would lead a godly Life ſhall ſuffer Perſecution. *Omnes qui pie volunt vivere in Chriſto Jeſu perſecutionem patientur.* But happy are thoſe that ſhall ſuffer Perſecution for Righteouſneſs Sake. *Beati qui perſecutionem patientur propter juſtitiam.*

2 Tim. iii. 12.

Matt. viii. 10.

But the Verb *to perſecute*, *perſequi*, is not always to be taken in this odious Senſe; it is often put purely for following an Enemy in their Flight or Retreat, or for applying one's ſelf vigorouſly to any thing. For Example, *Juſte quod juſtum eſt perſequeris*; You may apply yourſelf diligently to the Practice of Juſtice. And elſewhere, *Inquire pacem, & perſequere eam.* And in the *Proverbs*, *Peccatores perſequitur malum*; Puniſhment purſues Sinners. And in *Eccleſiaſticus*; He that depends upon deceitful Viſions is compared to one that catches at a Shadow, or graſps at the Wind. *Quaſi qui apprehendit umbram, & ſequitur ventum.*

Deut. xvi. 20.

Pſ. xxxiii. 15.

Prov. xiii. 21.

Ecclus. xxxiv. 2.

PERSEPOLIS, the capital City of *Perſia*. The *Perſians* call it *Eſthekar*. It lies in 88° 30′ of Longitude, and 30 Degrees of Latitude, according to the *Arabick* Tables. The Author of *Lebtariskh* writes, that *Kiſchtasb* Son of *Loharab*, the fifth King of *Perſia*, of the Race of the *Caianides*, there fix'd his Reſidence, and there cauſed ſeveral of thoſe Temples to be built, dedicated to Fire, which the *Greeks* call *Pyrea*, or *Pyrateria*, and the *Perſians*, *Atheſch Khane*, and *Atheſch Gheda*. And that very near to this City, in a Mountain adjoining to it, he order'd Sepulchres to be dug into the Rock for himſelf and his Succeſſors. The Ruins of 'em are ſtill to be ſeen at this Day, with ſome Remains of Figures and Columns; which though much defaced by Length of Time, yet ſtill ſufficiently ſhew, that the antient Kings of *Perſia* had choſe this Place for their uſual Reſidence. We may ſee Deſcriptions of theſe in *Chardin*'s Travels, and 'tis ſaid that M. *le Bruin*, a famous Traveller, will ſoon publiſh them in a more exact Manner than has been yet done.

D'Herbelot. Biblioth. Orient. p. 327.

Theſe Monuments are to be diſtinguiſh'd from a magnificent Palace, which Queen *Homai*, Daughter of *Bahuman*, built in the Midſt of the City of *Eſthekar*. 'Tis now call'd in the *Perſian* Tongue, *Gihil*, or *Tchilminar*, the forty Pharos's or Columns. The *Muſſulmen* formerly made a Moſque of it. But the City being entirely ruin'd, they made uſe of the Materials for building that of *Schiraz*, which is not above the Diſtance of twelve Paraſangs from it, and which is become the Capital of the Province of *Perſia*, properly ſo call'd.

The ſame Author, ſpeaking of antient *Perſepolis*, or *Eſthekar*, makes it twelve Paraſangs long, and ten broad, which without doubt is extravagant. But certain it is, that all the *Perſian* Hiſtorians ſpeak of it as the moſt antient and the moſt magnificent City of all *Aſia*.

They believe *Giamſchid* to have been the firſt Founder of it; and ſome advance its Antiquity as high as *Houſchenk*, and even to *Caiumarask*, the firſt Founder of the *Perſian* Monarchy. This however is certain, that it derived its chief Splendor from the ſecond Dynaſty of Kings, who forſook their Reſidence at *Balkhe* in *Coraſſan*, to dwell at *Eſthekar*.

The fabulous Tradition of the *Perſians* is, that this City was built by the *Peri*, that is to ſay, by the Fairies, at the Time that *Gian-ben-gian* govern'd the World, a long Time before *Adam*; which is not ſaid of any other City of *Aſia*, but of *Eſthekar* and *Baalbek*. They ſay alſo, Idem p. 395.
that when the Foundations of *Eſthekar* were laying, they found a Veſſel of *Turquois* Stone, which held four Pints, or two Pounds of Liquor. This valuable Vaſe was for its Excellence call'd *Giamſchid*, which in *Perſian* ſignifies, the Vaſe of the Sun. And the *Perſian* Poets allegorize a thouſand Ways upon this famous Veſſel, and transform it into an hundred different Figures to embelliſh their Poetry.

It is ſaid in the ſecond Book of the *Maccabees*, that *Antiochus Epiphanes* being gone to *Perſepolis*, with an Intent to pillage a rich Temple that was there, all the People run to their Arms, and drove him away with his Followers. In the firſt Book of the *Maccabees*, where the ſame Hiſtory is related, 'tis ſaid that it was at *Elymais*, where *Antiochus Epiphanes* met with

2 Maccab. ix. 1, 2, &c.

1 Maccab. vi. 1, 2, &c.

with this Opposition, intending to plunder the Temple of *Nanea*. See the Article of NANEA before. As to the Cities of *Elymais* and *Persepolis*, 'tis certain they were very different and distant from each other. *Elymais* was upon the *Euleus*, and *Persepolis* upon the *Aranei*. Besides, *Persepolis* was in Ruins in the Time of *Antiochus Epiphanes*, *Alexander the Great* having set it on Fire and entirely destroy'd it [a]. We must then admit, that there is a Mistake in the Text of the second Book of the *Maccabees*, or that the Author has put *Persepolis* to stand for the capital City of *Persia*, though its true Name were *Elymais*.

2 Maccab. i. 13, 15.

Strabo l. 15.

PERSIA, a Kingdom of *Asia*. The *Persians* became very famous from the Time of *Cyrus*, the Founder of the *Persian* Monarchy. Their antient Name was *Elamites*; and in the Time of the *Roman* Emperours they went by the Name of *Parthians*. At present they are now generally call'd *Persians*. See what has been already said under the Article PARTHIANS.

D'Herbelot. Bibl. Orient. p. 340.

*Persia* is bounded to the East by the Province of *Kerman*; to the West by *Chusistan*; to the South by the Gulf of *Persia*; and to the North by a great Desart that separates it from *Chorassan*. It is about three hundred *French* Leagues in Extent, along the Ocean. *Jazd* is the most eastern City of this Province, *Hamadan* the most western, *Gireft* or *Sireft* the most southern, and *Rei* the most northern.

The *Arabians* say, that *Fars*, Father of the *Persians*, was Son of *Azaz*, or *Arphaxad* Son of *Shem*. Others derive him from *Japheth*; but the *Persians* maintain, they derive their Original from *Kaiumarath*, who is among them what *Adam* is with us. They assure us that they have always had Kings of their own Nation, whose Succession has not been interrupted but for a Space of Time altogether inconsiderable.

The *Dilemites*, the *Curdes*, and even the Oriental *Turks*, according to some Authors, are descended from the *Persians*. The *Dilemites* inhabit along the Shores of the *Caspian* Sea, call'd also the Sea of *Dilem*, because of its Neighbourhood to that Nation. The *Curdes* are scatter'd in *Assyria*, to which they have given the Name of *Kurdistan*. The *Turks* are withdrawn beyond the River *Oxus*, into a Country which from them is call'd *Turkestan*.

Herodot. Clio, seu l. 1. c. 31.

Authors speak differently of the Religion of the antient *Persians*. *Herodotus* is the first who has given any Account of it. He tells us, "That they had neither "Temples, nor Statues, nor Altars. They "look upon it as a Piece of Folly to "make any, or to suffer any, because "they did not believe as the *Greeks*, that "the Gods were of human Original. They "sacrificed to *Jupiter* on the highest "Mountains. They gave the Name of "God to the whole Circuit of the Heavens. They sacrificed also to the Sun, "and the Moon, and the Earth; to the "Fire, and the Water, and the Winds. "They knew no other Gods antiently but "these. Since that Time they learn'd "from the *Assyrians* and the *Arabians*, to "sacrifice to *Urania*, or heavenly *Venus*, "whom the *Assyrians* call *Militta*, the "*Arabians*, *Alitta*, and the *Persians*, "*Mithra*.

Strab. l. 19.

*Strabo* copies from *Herodotus* almost Word for Word, but they do not agree that the *Persians* gave the Name of *Mithra* to *Venus*; he says it is the Sun they call so, and all Authors in this agree with *Strabo*. "They sacrifice, says he, in a "pure Place, where they offer up their "Prayers, and bring thither their Victim "crown'd. After the *Magus* has divided "the Flesh, each takes his Part; they "leave nothing for the Gods, saying, that "God is contented with the Soul of the "Sacrifice. Some throw into the Fire a "small part of the double Fat that is "wrapt about the Intestines. They chiefly "sacrifice to the Fire and the Water. "They put upon the Fire dry Wood, "without Bark, upon which they throw "Fat, and then Oil also. They light "the Fire without any Bellows, only "making a Wind with a kind of Fan. If "any one blows the Fire, or throws any "Carkass or Dirt into it, he is punish'd "with Death.

"The Sacrifice to the Water is perform'd in this Manner. They come "together near a Lake, a River, or a "Fountain, and make a Ditch, where "they kill the Sacrifice, taking Care that "the neighbouring Water is not defiled "with the Blood, which would make it "unclean. After which they put the "Flesh upon Myrtle, or upon Lawrel. "The *Magi* put Fire to it with little "Sticks, and sprinkle their Libations of "Oil mix'd with Milk and Honey, not "upon the Fire, or upon the Water, but "upon the Ground. Then for a long "Time they make their Enchantments, "holding a little Bundle of Heath. The "*Cappadocians* have a great Number of "*Magi*, whom they call *Pyrethes*, and "several Temples of the Gods of the "*Persians*. They kill their Victims without making use of Knives, but of a "Lever, with which they strike as with "an Axe. They have great Enclosures "which they call *Pyrethees*, in the Midst "of which is an Altar, on which the "*Magi*

[a] See *Diodor. Arrian. Q. Curtius*, and others in the Life of *Alexander*.

"*Magi* preserve Ashes and a perpetual "Fire. They enter therein every Day, "and there make their Enchantments for "the Space of an Hour, holding Whisps "of Rods, and wearing Mitres that come "down so low, as to cover their Lips and "Cheeks.

Herodot. loco citato. "The Sacrifices of the *Persians*, says "*Herodotus*, are perform'd after this Man- "ner. They erect no Altars, nor use any "Fire. They have no Libations, nor any "Players upon Musick, nor Garlands, nor "Meal. But he that offers the Sacrifice "brings the Victim into a pure and clean "Place, and invokes the God to whom "he would sacrifice, having his Mitre "crown'd with Myrtle. It is not allow'd "the Priest to pray for himself in parti- "cular, but he must pray for the King, "and the whole Nation. After he has "roasted the Flesh of the Victim, being "cut into several Pieces, he spreads young "Grass, or especially Clover, and lays "them thereon. Afterwards a *Magus* comes "to sing the Theogony, a kind of Song "in use among them; and they are not "allow'd to sacrifice without a *Magus*. "A little while afterwards the Priest takes "away these Pieces of Flesh, and does "with 'em what he pleases.

Plutarch. de Iside & Isiride. *Plutarch* informs us of some Articles of their Creed. "Among those that ad- "mitted of two Principles, the one good "and the other bad, was, as he says, the "famous *Zoroaster*, who lived, according "to some, five thousand Years before the "*Trojan* War. One of these Gods he "named *Oromazes*, and the other *Arima-* "*nius*; and said, that one had a Relation "to sensible Light, and the other to Dark- "ness and Ignorance. That there was "still another between these two, who "was of a middle Nature, and whom he "call'd *Mithras*; and that it is for that "Reason that the *Persians* call'd him *Mi-* "*thras*, who has the middle Place. He "taught, that the first was to be sa- "crificed to, to obtain Favours, and the "other, to be defended from Evils. This "is the Manner in which they invoked "*Pluto* and Darkness. They bruised in "a Mortar an Herb call'd *Omomi*, which "afterwards they mingled with the Blood "of a sacrificed Wolf, and taking it all "away, they threw it into a dark Place, "where the Sun never shines. They be- "lieved that some Plants and Trees be- "longed to the good God, and others to "the evil one; and that among Animals, "Dogs, Birds, and Urchins belong to the "good God, and all those of the Wa- "ters, to the evil one. *Oromazes*, ac- "cording to them, was born of the purest "Light, and *Arimanius* of the Darkness. "They are always at variance. *Oroma-* "*zes* has produced six Gods, of which "the first is the Author of Benevolence, "the second of Valour, the third of "Equity, the fourth of Wisdom, the "fifth of Riches, the sixth of such Plea- "sures as attend good Actions. *Arima-* "*nius* also, by way of Emulation, has "produced a like Number of Gods.

"*Oromazes* having made himself three "Times greater than he was at first, "withdrew as far from the Sun, as the "Sun is from the Earth. He adorn'd the "Heaven, placing the Stars there. He "made a Star which is more excellent "than the rest, and, as it were, their "Guardian. This is *Sirius*, or the great "Dog. He made besides four and twenty "Gods, and put them all into an Egg. "*Arimanius* made the same Number, who "broke the Egg in which the good ones "were inclos'd, and then the good and "evil were mingled together. They say "there is a Time fix'd, in which *Arima-* "*nius* must die, and then the Earth being "united, all happy Men shall live in a "perfect Union, being assembled into the "same City, and speaking the same Lan- "guage. *Theopompus* adds, that accord- "ing to the Opinion of the *Magi*, for "Three thousand Years one of the "Gods shall be too powerful for the "other; for three thousand Years more "they shall make War, and shall endea- "vour to destroy each other. At last "*Pluto* shall be overcome, and then Men "shall be happy, and shall no longer "have any need of Eating."

Tho' the *Persians* at first would make use of no Images, yet they had them afterwards, as *Berosus* says in the third Book of his *Chaldean* History, as he is quoted by *Clemens Alexandrinus*. 'Twas *Artaxerxes* Son of *Darius*, and Father of *Ochus*, who introduced this Custom, and was the first that erected the Statue of *Venus Tanaides*, at *Babylon*, at *Shushan*, and at *Ecbatana*, and taught the *Persians*, the *Bactrians*, the People of *Damascus* and *Sardis*, that it was to be worshipped as a Goddess. Such was the Religion of the antient *Persians*, according to those Authors that lived at a Time, when they had the best Opportunity of being inform'd of it. Clem. Alex. l. protrept.

A modern Author, very skilful in the Eastern Languages, and who has purposely studied the Religion of the *Persians*, pretends that these People had just Notions concerning the Deity, and believ'd but one only God. That indeed they admitted of two Principles; but one of 'em was uncreated, and the other created. The * created Principle was the World. He maintains, that the Worship they paid the Sun and Fire was merely civil and relative. The modern *Persians* refer their Religion to *Abraham*, whom some con-

found with *Zoroaster*, and others will have him to have been the Master of *Zoroaster*. They think the World was created in six Days; that at the Beginning God created a Man and a Woman, from whom Mankind are derived. That there are several Terrestrial Paradises, one universal Deluge, one *Moses*, one *Solomon*. All this, without doubt, is taken from the History of the *Jews*, and from the Traditions of the *Mahometans*.

D'Herbelot. Bibl. Orient. p. 340. They hold one eternal God, call'd in their Tongue *Jesdan*, or *Oromazdes*, who is the true God, call'd by the *Arabians*, *Allah*, the Author of all Good. And also another God produced by Darkness, to whom they give the Name of *Ahermen*, who is properly the *Eblis* of the *Arabians*, or the Devil and the Author of all Evil. They have a very great Veneration for Light, and a very great Aversion to Darkness. God the Creator of all Things has produced Light and Darkness, and from a Mixture of these two Things, of Good and Evil, Generation and Corruption, and the Composition of all the Parts of the World is effected, and will always subsist, 'till the Light withdrawing itself on one Side, and the Darkness on the other, shall cause a Destruction and Dissolution. This is an Abridgment of the Doctrine of *Zoroaster*, which is still espoused by the *Magians* and *Guebres*, who are Worshippers of Fire, and who always when they pray turn themselves to the Rising Sun.

Here is a List of the Kings of *Persia*, who had any Relation to the sacred History of Scripture.

*Cyrus* the Founder of the *Persian* Monarchy, reign'd nine Years after the taking of *Babylon*; that is, from the Year of the World 3466 to 3475, before *Christ* 525, before the vulgar Era 529.

*Cambyses*, call'd *Ahasuerus*, *Ezr.* iv. 6. reign'd seven Years and five Months. He died in the Year of the World 3482, before *Christ* 518, before the vulgar Era 522.

*Oropastes* the *Magian*, call'd *Artaxerxes*, *Ezr.* iv. 7. pretending to be *Smerdis* the Brother of *Cambyses*, reign'd five Months. He was kill'd by seven Conspirators, one of which was *Darius* the Son of *Hystaspes*.

*Darius* Son of *Hystaspes*; he is call'd *Ahasuerus* in the *Hebrew* of the Book of *Esther*, and *Artaxerxes* in the *Greek* of the same Book. He reign'd thirty-six Years, from the Year of the World 3482 to the Year 3519, before *Christ* 481, before the vulgar Era 485.

*Xerxes* I. reign'd twelve Years, from the Year of the World 3519 to 3531, before *Christ* 469, before the vulgar Era 473.

*Artaxerxes Longimanus* reign'd forty-eight Years, from 3531 to 3579, before *Christ* 421, before the vulgar Era 425.

*Xerxes* II. he reign'd but one Year, died in 3580, before *Christ* 420, before the vulgar Era 424.

*Secundianus*, or *Sogdianus*, his Brother and Murderer, reign'd seven Months.

*Ochus*, or *Darius Nothus*, reign'd nineteen Years, from the Year of the World 3581 to 3600, before *Christ* 400, before the vulgar Era 404.

*Artaxerxes Mnemon* reign'd forty-three Years, died in 3643, before *Christ* 357, before the vulgar Era 361.

*Artaxerxes Ochus* reign'd twenty-three Years, from the Year of the World 3643 to 3666, before *Christ* 334, before the vulgar Era 338.

*Arsen* reign'd three Years, died in 3668, before *Christ* 332, before the vulgar Era 336.

*Darius Condomannus* was conquer'd by *Alexander the Great* in 3674, after having reign'd six Years.

The Empire of the *Persians* lasted in all 208 Years.

PERSIS, a *Roman* Lady, whom St. *Paul* salutes in his Epistle to the *Romans*, xvi. 12. and whom he calls his beloved Sister. He says she has labour'd much for the Lord, and still labours. Nothing else of her Life is come to our Knowledge, nor do we see that she is honour'd by any Church; which is something singular.

PESTILENCE, or *Plague*. In the *Hebrew* Tongue, as well as in most others, the Word *Plague* or *Pestilence* is put for all Sorts of Distempers and Calamities. It answers to the *Hebrew* Word *Deber*, which properly signifies the Plague, and which is extended to all other epidemical and pestilential Diseases. Commonly the Prophets connect together *the Sword*, *the Pestilence*, and *the Famine*, as three Evils, which hardly go one without the other, by taking the Word *Plague* in the Sense we have mentioned.

The *Pestilent* Man is the Scorner, the Fleerer, the pretended Free-thinker, who diverts himself with the Simplicity of good People, and with the Timorousness of pious Souls. The *Hebrew* Word *Lez*, which is translated by *pestilent*, signifies *a Scorner*. The Chair of Pestilence, [or Seat of the Scorner,] mention'd in the first Psalm, is the Seat of such pernicious People. *Solomon* in many Places cautions his Readers against their Discourse. *Non amat pestilens* (the *Hebrew* has *derisor*) *eum qui se castigat.* The Scorner loves not him that reproves him. And elsewhere, *Pestilenti flagellato, stultus sapientior erit.* The Correction of such Scoffers is a great Instruction for the Weak, the Low, the Foolish, those that want Light and Understanding, *Homines pestilentes dissipant civitatem.* Such kind of

Prov. xv. 12. Vulg. Ibid. Prov. xix. 25. Prov. xxix. 8.

of Men are only fit to draw down the Anger of God upon a Community, in order to its Destruction. *Tertullus*, the Advocate of the *Jews*, says, that St. *Paul* was *a pestilent Fellow*, a common Disturber and Mover of Sedition, because he maintained that *Jesus* was the *Christ*. *Jeremiah* gives to *Babylon* the Name of the contagious Mountain. *Ecce ego ad te, mons pestifer*; because it spread the Infection of Idolatry and Superstition through the whole World. The *Messiah* says in *Hosea*, O *Death, I will be thy Plagues*; O *Grave, I will be thy Destruction*. St. *Jerom* translates it; *Ero mors tua, ô mors, morsus tuus ero, inferne*. And in *Psalm* xc. 3. instead of these Words, *Ipse liberavit me de laqueo venantium, & à verbo aspero*; the *Hebrew* has, He shall deliver me from the Snares of the Hunter, and from the dangerous Pestilence. The same Letters that signify a Word, *dabar*, also signify the Pestilence, *deber*.

Acts xxiv. 5.
Hos. xiii. 14.

PETASUS. This was a Cap usually worn by Travellers. 'Tis observed commonly upon the Head of antient Figures of *Mercury*. It had Brims, but not so broad as those of our Hats. It was peculiar to Travellers. *Mercury* wore it in the Quality of the God of Travellers and Merchants.

In the *Greek* of the Second Book of the *Maccabees*, Chap. iv. it is said that *Jason*, High-priest of the *Jews*, obliged the robust young Men, and such as approved themselves best in Horsemanship, to pass under the *Petasus*. *Hesychius* and *Pollux* say, that the *Petasus* was given to the *Ephebi*, to young Men that were just become Striplings; and to *Mercury*, to whom it is supposed that the Theatre of *Jerusalem* was dedicated: St. *Jerom*, and many other Interpreters, have understood this Passage of the Second Book of *Maccabees*, of Places of Prostitution, wherein these young People were obliged to enter themselves. He translates it, *Optimos quosque ephebortum in lupanaribus ponere*.

2 Macc. iv. 12. ὑπὸ πέτασον ἄγειν.

*Junius* thinks that *Petasus*, in the Passage that we are now inquiring into, has the same Signification as *Petaurus*; and, indeed, both *Hesychius* and *Phavorinus* intimate, that these two Words were sometimes confounded. But *Petaurus* signifies a Wheel, across which the *Petaurists* us'd to pass with surprizing Agility. The Author of the *Maccabees* would therefore affirm, that *Jason* caus'd such Youth as succeeded best in the first Exercises of the *Gymnasium*, to perform those other dangerous Exercises.

PETER. St. *Peter* the chief of the Apostles was born at *Bethsaida*, Son of *John, Jona*, or *Joanna*, and Brother of St. *Andrew*. His first Name was *Simon* or *Simeon*, but when our Saviour called him to the Apostleship, he changed his Name into *Cephas*, that is, in *Syriac*, a Stone or a Rock, in *Latin*, *Petra*, whence *Peter*. He was a marry'd Man, and had his House, his Mother-in-Law, and his Wife at *Capernaum*, upon the Lake of *Gennesareth*. St. *Andrew* having been first call'd by *Jesus Christ*, met his Brother *Simon* and told him, [a] we have found the *Messiah*, and then brought him to *Jesus*. *Jesus* beholding him, said to him, You are *Simon* Son of *John*, henceforth you shall be call'd *Cephas*, that is, Stone or Rock. After having pass'd one Day with our Saviour, they return'd to their ordinary Occupation, which was Fishing. Yet it is thought they were present with him at the Marriage of *Cana* in *Galilee*.

John i. 42, 43.
Mark i. 29. Matth. viii. 14. Luke iv. 38.

Towards the End of the same Year, *Jesus Christ* being on the Shoar of the Lake of *Gennesareth*, saw *Peter* and *Andrew* busy about their Fishery, and were then washing their Nets. He enter'd into their Boat, and bid *Peter* throw out his Nets into the Sea, in order to fish. *Peter* obey'd him, tho' he had already fish'd the whole Night without catching any thing. They took so many Fishes at this Draught, that their own Vessel, and that of *James* and *John* Sons of *Zebedee*, were fill'd with them. Then *Peter* threw himself at the Feet of *Jesus*, and said to him, Depart from me, Lord, for I am a Sinner. Then *Jesus* said to them, Follow me, and I will make you Fishers of Men. He said the same thing to *James* and *John*, and immediately they quitted their Boats and Nets, and follow'd our Saviour.

Luke v. 1, 2, 3.

Some time after [b] *Jesus* coming to *Capernaum*, enter'd into the House of St. *Peter*, where his Mother-in-Law lay sick of a Fever. He immediately heal'd her, and she began to minister to him. A little while before the Feast of the Passover of the following Year, being the 32d of the vulgar Era, after *Jesus* return'd into *Galilee*, he made Choice of Twelve Apostles, among which St. *Peter* has always the first Place. One Night that *Jesus Christ* walked upon the Waters of the Lake of *Gennesareth*, St. *Peter* asked him Leave to come and meet him. *Jesus* gave him Leave, but he seeing a great Wave coming, was afraid, and therefore began to sink. Then *Jesus* held him up, and said to him; O Man of little Faith, why was you afraid? Afterwards landing on the other Side the Lake, and the Multitude that he had fed the Day before beyond the Lake, being come to him at *Capernaum*, he spoke to them of his Body and of his Blood, which he was to give to his Disciples to eat and drink; this

Matth. x. 2. Luke vi. 13.
Matth. xiv. 28, 29.

[a] *John* i. 41. In the Year of Christ 33, of the vulgar Era 30.
[b] *Luke* iv. 38. *Matth*. viii. 14. In the 31st Year of the vulgar Era.

this so offended the Multitude, that several of them quitted him thereupon. He therefore asked his Apostles if they would leave him also; to which *Peter* reply'd, To whom shall we go, Lord? for thou John vi. 53, 54, &c. hast the Words of eternal Life.

One Day as our Saviour was near *Cesarea* Matth. xvi. 13, 14. *Philippi*, he asked his Apostles who Men took him to be. They answered him, that some said he was *John* the *Baptist*, others *Elias*, and others *Jeremiah*, or some one of the old Prophets. And you, says he, who do you say I am? *Simon Peter* answer'd him, You are the *Christ*, the Son of the Living God. *Jesus* then said to him, Happy are you, *Simon* Son of *Jona*, for 'tis not Flesh or Blood that has reveal'd these things to you, but my Father which is in Heaven. And I say further to you, that as your Name is *Peter*, so upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it. And I will give you the Keys of the Kingdom of Heaven, and whatsoever you shall bind upon Earth shall be also bound in Heaven, and whatever you shall loose upon Earth shall be loosed in Heaven. About eight Days after, [a] our Saviour Matt. xvii. 1, 2, 3, &c. Luke ix. 28. being transfigured upon the Mountain apart from the rest, took with him *Peter*, *James*, and *John*, and shew'd them a Glimpse of his Glory. Then St. *Peter* being in an Ecstacy, and seeing *Moses* and *Elias* with *Jesus*, cry'd out to them, Lord, it is good for us to be here; if you please we will make three Tents, one for you, one for *Moses*, and one for *Elias*.

*Jesus* returning from thence to *Capernaum*, upon the Road the Apostles disputed among themselves, which of them should be the greatest in the Kingdom of God, which they thought to be very near. Matt. xvii. 23, 24. Luke ix. 46. Mark ix. 32. *Jesus* and St. *Peter* came first to *Capernaum*, a pretty while before the rest; and those that gather'd the half Shekel a-head for the Use of the Temple, came and asked *Peter* if his Master would pay it then. *Jesus* bid *Peter* throw his Line into the Sea, and he should find wherewith to pay the Toll for them two, in the Mouth of the first Fish he should take. *Peter* obey'd; and found a Shekel in the Mouth of the Fish, which he gave to the Toll-gatherers for *Jesus* and himself. Then the Apostles came to them, and *Jesus* inquir'd of them about the Conversation they had had by the Way, and gave them good Instructions of Humility and Modesty; shewing plainly, that though absent, he knew very well what Discourse had passed among them.

One Day as *Jesus* was speaking concerning the Forgiveness of Injuries, St. *Peter* Matt. xviii. 21, 22. asked him how often they must forgive, and whether it was not sufficient to pardon an Offender Seven times. *Jesus* told him, I say, you must pardon not only as far as Seven times, but even Seventy times Seven. Upon another Occasion, [b] as our Saviour was speaking of the Danger of Riches, *Peter* said to him; Lord, we have left all Things to follow thee; what Reward shall we have for it? *Jesus* answer'd him; I tell you in truth, that you who have left all Things to follow me, shall receive an hundred-fold, even in this World, and in the other Eternal Life; and at the last Day, when the Son of Man shall come to judge the World, you shall sit upon twelve Thrones, to judge the twelve Tribes of *Israel*.

On the *Tuesday* before our Saviour's Passion, *Peter* shewed him the Fig-tree he had cursed, the Evening before, which was now dry'd up and wither'd; and the Mark xi. 12---21. Day following as they sat upon the Mountain of *Olives*, he, with the other Apostles, asked *Jesus* when the Temple was to be destroy'd. On *Thursday* he was sent with Matt. xxiv. 1, 2, &c. Mark xiv. 1, 2. Luke xxii. St. *John* to prepare all Things for the Passover; and at *Evening*, when *Jesus* was come into the City with his Apostles, and being sat down at Table, began to speak of him that should betray him, *Peter* made Signs to *John* to ask him who this should be. After Supper, the Disciples John xiii. 24. enter'd into a Dispute which should be the Greatest among them; whereupon *Jesus Christ* laying aside his Garments, betook himself to wash their Feet, to give them an Example of Humility in his own Person. St. *Peter* at first made some Difficulty, and would not suffer his Master to wash his Feet; but *Jesus* telling him, that if he did not wash his Feet, he could have no Part in him; St. *Peter* reply'd, Lord, wash not only my Feet, but my Hands and Head also. John xiii. 6---10.

Some time after, *Jesus* said to him, *Peter*, *Satan* has desired you, and the Luke xxii. 31, 32, &c. other Apostles, to sift you as Men sift Wheat: But I have pray'd for you, that your Faith may not fail; and when you are converted, confirm your Brethren. By this he warn'd St. *Peter* of his Fall, that was just at hand, and of his renouncing him; from which, by the Assistance of God, he was afterwards to recover. St. *Peter* then asked him, where he was going, and said, he was ready to Luke xxii. 33. follow him every where, not only to Prison, but to Death itself. But *Christ* declared to him, that he would be so far from following him to Death, that he would abjure him three times that very Night, before the Cock should crow, or before Break of Day. When Supper was ended, he went to the Garden of Olives, where taking *Peter*, *James* and *John*, he went

[a] St. *Matthew* puts it but six Days, St. *Luke* makes it about Eight.
[b] In the Year of *Christ* 37, of the common Era 33. See *Matthew* xix. 27, 28, 29.

went with them apart, that they might be Witnesses of his Agony. *Peter*, tho' before he had shew'd so much Resolution, yet fell asleep with the rest, which occasioned *Jesus* to say to him; Do you sleep, *Simon*? Could you not watch with me one Hour? (Mark xiv. 37. Matth. xxvi. 40. &c.)

*Judas* being come with the Soldiers to seize *Jesus*, *Peter* drew his Sword, and cut off the right Ear of one called *Malchus*, who was Servant to the High Priest: But *Jesus* bid him put up his Sword into the Scabbard, and told him, that all those that fought with the Sword should perish by the Sword: And at the same time healed *Malchus*'s Ear. (John xviii. 10, &c.) *Peter* follow'd *Jesus* afar off, as far as the House of *Caiaphas*, and was let in by means of another Disciple, who was known in the Family. The Soldiers and Servants that had brought *Jesus*, having lighted a Fire in the Middle of the Hall, *Peter* mingled amongst them to warm himself also; (John xviii. 15, 18.) when a Maid Servant having look'd earnestly upon him, said, Surely this Man was with *Jesus* of *Nazareth*. But *Peter* made answer, I know not what you say, for I do not so much as know the Man. Presently after he went out into the Porch, when immediately the Cock crew. A little while after another Maid said to those that were present, This Man was with *Jesus* of *Nazareth*. But *Peter* deny'd it with an Oath. About an Hour after, one of the Company affirm'd, that *Peter* was a Disciple of *Jesus*. Others insisted upon the same thing, and said, that surely he was one of them, for his very Speech betray'd him to be a *Galilean*. Lastly, one of them, being a Kinsman to *Malchus*, whose Ear *Peter* had cut off, affirmed the same thing, and asked him, Did not I see you with him in the Garden? *Peter* again deny'd it with an Oath, protesting that he did not know the Man. And at the same time the Cock crow'd the second Time. Then *Jesus* being in the same Hall, and not far from *Peter*, look'd upon him; and *Peter* then remembring that *Jesus* had said to him, Before the Cock should crow Twice he should deny him Thrice, he went out of *Caiaphas*'s House, and wept bitterly. (Matt. xxvi. 73, 75. Mark xiv. 34, 72.)

Very probably he remain'd in Secret, and in Tears, all the Time of our Saviour's Passion, that is, all *Friday* and *Saturday* following; but on *Sunday* Morning *Jesus* being risen, and *Mary* having been at the Tomb, and not finding the Body of *Jesus*, she came in haste into the City, to tell *Peter* and *John* that they had taken away their Master, and that she could not find where they had put him. *Peter* and *John* made haste thither, and *John* coming first, did not go into the Sepulchre. *Peter* then coming up to him, presently stoop'd down, and saw the Linen Cloths wherein the Body had been wrapt. He went then into the Sepulchre, and *John* with him, after which they return'd to *Jerusalem*, not knowing what had come to pass. But soon after *Jesus* appeared to the Holy Women, who had come first to the Sepulchre, and bid them give his Apostles Notice of his Resurrection, and particularly St. *Peter*. (Vide Joan. xx. 1, 2, 3, &c. and Luc. xxiv. 12, &c.) And the same Day our Saviour also appeared to *Peter*, to comfort him, and assure him, that his Repentance had been acceptable to him. (Mark xvi. 7. Luke xxiv. 34. Chrysost. in 1 Cor. hom. 38.)

Some Days after, St. *Peter* being return'd into *Galilee*, as *Jesus* had commanded him, and going to fish in the Sea of *Galilee*, or in the Lake of *Gennesareth*, with some other of the Apostles; (John xxi. 1, 2, &c.) *Jesus* appeared to them on the Shoar, and bid them throw out their Nets on the right Side of the Vessel. They threw them out, and took such a Multitude of Fishes, that they could not draw up their Nets again. Then St. *John* said to *Peter*, 'Tis the Lord. *Peter* immediately girded up himself, for he was naked, and swimming to Shoar he came to *Jesus*; then drawing their Nets to Shoar, *Jesus* dined with them. After Dinner, *Jesus* said to *Peter*; *Simon* Son of *Jona*, do you love me more than these? He answered, yea, Lord, you know that I love you. *Jesus* says to him, Then feed my Lambs. He put the same Question to him again, and *Peter* making the same Answer, our Lord said to him again, Feed my Lambs. This he repeated a third Time, at which St. *Peter* was troubled and said, You know, Lord, that I love you. *Jesus* reply'd to him, "Feed my Sheep. I tell you "for a Truth, that when you were young, "you girded your self and went where you "pleas'd; but now you are old another shall "gird you, and lead you where you would "not go." This he said to let him know what Death he was to dye. At the same time *Peter* seeing St. *John* the Evangelist, said to our Saviour, Lord, what must become of him? *Jesus* answered, "If I will "have him continue as he is, what does that "concern you? Do you follow me." Thus he refused to declare, in what manner St. *John* should end his Life.

After that *Jesus Christ* had ascended into Heaven, and that the Apostles had been Witnesses of his Ascension, they returned to *Jerusalem*, to wait there for the Holy Ghost, whom our Saviour had promised to send them; and being assembled together in a House, they continued there in Prayer, and in the Union of Charity, till the Time that the Holy Ghost descended upon them, in the Form of Tongues of Fire. During this Interval, St. *Peter* proposed to the Apostles, and to the rest of the Assembly, to fill up the Place that the Traitor *Judas* had left vacant in the Apostleship. The Proposal was agreed to by all, and two

Persons were presented, *Joseph Barsabas* and *Matthias*. They all betook themselves to Prayer, to desire of God that he would declare his Pleasure in the Choice of one of these two Persons. The Lot was cast, which fell upon *Matthias*, who from that time was admitted as one of the Apostles.

The tenth Day after the Ascension of our Saviour, the Holy Ghost having descended upon the Apostles, and upon all the Faithful that were there assembled with them, and having replenished them with supernatural Gifts, and especially with the Gift of Tongues, all those that were Witnesses of this Miracle, express'd their Admiration at it: And it being the Day of Pentecost, and there being then at *Jerusalem* *Jews* from all the Provinces of the East; they could not comprehend by what means these People, who generally were *Galileans*, should speak the Languages of all these Pagan Nations. Some of them said, that the Apostles were full of Wine: But St. *Peter* standing up in their Defence, told them, That what they heard and saw, was not the Effect of Drunkenness, but it was the Completion of the Promise that the Holy Ghost had made by the Prophet *Joel*, to send his Spirit upon all Flesh, and to give the Spirit of Prophecy to Young and Old, to Men and Women. He afterwards spoke to them of *Jesus Christ*, and told them, that he was the true *Messiah*, and that he was risen from the Dead, as the Scripture had foretold he should; declaring, that himself and the other Apostles were Witnesses of his Resurrection, of his Ascension into Heaven, and of the Mission of the Holy Ghost, the visible Effects of which they saw with their own Eyes, in the Gift of Languages wherewith they were replenish'd.

Acts ii. 1, 2, 3, &c.

Joel ii. 28.

Then those that heard him were touched with Compunction, and asked the Apostles saying, Brethren, what shall we do? *Peter* answer'd them; Repent and be baptized, and you shall receive the Holy Ghost. Then he instructed them, baptized them, and that very Day Three thousand Persons were added to the Church. Some Days after St. *Peter* and St. *John* were going to the Temple at the Hour of Prayers, and found at the Gate of the Temple a Man of more than forty Years of Age, who from his Birth had been a Cripple, so that he could not walk. This Man seeing *Peter* and *John*, asked an Alms of them. Then *Peter* said to him; I have neither Silver or Gold, but what I have I will give you. In the Name of *Jesus* of *Nazareth*, rise up and walk. Presently he got up, walked, and went into the Temple along with them, lifting up his Voice, and glorifying God. He held St. *Peter*, telling the People then assembled, all that happened unto him. Then St. *Peter* taking this Occasion, told the People, that it was not by his own Power, that he had performed the Miracle they wonder'd at so much, but it was by the Power of *Jesus Christ* that this Man was healed. He then laid before them the great Crime they had committed, in putting *Jesus Christ* to death, who was the Saviour of the World and the *Messiah*. And after he had shewn them by all the Prophecies that *Christ* was to dye thus, he exhorted them to Repentance, and to make a proper Use of the Death of *Christ*.

Acts iii. 1, 2, 3.

He was thus speaking to the People, when the Priests and Sadducees coming upon them, they laid hold on *Peter* and *John*, and put them in Prison till the Day following, for now it was late. But the Number of those that were converted this Day, at this second Preaching of St. *Peter*, was about Five thousand. The Day following, the Senate, the Magistrates, and the Chief of the Priests being assembled, they made the two Apostles appear before them, when they were asked, in whose Name they had performed the Miracle of healing the lame Man. St. *Peter* answered them, That it was in the Name of *Jesus Christ* of *Nazareth*, whom they had crucified, and whom God had raised again from the Dead. This is he, said they, who is the Corner-stone whom you have rejected, but who is he alone in whom we can hope for Salvation. The Boldness of *Peter* and *John* surprized them all, and causing them to be taken out of the Assembly, that they might deliberate among themselves on what Resolution to take, they agreed to order them to speak no more in the Name of *Jesus Christ*; then making them to come in again, they strictly charged them to teach no more in this Name. But *Peter* and *John* told them; Judge your selves which is most just before God, whether to obey you or to obey God; for we cannot help speaking of what we have heard and seen. The Senate then dismissed them with great Threats, if they should persist in being disobedient to their Orders.

Acts iv. 1, 2, 3, &c.

The two Apostles returned then to their Brethren, and related to them all that had passed. Having heard this, they raised their Voices to Heaven, and begged of God to give them Strength and Courage to declare his Word with perfect Liberty, and having finished their Prayers, the Place shook wherein they were assembled, and they were again filled with the Holy Ghost. At this time many of the Faithful sold their Estates, and brought the Money, and laid it at the Feet of the Apostles. Of this Number was a Man called *Ananias*, with his Wife *Sapphira*, who, by a private Agreement between themselves, concealed a Part of the Money for which they had sold their Land, and brought the rest

Acts iv. 23, 24, &c.

Acts v. 1, 2, 3.

to St. *Peter* as if it were the whole Sum. *Ananias* came first, and St. *Peter* said to him; *Ananias*, how came *Satan* to seduce you, and to prevail with you to lye to the Holy Ghost, by concealing part of the Price of your Land? 'Tis not Men that you thought to impose on, but God. Immediately *Ananias* fell down dead, and they carried him out and buried him. About three Hours after his Wife *Sapphira* came in, and St. *Peter* said to her almost the same Things he had before said to her Husband, and immediately she fell down also, and gave up the Ghost. This Accident infused a great Awe in the whole Church, and amongst all those that heard of it.

The Number of Believers considerably increased every Day, so that they even Acts v. 15, 16, 17, &c. brought out the Sick into the Streets, and laid them where *Peter* was to pass, that at least his Shadow might cover some of them, by which means they were healed of their Distempers. Then the High-priest and his Associates, that is, the Pharisees, caused the Apostles to be apprehended and put into Prison. But an Angel brought them forth, and bid them go into the Temple, and there boldly declare all the Words of Life which God had taught them. This they perform'd, upon which the Princes and Priests caus'd them to be brought before them, and having demanded why they had disobey'd their Orders, in continuing to speak still in the Name of *Jesus Christ*; *Peter* and the Apostles answer'd, that it was more necessary to obey God than Man. This Answer provok'd them very much, and they were going to condemn them to death, when *Gamaliel* prevail'd with them to change their Resolution, by representing to 'em, that if this Matter proceeded from God, 'twas in vain for them to oppose it; but if otherwise, then it would soon vanish of itself. So they dismiss'd the Apostles, after giving them thirty-nine Stripes apiece, and charged them to speak no more in the Name of *Jesus Christ*.

After the Martyrdom of St. *Stephen*, a Persecution was carry'd on against the Faithful at *Jerusalem*, and they were obliged to take Shelter in several Places. The Apostles alone continued at *Jerusalem*; Acts viii. 1, 2, 3, &c. St. *Philip* the Deacon going to *Samaria*, the *Samaritans* received the Word of the Lord, and several of them were baptized. Then St. *Peter* and St. *John* repair'd thither also, to give them the Holy Ghost; which St. *Philip*, being only a Deacon, had not Power to do. *Simon* the Magician was also baptized among others, and admiring the Power that the Apostles had, of conferring the Holy Ghost, would have bought the same Power of the Apostles, and accordingly offer'd Money to St. *Peter*. But *Peter* with Indignation reply'd to him, Thy Money and thou perish together, who thinkest the Gifts of God can be bought with Money! Thou hast no part with us, nor hast any Pretensions to this Ministry, for thy Heart is not right before God. Repent therefore of this Wickedness, and pray to God if perhaps he will pardon the wicked Thoughts of thy Heart. After this *Peter* and *John* return'd again to *Jerusalem*.

The Fire of Persecution being now pretty well extinguished, St. *Peter* departed from *Jerusalem*, [a] and visiting the Disciples from City to City, he came also to see the Saints that dwelt at *Lydda*. Here he found a Man call'd *Æneas*, who had been paralytick for eight Years. St. *Peter* said to him, *Æneas*, rise up; *Jesus Christ* the Lord cures you. He presently got up, and all that dwelt at *Lydda* that saw the Miracle were converted to the Lord. There was also at *Joppa* a certain holy Woman named *Tabitha*, who happening to die while St. *Peter* was at *Lydda*, the Disciples sent to desire him to come to them. Whereupon St. *Peter* came, and entering into the Chamber where *Tabitha* lay dead, he caus'd every body to go out, and betook himself to Prayers. Then turning himself towards the Corps, he said, *Tabitha* arise. At which Instant she open'd her Eyes, and seeing St. *Peter*, she sat up. This Miracle was much fam'd at *Joppa*, and was the Occasion that many were converted. St. *Peter* stay'd there a good while, taking up his Lodging with one *Simon* a Tanner.

Now there was at *Cesarea* of *Palestine* a Centurion call'd *Cornelius*, a Man that fear'd God, and to whom it was reveal'd by an Acts x. 1, 2, 3. Angel, that he should send to *Joppa* to *Peter*, who should tell him what he had to do. *Cornelius* immediately sent two of his Servants, and while they were upon the Road, the Lord sent a Vision to *Peter*, to prepare him to go to this Man without any Scruple, although he was not a *Jew*. For as yet the Door of the Gospel had not been to open'd the *Gentiles*. St. *Peter* then being upon the Terrass of his Host *Simon*, was seized with an Ecstasy, and saw, as it were, a great Sheet of Linen let down from Heaven, which was full of all Kinds of Animals and Reptiles, both clean and unclean. He had this Vision three times, and heard a Voice, saying, Arise *Peter*, kill and eat. But *Peter* answered, Lord, I have never eaten any thing unclean. The Voice reply'd, Call not that unclean which God has purified. After which the Sheet was again taken up into Heaven. At the same

[a] Acts ix. 32, 33, &c. In the Year of Christ 38, of the vulgar Era 35.

ſame Time the Men came in that had been ſent by *Cornelius.* They acquainted him with what had happen'd to their Maſter, and deſir'd him to go along with them to *Ceſarea.* The Day following St. *Peter* went along with them, and ſome of the Brethren of *Joppa* accompany'd them alſo.

He found *Cornelius* with his Kindred and Friends in Expectation of him. When *Cornelius* firſt ſaw him, he fell at his Feet as if to worſhip him. But *Peter* lifting him up, told him; I am but a Man as well as you. Coming into the Houſe, *Peter* ſaid to thoſe that were aſſembled together, You know what Averſion the *Jews* have for thoſe that are uncircumcis'd, and with what Caution they avoid all Correſpondence with them, and will not ſo much as go into their Houſes. But God has ſhew'd me, that I ought not to eſteem any Man as unclean and defiled, whom he has ſanctify'd; for which Reaſon I have made no Difficulty of coming to you. I pray you therefore to declare to me, for what Reaſon you have ſent for me. Then *Cornelius* related to him what had happen'd; and *Peter* giving Thanks to God, who had no Reſpect to the different Circumſtances of Perſons, began to preach *Jeſus Chriſt* to *Cornelius*, and to all thoſe that were preſent. While he was yet ſpeaking, the Holy Ghoſt deſcended upon all that heard him, and they ſpoke with Variety of Tongues. Then *Peter* ſaid, Can any one refuſe Baptiſm to thoſe that have already receiv'd the Holy Ghoſt as well as ourſelves? And he commanded that they ſhould be baptized in the Name of our Lord *Jeſus Chriſt.*

Acts x. 14, 15, 16, &c.

When St. *Peter* was return'd to *Jeruſalem*, the Faithful of the Circumciſion ſaid to him, Why have you gone unto thoſe that are not circumcis'd, and why have you eat with them? But when *Peter* had related to 'em all that had paſſed, they were ſatisfy'd, and glorify'd God, who had given the Gift of Repentance, leading to Life, to the *Gentiles* as well as to the *Jews.* 'Tis thought that *Peter* went to *Antioch* a little after this, [a] where he founded the *Chriſtian* Church, of which he was firſt Biſhop. St. *Chryſoſtom* ſays, he continued there a long while; 'tis believed he was there ſeven Years, not continually, but at ſeveral Times. For during this Time he went to *Jeruſalem*, into the Provinces of *Aſia Minor*, to *Bithynia*, *Cappadocia*, and *Pontus*, as is concluded from the Epiſtle that afterwards he addreſs'd to the Faithful of thoſe Provinces. From thence he went to *Rome*, in the 42d Year of the vulgar Era, and the 2d Year of the Emperor *Claudius*, about five and twenty Years before his Martyrdom; which is the Time that the Church of *Rome* generally allows to the Biſhoprick of St. *Peter.* 'Tis thought that at his leaving *Antioch*, he there fix'd St. *Ignatius* in his Place.

Acts xi. 1, 2, 3, 4, &c.

Chryſoſt. t. 1. homil. 42. p. 503. Greg. l. 6. Ep. 37. Euſeb. l. 3. c. 1. Hiſt. Eccl.

'Tis ſaid, [b] that while he was at *Rome* under *Claudius*, he there contracted an Acquaintance with *Philo*, the *Alexandrian Jew*, and had ſeveral Converſations with him. See the Article Philo. 'Tis thought alſo, that the chief Occaſion of his Journey [c] was to oppoſe *Simon Magus*, who by his Deceits had perverted a great Number of Perſons, and was honour'd there almoſt as a God. The Preſence of St. *Peter*, and the true Miracles that he oppoſed to the Tricks of *Simon*, ruin'd or much diminiſh'd the Reputation of this Impoſtor. If at this Time St. *Peter* did not continue long enough at *Rome*, to undeceive thoſe that had been ſeduced by *Simon*, yet he did it effectually afterwards, at his Return, when he entirely defeated him, as we ſhall ſee in its Plac[e].

St. *Peter* being come to *Jeruſalem*, the Paſſover of the 44th Year of the vulgar Era, *Herod Agrippa* began a Perſecution againſt the Church. He put to the Sword St. *James the Greater*, Brother of *John*; and perceiving that his Death was acceptable to the *Jews*, he moreover cauſed *Peter* to be apprehended, and put him in Priſon, with a Deſign of putting him to death publickly after the Paſſover. In the Interim Interceſſion was made for him continually to God, by the Church. But the very Night that *Herod* thought of putting him to death, as *Peter* loaded with Chains was ſleeping between two Soldiers, the Angel of the Lord awakened him, broke his Chains, open'd the Door of the Priſon to him, and brought him the Length of a Street. Then the Angel leaving him, he ſaid, Now I find that the Lord has deliver'd me from the Hands of *Herod*, and from all the Expectation of the *Jews.* From thence he came to the Houſe of *Mary* the Mother of *John*, where many of the Faithful were aſſembled at Prayers. He knock'd at the Door, and a Damſel call'd *Rhode* coming to open it, when ſhe heard his Voice, inſtead of opening the Door to him, ſhe run in a Tranſport of Joy to acquaint the Family, that *Peter* was at the Door. Thoſe that heard her could not believe it, and ſaid it was his Angel, and not himſelf. But he continuing to knock, they let him in, when he inform'd them of what had happen'd to him.

Acts 12. 1, 2, 3, &c.

He

[a] In the Year of Chriſt 39, of the vulgar Era 36. Vide Euſeb. Chronic. Leo Serm. 80. Hieronym. in Galat. xi. & de Viris illuſt. c. 1. Chryſoſt. t. 5. homil. 12.
[b] Euſeb. Hiſt. Eccl. l. 2. c. 17. Hieronym. de Viris illuſt.
[c] Euſeb. l. 2. c. 14. Cyril. Catech. 6. Juſtin. Apolog. 1, 2.

He then left *Jerusalem*, but we are not told what became of him, 'till the Time of the Council held at *Jerusalem*, in the Year 51. 'Tis likely that before this Time he made his second Journey to *Rome*, from whence he writ his first Epistle, about the 50th Year of the vulgar Era. [a] It is dated from *Babylon*, that is, from *Rome*, as the Antients have explain'd it. [b] 'Tis thought that St. *Mark*, who was his Interpreter, was assisting to him in composing it, as to the Style. It is address'd to the Faithful of *Bithynia*, of *Pontus*, of *Galatia*, and of *Cappadocia*. It has a principal Regard to the converted *Jews*, though it speaks also of the *Gentiles* made Proselytes to the Church. It was sent by *Silvanus*, who is probably the same so famous in the *Acts* by the Name of *Silas*. It was written in *Greek*, and in it may be seen a Strength and Vigour not unworthy of the Prince of the Apostles.

St. *Peter* was obliged to leave *Rome* [c] by Order of the Emperor *Claudius*, who had banish'd all *Jews* from thence, because of the Tumults they continually rais'd there, excited by one *Chrestus*, as *Suetonius* says, meaning probably by this Name *Jesus Christ*. (Sueton. l. 5. c. 25.) The Chief of the Apostles return'd into *Judea*, where was held the Council of *Jerusalem*, in which, after a strict Examination of the Matter proposed to *Peter* and the Apostles, he spoke to them with much Wisdom, saying, that God having given his Holy Ghost and the Gift of Faith to the *Gentiles* as well as to the *Jews*, they ought not to impose the Yoke of the Legal Observances on the new Converts, which (as he says) neither we nor our Fathers have been able to bear. (Acts xv. 7, 8, &c.) But we believe, that 'tis through the Grace of *Jesus Christ* that both we and they shall be saved. St. *James the Less*, Bishop of *Jerusalem*, seconded this Opinion of St. *Peter*; and the Council came to this Conclusion, That no new Obligation should be imposed on the *Gentiles*, but only that they should be required to abstain from Fornication, from the Use of Blood, and from Meats offer'd to Idols. The Resolution of this Council was written to the Faithful of *Antioch*, because it was there this Question was first started.

Some Time after St. *Peter* coming to *Antioch*, [d] he eat and drank with the *Gentiles*, without regarding that Distinction of Meats enjoin'd by the Law. But after that, when some of the Faithful of *Jerusalem* came to *Antioch*, being converted *Jews*, St. *Peter* out of Fear to offend them separated himself from the converted *Gentiles*, and would no longer eat with them as before. St. *Paul* fearing, that what St. *Peter* did, might be interpreted, as if he had a Desire to oblige the *Gentiles* to *Judaize*, and to submit themselves to the Yoke of the Law, and so to revoke and annul what he himself had determined in the Council of *Jerusalem*: St. *Paul*, I say, withstood him to his Face, and openly expostulated with him, telling him, he was much in the wrong to endeavour to oblige the *Gentiles*, at least tacitly by his own Manner of acting, to live as the *Jews* do. St. *Peter* received this Reprehension with Silence and Humility, without having Recourse to his Primacy, to support what he had done; and the whole Church, says Pope *Pelagius*, reverences the Humility with which St. *Peter* submitted to the Reasons of St. *Paul*, and came into his Sentiments. (Tom. 5. Concil. p. 622. b. c. d.) Every body knows the Dispute heretofore agitated between St. *Austin* and St. *Jerome*, upon the Occasion of this Reproof of St. *Peter* by St. *Paul*. But as this does not belong to our Subject, we refer the Reader to the Letters of these two Fathers.

The Particulars of St. *Peter's* Life are little known, from the 51st Year of the vulgar Era, in which the Council of *Jerusalem* was held, 'till his last Journey to *Rome*, which was some Time before his Death. Then being acquainted by Revelation, that the Time of his Death was not far off, he had a Mind to write to the Faithful that had been converted by him, to put them in mind of the Truths he had before taught them. (Athanaf. de fuga. Vide 2 Pet. i. 14.) He sent them therefore his second Epistle, [e] in which he exhorts them to persevere in the Doctrine of the Apostles, and in the Practice of good Works, without suffering themselves to be seduced by false Teachers. 'Tis thought he means by those the Disciples of *Simon Magus*. He speaks with Commendation of the Epistles of St. *Paul*, of which even then some ignorant Pretenders began to make an ill Use. However, for some Time the Canonicalness of this Epistle was made a Question, [f] because it was thought to have some Difference of Style from the former Epistle. But this Diversity may proceed from the several Interpreters; for the Antients tell us, that besides St. *Mark* he had also *Glaucias* for an Interpreter, whom *Basilides* the Arch-heretick boasted to have for his Master. (Clem. Alex. l. 7. Stromat. p. 764.) Our Preface may be seen to this Epistle.

St. *Peter*

[a] 1 Epistle of St. *Peter*, written from *Rome* about the 50th Year of the vulgar Era.
[b] Euseb. l. 2. c. 15. Hieron. de Viris illustr. c. 8. Oecumen. in 1 Pet. v.
[c] In the Year of Christ 54, of the vulgar Era 51.
[d] In the Year of Christ 54. See *Galat.* ii. 11, &c.
[e] 2 Epistle of St. *Peter*, written about the 65th Year of the vulgar Era.
[f] Euseb. l. 6. c. 25. ex Origine, & l. 3. c. 3. Hist. Eccl. Didym. in 2 Pet. Hieronym. de Viris illustr. c. 1.

St. *Peter* and St. *Paul* came to *Rome* about the same Time, that is, about the Year of *Christ* 65, where they perform'd many Miracles, and made many Converts. *Simon Magus*, by his Tricks, continued to deceive the People; pretending himself to be the *Messiah*, and even attempting to ascend into Heaven. But he having caused himself to be carry'd up into the Air by his Demons, in a fiery Chariot, [a] St. *Peter* and St. *Paul* betook themselves to their Prayers; and then the Impostor, being forsaken of his Demons, fell down upon the Ground, and died by his Fall; not indeed immediately, but having broken his Legs, he was carry'd to *Brunda*, where, through Rage and Shame, he threw himself headlong from the Top of his House. This Place call'd *Brunda* was probably in *Rome*, for several of the Antients expresly Ambr. Serm. 68. affirm, that he died at *Rome*. St. *Ambrose* relates, that the *Pagans* being provoked against St. *Peter*, because of what had happen'd to *Simon Magus*, were in search of him to kill him, and that the Believers were urgent with him to quit *Rome*, in order to secure himself from their Fury. He was got already to the Gates of *Rome*, when he saw *Jesus Christ* coming in at the same Gate. *Peter* said to him, Lord, whither are you going? to which our Saviour answer'd, I am coming to *Rome* to be crucify'd over again. St. *Peter* understood, by these Words, that our Lord would have him stay there, and glorify him by his Death. He return'd, and related to the Faithful what had happen'd to him; he was taken and put into Prison, where, 'tis said, he continued for nine Months. Lastly, he was crucify'd at *Rome* in the *Via Ostia*, the 29th of *June*, on the same Day and in the same Place that St. *Paul* was beheaded. We are assured that he was fix'd to the Cross or Gibbet with his Head downwards, as he had desired himself of his Executioners. [b] This he did out of a Sense of Humility, for fear it should Ambrof. de interpell. Job. l. 2. l. 1. c. 1. be thought, as St. *Ambrose* says, [b] that he affected the Glory of *Jesus Christ*, and the more to augment the Pain of his Execution [c].

'Tis said, that the Body of St. *Peter* was Greg. Mag. l. 3. ep. 30. at first buried in the *Catacombs*, two Miles from *Rome*, from whence it was afterwards transported to the *Vatican*, where it has lain ever since. His Festival is celebrated with that of St. *Paul*, on the 29th of *June*. St. *Peter* died in the 66th Year of the vulgar Era, after having held the Primacy of *Rome* for about 24 or 25 Years. His Age might be about 74 or 75 Years. It is generally agreed, that St. *Linus* was his Successor. This is the Pourtraiture that *Nicephorus* gives us Niceph. l. 2. c. 37. of St. *Peter*, which he has probably taken from the antient Pictures that were preserved of this Apostle. He was not fat, but pretty tall and upright, having a fair and palish Countenance. The Hair of his Head and Beard was thick, frizzled, and not long. His Eyes were black, and blood-shot, his Eye-brows protuberant and lofty, his Nose something long, and rather flat than sharp.

Some of the *Pagans* heretofore accused St. *Peter* of Magick, and said he had com- Vide Aug. l. 13. c. 53. de Civit. Dei. mitted several evil Practices; that he had even kill'd and cut in Pieces a Child of a Year old, that he might procure *Jesus Christ* to be adored for three hundred and sixty-five Years, after which the *Christian* Religion was to cease. The *Ebionites* im- Epiphan. hæref. 20. c. 15. puted several of their Superstitions to him, among others was their bathing every Day after eating, and their abstaining from the Flesh of Animals, and all Things that proceeded from Animals. All these Forgeries they had inserted in a Book intitled, *The Voyages of St.* Peter, which they ascribed to St. *Clement*. He has been made also the Author of several Books, [d] such were his *Acts*, his *Gospel*, his *Revelation*, a Work about *Preaching*, and another about *Judgment*. We have still a large History of St. *Peter*, call'd the *Recognitions*, imputed to St. *Clement*. St. *Clemens* of *Alexandria* cited the *Revelation* of St. *Peter* in his *Hypotyposes*. They In Excerptis Clem. p. 807. read this false *Revelation* in some Churches of *Palestine* on *Good-Friday*, in the fifth Sozomen l. 7. c. 19. Age. *Origen* rejects the Book of St. *Peter's Preaching*; but *Clemens Alexandrinus* Origen. de Princip. often quotes it [e]. The *Nazarene* Hereticks made use of St. *Peter's* Gospel. *Origen* relates something from it. The Orientals ascribe some Liturgies to him, but it is agreed that he had no Hand in 'em. These Things may be seen more at large in *Baronius*, and M. *de Tillemont*, T. 1. Hist. Eccl. St. *Peter*, Art. 39, 40. and in M. *Fabricius*, Cod. Apocryph. N. T. p. 374, 761, 800, 801, 802, &c.

St. *Serapion*, who was Bishop of *Antioch* Eufeb. l. 6. c. 12. Hist. Eccl. about the Year 200, for the Sake of Peace allow'd the Reading of St. *Peter's* Gospel in the Church of *Rhossos* in *Cilicia*; but being inform'd afterwards that use was made of it to support the Heresy of the *Docetes*, he read it, and acknowledg'd the greatest Part of the Rules of this Book to be good, but that however there was a Mixture of such as were evil and false. He therefore made an Extract from it, and a Refu-

[a] Arnob. l. 2. Cyrill. Hierof. Cathec. 6. Ambrof. Hexaemer. l. 4. c. 8. Sulpit. Sever. l. 2. Ifidor. Peluf. l. 1. ep. 13. Theodoret. Hæretic. Fabul. l. 1. c. 1.

[b] Eufeb. l. 3. c. 1. Hift. Eccl. Prudent. p. 144. After. p. 148. Chryfoft. in Genef. Homil. 66, &c.

[c] Ambrof. in Pfal. cxviii. p. 1079. Aug. Serm. 203.

[d] Eufeb. l. 3. c. 3. Hift. Eccl. Hieronym. de Viris illuft. c. 1.

[e] Clem. Alex. l. 1. Strom. p. 357. l. 2. p. 390. l. 6. p. 635, 639, 678.

a Refutation of it, which he sent to the Church of *Rhossos*, 'till he could have Opportunity to go thither himself in Person.

We have already observed, that St. *Peter* was a marry'd Man. But the Fathers inform us, that after his calling to the Apostleship he renounced the Use of Marriage, and regarded his Wife afterwards only as his Sister. Some pretend that the Wife of St. *Peter*, as also those of the other Apostles that were marry'd, follow'd their Husbands, and assisted them in the Preaching of the Gospel, according to their Abilities, visiting and instructing those of their own Sex.

Clem. l. 7. Stromat. Chrysost. de Virgin. c. 82. Vide S. Arit. t. 1. Miscel. Baluz. p. 357.

We are assured [a] that St. *Peter's* Wife suffer'd Martyrdom, and that this holy Apostle seeing her led to be put to death, cry'd out to her with great Resolution, Wife, remember the Lord. 'Tis said also, that he had a Daughter named *Petronilla*, or *Petrina*, whose Name is to be found in some Martyrologies on the 31st of *May*. *Clemens Alexandrinus* and *Epiphanius* acknowledge, that St. *Peter* had Children, and St. *Austin* mentions a Daughter of this Apostle. The Acts of *Nereus* and *Achilleus* relate several Things concerning her. The *Bollandists* may be consulted on *May* 31.

Clem. Alex. l. 5. Strom. p. 445. Epiphan. haeres. 30. c. 22. Aug. in Adimant. c. 17.

PETHAHIAH, or *Pheteia*, the Head of the nineteenth Family of the Sacerdotal Order. 1 *Chron.* xxiv. 16.

PETHOR, a City of *Mesopotamia*, of which the false Prophet *Balaam* was a Native. The *Hebrew* [b] calls this City *Pethura*. *Ptolemy* calls it *Pachora*, and *Eusebius Phathura*. He places it in the upper *Mesopotamia*. [c] We think it to be towards *Thapsacus*, beyond the *Euphrates*. St. *Jerome* in his Translation of the Book of *Numbers*, xxii. 5. has omitted this Name. He has only, *To Balaam who dwelt upon the River of the Ammonites*. He read the *Hebrew* otherwise than we do now. The *Septuagint* have it, *To Balaam Son of Beor Pathura, who dwells upon the River of the Country of his People*. Certain it is, that *Balaam* was of *Mesopotamia*. See *Deut.* xxiii. 4.

PETHUEL, or *Phatuel*, Father of the Prophet *Joel*. The *Hebrews* think, that the Fathers of the Prophets are also Prophets, when their Names are found mention'd in Scripture.

PETRA, the capital City of *Arabia Petrea*. It is appropriated to *Palestine* in the antient *Notitia Ecclesiastica*, and it was the Capital of what was call'd the *Third Palestine*. Sometimes *Eusebius* and St. *Jerome* also extend *Palestine* as far as the *Red-Sea*, to *Elath*, a City lying upon this Sea; so that it comprehended *Idumea* and *Arabia Petrea*. But it was not so in the Ages before. The old Name of *Petra*, they say, was *Rekem*, or as *Josephus* and *Eusebius* read it, *Arke*, or *Arkeme*, or *Arkem*. *Josephus* says, that the City of *Rekem* takes its Name from a King of *Midian* call'd *Rekem*. This is he mention'd by *Moses*, *Numb.* xxxi. 8. But we no where find in Scripture, that *Rekem* was the Name of a City.

רקם Petra. Joseph. Antiq. l. 4. c. 4. 7. Euseb. & Hieron. ad Arkem.

In the second Book of *Kings* it is said, [d] that *Amaziah* King of *Judah took Selah* (the Rock, the Stone) *by War, and call'd the Name of it Joktheel unto this Day*, as it is there said. It is commonly thought that he means the City of *Petra*, the Capital of *Arabia Petrea*, but we cannot be certain of it. *Amaziah* may have taken by Storm some Rock, (*Selah*) to which the *Idumeans* had fled, and may afterwards have given to this Rock the Name of *Joktheel*, that is, *the Obedience of the Lord*.

The Word *Petra*, in *Greek*, signifies a *Rock*, and was probably given to this City because of its Situation upon a Rock, or because it is encompass'd by Rocks, or because, as they say, the greatest part of the Houses are dug into the Rock. It is call'd also by the Antients *Agra*, or *Hagor*, whence comes the Name of *Agarenians*. But neither can those Names be found in Scripture; so that unless it be meant in the second of *Kings*, xiv. 7. and *Isaiah* xvi. 1. xlii. 11. under the Name of *Selah*, or *Rock*, I do not see that it is any where mention'd in Scripture.

*Strabo* says, that *Petra* was the Capital of the *Nabatheans*, that the *Mineans* and the *Gerreans* brought their Perfumes thither to vend them; that the City was situate in a Plain full of Gardens, and water'd with Fountains, but all encompass'd with Rocks. *Pliny* speaks of it almost in the same Terms. He says the *Nabatheans* inhabit the City of *Petra*, situated in a Plain of about two thousand Paces over, water'd by a River, and surrounded on all Sides by inaccessible Mountains. This Description is very different from that given by the Geographer of *Nubia*, who says, that most of the Houses of *Petra* were dug out of the Rock; and *Herodian* gives us a Description of the Capital of the *Agarenians*, standing upon the Point of a very high Mountain. This Author calls it *Atra*. *Dion* does not name it, but in the Manner he speaks of it, it must be upon a steep Rock, in a very dry and barren Country. *Trajan* besieg'd it, and tho' he had made a Breach in it, yet he was forc'd to raise the

Strab. l. 16. Plin. l. 6. c. 28. Nubiens. climat. 3. part. 5. Herodian. l. 3. p. 518. DioCassius l. 68. p. 785, 786.

[a] Clem. Alex. l. 7. Stromat. Euseb. l. 3. c. 30. Hist. Eccl.
[b] Numb. xxii. 5. פתורה אשר על ה הר בני עמו
[c] Φαθουρὰ ὑπὲρ τῆς Μεσοποταμίας πόλις.
[d] 2 *Kings* xiv. 7. In the Year of the World 3177, before *Christ* 823, before the vulgar Era 827.

the Siege. It appears, that the City he mentions was in *Mesopotamia*, a and therefore must be very different from the City of which we are now treating.

See Cellar. Geog. vet. l. 3. c. 14. Some Geographers think, that there were more than one *Petra*. St. *Athanasius* distinguishes b two, one in *Palestine* and the other in *Arabia*. He calls *Arius* or *Macarius* Bishop of *Petra* in *Palestine*, and *Asterius* Bishop of *Petra* in *Arabia*. Also the Paraphrasts *Jonathan* and *Onkelos* distinguish *Rekem* and *Petra* as two different Cities. *Josephus* speaks of *Petra* situated in the Country of the *Amalekites*, which is the same as *Rekem* or *Petra*, near which *Aaron* died; and he confounds it with *Petra* in the Land of the *Midianites*, which took its Name from King *Rekem*. Lastly, I am of Opinion, that we should distinguish *Petra* or *Selah* in the Country of *Moab*, or in the Eastern *Idumea*, of which Mention is made in *Isaiah* xvi. 1. xlii. 11. 2 *Kings* xiv. 7. which was afterwards call'd *Joktheel*, from the other *Petra*, call'd *Rekem*, situate in the South *Idumea*, or in *Arabia Petrea*, or in the Country of the *Amalekites*.

Vide ad Gen. xx. 1. xvi. 14. Joseph. Antiq. l. 3. c. 2. Antiq. l. 4. c. 4. p. 110. c. Antiq. l. 4. c. 7. p. 117.

As to the Situation of this last City, it will be difficult enough to determine it. *Strabo* places it three or four Days Journey from *Jericho*, and five Days Journey from the Forest of *Palm-trees*, which is upon the Red-Sea. *Pliny* places it six hundred Miles from *Gaza*, and an hundred and twenty-five Miles from the *Persian* Gulph. But *Cellarius* and *Reland* think that the Numbers have been changed, so that it ought to be read, an hundred and twenty-five Miles from *Gaza*, and six hundred Miles from the *Persian* Gulph. *Eusebius* places *Theman* five Miles from *Petra*, *Carcaria* a Day's Journey from the same City, *Beeroth Bene-jacan* at ten Miles, and the City of *Elath* at ten Miles towards the East.

Strab. l. 16. Plin. l. 6. c. 28.

'Tis thought that the City of *Krak*, or *Karak*, lying on the Confines of *Arabia* and *Syria*, inclining towards the South, is the antient City of *Petra* in *Arabia*, which formerly was its Metropolis, and which we find in *Ptolemy* by the Name of *Charat Moab*, or *Charat Moba*, in *Stevinus*, *Mobucharas*; and perhaps *Caraca* in in 2 *Macc*. xii. 17. and *Carcar* in the Book of *Judges*, xi. 3. *Carach* or *Crat* signifies a Fortress, in *Chaldee* and *Syriack*. It is known to our Historians by the Name of *Crak* of *Montreal*. It was for a long Time in the Possession of the *Christians* at the time of the Holy War; but at last *Saladin* became Master of it in the 584th Year of the *Hegira*, and the 1188th of *Jesus Christ*. The *Ajubites*, his Successors, enjoy'd it 'till they were driven from thence by the *Mamalukes*. Mr. *D'Herbelot* thinks, that the Name *Krak* was given it from that of *Arak*, as it was called by the *Jews*.

D'Herbelot. Bibl. Orient. p. 419, 420, 256.

Since that Time it has obtain'd the Name of *Hag*, or *Hagiar*, which signifies a Stone or Rock. It stands in the Province of *Higiaz*, and is no farther distant from *Jemamah*, on which it depends, than by a Journey of twenty-four Hours. The City of *Agr*, or *Hagiar*, has given its Name to a Country which is between *Syria* and *Arabia*, and which we call *Arabia Petrea*, where the People of *Saleh*, that is to say, the *Themudites*, inhabited heretofore. There are still to be seen in this Country, as the *Mussulmen* affirm, the Rocks and Caves where they hid themselves, to avoid the Anger of God, with which they were threatned by the Prophet *Saleh*. There are also seen the Graves of those that were kill'd in fighting against the false Prophet *Museilemah*, who pretended to do in the *Jemen* what *Mahomet* had done in the *Higiaz*.

The City of *Hagiar*, by its advantageous Situation, became the Capital and the Fortress of the *Carmathes*, from whence those Rebels for a long time infested the Dominions of the Chalifs of *Bagdet*, and so much harrassed the Pilgrims of *Mecca*, that the Pilgrimage was suspended for several Years. *Abusaid* built there a Castle called *Hagiarah*, which his Son *Abouthaher* exceedingly fortify'd, so that after that *Hagiar* passed for a Place that was impregnable.

There is another City call'd also *Hagr*, or *Hagiar*, lying farther into *Arabia*, which belongs to the Province of *Baharain*.

PEULTHAI, or *Phollati*, of the Race of the *Levites*, and the Eighth in Order of the Porters belonging to the Temple. 1. *Chron*. xxvi. 5.

PHALANX. This is a *Greek* Word, given to the *Macedonian* Soldiery. The *Phalanx* was a Battalion of Two thousand or even of Eight thousand Footmen, of the best Troops of the Army. St. *Jerome* sometimes makes use of this Word to express the Troops of *Israel*, at a Time when the *Macedonian Phalanges* were then unknown. *Goliah* c *stood and defy'd the Phalanges of* Israel. The *Hebrew* reads it, the Ranks, or the Army of *Israel* drawn up in Battle Array.

PHALLU, or *Pallu*, the second Son of *Reuben*, and Father of *Eliab*. *Phallu* was Head of the Family of the *Phalluites*. *Gen*. xlvi. 9. *Numb*. xxvi. 5.

PHALTI, or *Phaltiel*, Son of *Laish*. He married *Michal*, after *Saul* had taken her from *David*; but *David* afterwards took

a See M. de Tillemont Hist. of Emp. Trajan. Art. 24. p. 204.
b Epistola ad Monachos, p. 635. Vide Reland. Palæst. l. 3. p. 917, 928.
c 1 Sam. xvii. 5. מערכות ישראל. LXX. Τὴν παράταξιν Ἰσραήλ.

1 Sam. xxv. 44. 2 Sam. iii. 15. took her away from *Phalti*. Some Interpreters are of Opinion [a] that *Phalti* did not meddle with *Michal* all the while she continued in his House, for fear that both of them should incur the Penalty of Death, Levit. xx. 10. to be inflicted on Adulterers, because *Michal* had not been legally divorced; but these Reasons are frivolous. *Saul* look'd upon *David* as a Rebel to his King, and an Outlaw, whose Goods and Wives belong'd to him, and which he could absolutely dispose of. He would not have given *Michal* to *Phalti*, nor would he have received her, if he had not thought he might use her as his Wife. If *Michal* had no Children by *Phalti*, by whom then were those Children that the 2 Sam. xxi. 8. Scripture says she had, since 'tis known 2 Sam. vi. 23. she had none by *David*? See the Article MICHAL before.

PHANNIAS, or *Phanasus*, Son of *Samuel*, of the Race of the Priests, a Native of the Town of *Aphtasi*. He [b] was a brutish and ignorant Person, who was not only unworthy of the High Priesthood, but did not so much as know as he ought, what this Office was. After the Faction had made themselves Masters of the Temple, they usurped the Power of setting up and deposing the High Priests. *Matthias* the Son of *Theophilus*, was then in Possession of this Dignity. They pretended to appoint him a [c] Successor, and because that heretofore, according to their [d] Notions, the High Priesthood had been given by Lot, they proceeded by the same Way to the Election of an High Priest. They cast Lots upon the Sacerdotal Family of *Eniakim*, (which is probably the same as the Family of *Jakim*, 1 *Chron.* xxiv. 12. which was the Twelfth of the Sacerdotal Families) and the Lot fell upon *Phannias*. 'Twas under his Pontificate that the Temple was destroy'd by the *Romans*, in the 70th Year of the vulgar Era.

PHANUEL, of the Tribe of *Asshur*, and Father of a Holy Widow and Prophetess call'd *Anna*, who was in the Temple when our Saviour was presented there by his Parents. *Luke* ii. 36, 37, 38.

PHARAOH, a common Name of the Antiq. l. 8. c. 2. p. 268 Kings of *Egypt*. *Josephus* says, that all the Kings of *Egypt*, from *Minæus* the Founder of *Memphis*, who lived several Ages before *Abraham*, have always had the Name of *Pharaoh*, down to the Times of *Solomon*, far more than Three thousand and Three hundred Years. He adds, that in the *Egyptian* Language, the Word *Pharaoh* signifies a King, and that these Princes did not assume this Name, but when they ascended the Throne, at which time they quitted also their former Name. From hence it comes to pass, says *Josephus*, that *Herodotus* names none of the Kings of *Egypt* after *Minæus* the Builder of *Memphis*, though he had Three hundred and Thirty Kings for his Successors, because they had all the Name of *Pharaoh*; but because this Name did not pass to Women also, he names an *Egyptian* Queen *Nicaule*, who succeeded them. Lastly, I find, adds *Josephus*, from the antient Records of our Nation, that from the Age of *Solomon* no King of *Egypt* any longer had the Name of *Pharaoh*.

But *Josephus* is not very accurate in this Passage. True it is, *Herodotus* says, That Herodot. l. 2. c. 4. 99, 100. *Mines* or *Minæus* was the first King of *Egypt*, and Founder of *Memphis*; that there were Three hundred and Thirty Kings after him in *Egypt*; that after them there was a Queen called *Nitocris*, and not *Nicaule*, as *Josephus* writes it; but it is not true that these Kings had no other Name but *Pharaoh*. *Herodotus* says expresly, [e] That in the Books of the *Egyptian* Priests were read the Names and the Catalogue of Three hundred and Thirty Kings; that in this Number of Three hundred and Thirty, there were eighteen *Ethiopians*, and a Woman that was a Foreigner, call'd *Nicotris*, and that all the others were *Egyptians*. These Princes therefore had every one his proper Name mentioned in the Catalogue of the *Egyptian* Kings. So likewise we see in the Fragments of *Manetho*, [f] that every King of *Egypt* had a Name peculiar to him; and we find the Name *Pharaoh* only in Scripture.

What *Josephus* adds, concerning Queen *Nicaule*, or *Nicotris*, whom he pretends to be the same as the Queen of *Sheba*, of whom mention is made in Scripture, is 1 Kings x. 1, 2, &c. intirely fabulous; and as to what he says, that since the time of *Solomon*, the Kings of *Egypt* have no longer had the Name of *Pharaoh*, is manifestly false, since we still find this Name in the second Book of *Kings*, under *Hezekiah*, 2 *Kings* xviii. 21. under *Josiah* xxiii. 29, 30, 33, &c. where this Name is joined to *Necho*, which was the proper Name of this Prince, under *Jehoiakim* xxiii. 35. and in the Prophets *Isaiah*, *Jeremiah* and *Ezekiel*; who are much later than *Solomon*. It is very probable

a Author. Tradit. Hebr. in Lib. Regum, & alii quidam.
b Joseph. de Bello. l. 4. c. 5. p. 872. Antiq. l. 20. c. 8. p. 700. B. C.
c About the Year 68 of the vulgar Era.
d It is true that the Order and Succession of the Sacerdotal Families was established by Lot; but it is false to say that the Priesthood was ever given in this Manner. See 1 Chron. xxiv. 7. Luke i. 9.
e Herodot. l. 2. c. 100. Μετὰ τοῦτον κατέλεγον οἱ ἱρέες ἐκ βίβλου ἄλλων βασιλέων τριηκοσίων ϗ τριήκοντα οὐνόματα.
f Joseph. l. 1. contr. Appion. p. 1039, 1040. Vide & Syncell. Chronic.

bable that the *Egyptians* gave the Name of *Pharaoh* to their Kings, as long as the *Egyptian* Language was in common use, and as long as their Kings were of their own Nation. But after the Conquest of *Egypt* by *Alexander the Great*, and that the *Grecians* introduced their Language with their Government, the Name of *Pharaoh* was known no longer among them.

De Animal. p. 2. l. 5. c. 17. Ezek. xxix 3.

*Bochart* thinks, that *Pharaoh* properly signifies the Crocodile, and that *Ezekiel* alludes to this when he says, *Behold I am against thee*, Pharaoh *King of* Egypt, *the great Dragon that lyeth in the midst of his Rivers, which hath said, My River is mine own, and I have made it for myself.* M. *le Clerc* thinks he has found the true Root of the Word *Pharaoh*, in the *Arabic* Verb *Pharah*, to be exalted, to be superior. Abbot *Renaudot* [a] says, that *Pharaoh* is the same as the *Egyptian* Word *Pouro*, which signifies a King. F. *Kircher* derives *Pharaoh* from the Root *Pharah*, which sometimes signifies to deliver; and he would have *Pharaoh* to signify one who is exempted from the Jurisdiction of the Laws.

Cleric. in Genes. xii. 15.

Kircher Oedyp. Ægypt. l. 1. c. 76.

We shall here give in a few Words the History of the *Pharaohs*, of whom the Scripture makes any mention. The first known to us is he, in whose time *Abraham* went down into *Egypt*, in the Year of the World 2084, before *Jesus Christ* 1916, before the vulgar Era 1919. When *Abraham* was compelled by the Famine to go down into *Egypt*, he told *Sarah* his Wife, who was a very beautiful Woman, that he desired her to say she was his Sister; easily foreseeing, that the *Egyptians* would be charmed with her Beauty, and might therefore take her away from him; and fearing they might also put him to death, for her sake, if they should know her to be his Wife. And, indeed, no sooner were they come into *Egypt*, but *Sarah* was brought to *Pharaoh*'s Palace; and as she pass'd only for *Abraham*'s Sister, he was very civilly treated, and grew rich in *Egypt*. He had there a great Number of Cattle and Slaves, in which consisted the chief Riches of those Ages.

Gen. xii. 10, &c.

But the Lord smote *Pharaoh* and his Family with great Infirmities, and gave him to know, that this Woman was *Abraham*'s Wife. He order'd him to be sent for, and said to him; Why have you us'd me thus? Why did you tell me she was your Sister? Therefore take your Wife, and be gone. At the same time *Pharaoh* gave Orders, that his Servants should conduct them out of *Egypt*, with every thing that belonged to them. The proper Name of this King of *Egypt* is unknown: But it may be seen from this History, that he feared God, and that the true Religion was not intirely suppressed in *Egypt*.

The second *Pharaoh* spoke of by the Scripture, is he that reigned in *Egypt* in the time of *Joseph*, when he was sold thither by the *Ishmaelitish* Merchants, who had bought him of his [b] Brethren. This Prince, or perhaps his Successor, having had the mysterious Dream of seven fat Kine, and seven full Ears of Corn, consumed by seven lean Kine, and seven barren [c] Ears; and having been informed of *Joseph*'s Abilities in interpreting Dreams, sent for him out of Prison, declared his Dream to him, and was so well satisfied with his Explication of it, that he made him Governor of all *Egypt*, and of his whole House, reserving only to himself, as we may say, the Name of King. So that *Joseph* was respected as *Pharaoh*'s Father, and Regent of the whole Kingdom. This is the same *Pharaoh* that sent for and entertain'd the Patriarch *Jacob*, and his whole Family in *Egypt*, and gave them the Land of *Goshen* for a Habitation.

Gen. xlv. 8, 9.

The third *Pharaoh* known in Holy Writ, is he that persecuted the *Israelites*. *Moses* tells us, that he was a new King, and had no Knowledge of *Joseph*. [d] *Surrexit interea Rex novus super Ægyptum, qui ignorabat Joseph.* This Prince observing that the *Israelites* were become very numerous and powerful, resolved to depress them by Hardship and Labour. He made them build Cities of Tents, *Pithom*, and *Ramases*, and set cruel and pitiless Task-masters over them. But the more he oppressed them, the faster they multiply'd; insomuch that he gave Orders to the *Egyptian* Midwives, who assisted the *Hebrew* Women in their Labour, to put to death all the Male Children, and to save alive only the Females. But this Command was not strictly executed. The Midwives feared the Lord, and preserved alive not only the Female Children, but the Males also.

*Pharaoh* seeing this Project did not succeed to his Wishes, publish'd a Decree, that all the Male Children, born of *Hebrew* Women, should be thrown into the *Nile*, and that only the Females should be spared. This Order was perform'd with Rigour enough. Yet God suffer'd that *Moses* should be preserved, and even brought up in *Pharaoh*'s own Court by his own Daughter, who by chance had found the Child as he was expos'd upon the *Nile*.

Exod. i. 22.

[a] Renaudot. Differt. de lingua Cophtica, p. 127.
[b] Gen. xxxvii. 28. In the Year of the World 2276, before Christ, 1724, before the vulgar Era 1727.
[c] Gen. xli. 2, 3, &c. In the Year of the World 2289 before Christ 1711, before the vulgar Era 1714.
[d] Exod. 1. 8. About the Year of the World 2427, before Christ 1573, before the vulgar Era 1576.

*Nile.* [a] *Moses* being grown up, and having kill'd an *Egyptian*, [b] who had abused an *Hebrew*, was obliged to fly from *Egypt*, to avoid that Death that *Pharaoh* had threatned him with.

Several Years after, [c] being about Eighty Years old, he return'd again by an Order from God, and perform'd those Miracles before *Pharaoh*, which we have related under the Article MOSES. There is a good deal of Probability, that this *Pharaoh* before whom *Moses* appeared, and in whose Sight he smote *Egypt* with so many Plagues, was a different Person from him who would have laid Hands on him after he had slain the *Egyptian*. This same *Pharaoh* having at last been compelled to send away the *Hebrews*, and to suffer them to go out of *Egypt*, soon repented of the Leave he had given, and pursued them at the Head of his Army with his Chariots. But he was drowned in the Red Sea, wherein he had rashly enter'd in the Eagerness of his Pursuit. Some Historians pretend to give us the Name of this *Pharaoh*; some, as *Appion*, call him *Amosis*, or *Amasis*; *Eusebius* calls him *Chenchris*, *Usher* calls him *Amenophis*. But we may assure ourselves, that there can be nothing certain of all this.

The fifth *Pharaoh* known to us, is he that gave Protection to *Hadad*, Son of the King of *Edom*, [d] who gave him to Wife the Sister of his own Queen, enriched him with Lands, and brought up his Son *Genubah* in his own Court. *Hadad* return'd to *Idumea* after the Death of *David*.

The sixth *Pharaoh* is he that gave his Daughter in Marriage to *Solomon* King of
1 Kings iii. 1. the *Hebrews*; and having taken *Gezer*, he set it on fire, drove the *Canaanites* out of it, and gave it for a Present to *Solomon*, in lieu of a Dowry for his Daughter,
1 Kings ix. 16. whom he had marry'd to this Prince.

The seventh is *Shishak*, [e] who entertain'd *Jeroboam* in his Dominions, a rebellious Subject of *Solomon's*, and afforded him a Refuge against the King his Master. The same *Shishak* declared War against *Rehoboam*, the Son and Successor of [f] *Solomon*, besieged and took *Jerusalem*, carried away all the King's Treasures, and those of the House of God, and particularly the golden Bucklers that *Solomon* had made; instead of which *Rehoboam* had others made of Brass, for the Use of his Guards. The second Book of the *Chronicles* informs us, that the Army of *Shishak* consisted of Twelve hundred Chariots, Sixty thousand Horse, and an infinite Number of Infantry that followed him out of *Egypt*. That this Army was composed of *Libyans*, *Troglodytes*, and *Ethiopians*, [g] not to reckon the native *Egyptians*; which gives us a grand Idea of the Power and Magnificence of *Shishak*.

The same Author adds, that he took the strongest Cities of *Judah*, and came and lay down before *Jerusalem*. And as *Rehoboam* and the Princes of *Judah* had shut themselves up in this City, resolving to hold out a Siege against *Shishak*, the Prophet *Shemaiah* declared to them from the Lord, that they should be delivered up into the Hands of the King of *Egypt*. Then they humbled themselves, acknowledged the Justice of the Sentence of God, and open'd the Gates to *Shishak*. See the Article of this Prince.

The eighth is that *Pharaoh* with whom *Hezekiah* made a League against *Sennecharib* King of [h] *Assyria*, in the Year of the World 3290, before *Christ* 710, before the vulgar Era 713. The Reader may see the whole of this Matter under the Articles SENNECHARIB and HEZEKIAH. This *Pharaoh* is probably the same whom *Herodotus* names *Sethon*, Priest of *Vulcan*, Herodot.
who came to meet *Sennecharib* before *Pelusium*, and to whose Assistance *Vulcan* sent l. 2.
an Army of Rats, which gnaw'd the Bowstrings and the Thongs of the Bucklers of *Sennecharib's* Soldiers.

The ninth is *Pharaoh-Necho*, or *Nechos*, Son of *Psammitichus*, who made War with *Josiah*, and subdued him. [i] *Herodotus* also mentions this Prince. See the Article NECHO.

The tenth is *Pharaoh Ophrah*, who enter'd into an Alliance with *Zedekiah* King of *Judah*, and attempted to come to his Assistance against *Nebuchadnezzar* King of *Chaldea*. 'Twas against this *Pharaoh* that *Ezekiel* pronounced several of his Prophesies. See *Ezek.* xxix. xxx. xxxi. xxxii. He is called *Apries* in *Herodotus* l. 2. c. 161. He is also mentioned in *Habakkuk* ii. 15, 16. See also *Isaiah* xix. xx. and *Jeremiah* xlvi. 16, &c.

And this is pretty nearly what the Holy Scriptures acquaint us with, concerning the *Pharaohs*, or the antient Kings of *Egypt*. To these the *Mussulmen* add some other Particulars, which have but little Certainty in them. Yet we shall D'Herbel.
mention something of them here, to gratify Bibl. Orient. p. 345.
the

[a] Exod. ii. 2, 3, 4, &c. In the Year of the World 2433, before Christ 1567, before the vulgar Era 1570.
[b] In the Year of the World 2473, before Christ 1527, before the vulgar Era 1530.
[c] In the Year of the World 2513, before Christ 1487, before the vulgar Era 1490.
[d] 1 Kings xi. 15, 16, 17, 18, about the Year of the World 2960, before Christ 1040, before the vulgar Era 1043.
[e] 1 Kings xi. 40. About the Year of the World 3026, before Christ 974, before the vulgar Era 977.
[f] 1 Kings xiv. 25. 2 Chron. xii. 2. 5, &c. In the Year of the World 3033, before Christ 967, before the vulgar Era 970.
[g] The *Hebrew* says, of *Lubim*, of *Suchim*, and of *Chuschim*.
[h] 2 Kings xviii. 21. Isaiah xxxvi. 9. 2 Chron. xxxii. 3.
[i] 2 Kings xxiii. 29, 33, &c. Jerem. xlvi. 2. In the Year of the World 3394, before Christ 606, before the vulgar Era 609.

the Reader's Curiosity. They tell us, that the *Pharaoh* who reigned in *Egypt* when *Jacob* went thither, was called *Rian*; and that the Name of his Successor was *Massaab*, and he to whom *Moses* addressed himself was called *Cabous*, or *Valid*. The first exalted *Joseph* to great Honours; the second continued to have some Regard for the *Jews*, in Consideration of *Joseph*; but that the third had forgot *Joseph* and himself too, affecting to pass for a Deity, and saying to his People, I am your sovereign Master, or your God. But the *Hebrews* utterly refusing to acknowledge him as such, drew upon themselves a furious Persecution, which did not end till *Moses* led them out of *Egypt*. Alcoran. c. Nazeat.

*Eutychius* the Patriarch of *Alexandria* relates, that the Oriental *Christians* gave the Name of *Amious* to the *Pharaoh* who was drowned in the Red Sea, as he pursued the *Hebrews*. Some *Mahometans* name him *Sen-an Ben-Ulvan*. They tell also several Circumstances of the Manner in which he enter'd into the Channel of the Red Sea; being drawn thither by the Archangel *Gabriel*, mounted upon a white Pad; and that after his Death, he was successively cast upon each Shore by the Waves, first upon that where the *Hebrews* were, and upon the other in sight of the *Egyptians*, that each Nation might see him, and be Witnesses of his Death and Punishment.

We might here give a List of the *Pharaohs*, if we had any Certainty about their Successions, and the Beginning of their Reigns. *Manetho*, from whom *Eusebius* and *Julius Africanus* have borrow'd what they say of them, is very different from the antient *Egyptian Chronicon*, cited by the Monk *Syncellus*; and each of them give so great an Antiquity to the *Egyptian* Dynasties, that all our Chronologers are forced to reject them either in the whole or in part. So that we shall not undertake to give here the Successions of the *Pharaohs*, as being a Matter of so great Uncertainty. Those that would enter more deeply into this Affair, may consult the *Chronicon* of *Eusebius* as given by *Scaliger*, and the *Chronicon* of *Georgius Syncellus*, and Sir *Robert Marsham*'s *Canon Chronicus Ægyptiacus*, &c.

PHARATHONI, or *Phara*, a City of the Tribe of *Ephraim*, 1 *Macc.* ix. 50. The *Greek* Text calls it *Pharaton*, or *Pirathon*, and 'tis known by this Name *Judg.* xii. ult.

Genesis xxxviii. 27, 28, &c. PHAREZ, Son of *Judah* and *Tamar*. *Tamar* being just ready to lye in, found herself with Child of Twins. *Pharez* appeared first, and putting his Arm out, he immediately drew it back again. The Midwife tied a Piece of scarlet String about his Arm, saying, Why do you bring Divisions into the Family? or, Why have you broken the Wall of Separation? meaning that by this Motion he had disturb'd the Order of Birth, and given an Occasion for a Scruple, to know which was the First-born. And from hence he had the Name of *Pharez* given him. The Year of the Birth of these two Twins is not set down in Scripture. The Sons of *Pharez* were *Hesron* and *Hamul*. *Numb.* xxvi. 20, 21.

PHARISEES. The Sect of the Pharisees was one of the most antient and most considerable among the *Jews*, and its Original is not very well known. The Author of the fourth Book of *Maccabees*, Chap. 6. says, That in the time of *John Hyrcanus* the High Priest, there were three Sects among the *Jews*, the Pharisees, the Sadducees, and the Essenes. *Josephus*, after mentioning the Letter of *Jonathan* to the *Lacedemonians*, speaks of the three Sects here named; which Letter was writ in the Year of the World 3680, and *Jonathan* died in the Year following. *Simon* succeeded him, and govern'd eight Years. After *Simon*, succeeded *Hyrcanus*, who govern'd for nine and twenty Years. So that we may place the Rise of the Sect of the Pharisees about the Year of the World 3820, before *Christ* 180, before the vulgar Era 184.

St. *Jerome* places the Beginning of the Pharisees pretty late; for he says, The Scribes and Pharisees proceeded from the Division of the two famous Schools of *Hillel* and *Shammai*. To *Hillel* succeeded *Akiba*, Master of *Aquila* of *Pontus*, who lived in the second Age of the Church, and who translated the Holy Scriptures of the Old Testament out of *Hebrew* into *Greek*. 'Tis known from *Josephus*, that *Shammai*, or *Samæas*, lived in the Time of *Herod the Great*, and consequently not long before the Birth of our Saviour. The Rabbins also acknowledged *Hillel* as Founder of the Sect of the Pharisees, or at least as the chief Ornament of it. But we make no doubt but that it was more antient. We see by several Passages of *Josephus*,[a] that they were in Credit a long time before *Herod*, under the Reigns of *Hyrcanus*, *Alexander Jannæus*, and *Salome* his Wife. Hieron. in Isai. viii. Joseph. Antiq. l. 14. c. 17. p. 434.

The Pharisees take their Name from a *Hebrew* Word, which signifies Division or Separation, because they distinguished themselves from the other *Israelites* by a more strict Manner of Life, of which they made Profession. They imputed much to Destiny or Fatality, and to the eternal Decrees of God, which have appointed all Joseph. Antiq. l. 18. c. 2.

[a] Vide Joseph. Antiq. l. 13. c. 18. & Gorionid. l. 4. c. 6. & alibi.

all things before Time was. *Josephus*, who himself was a Pharisee, [a] tells us, that the Opinions of this Sect nearly approached those of the Stoicks; who did not ascribe every thing to Destiny, but left to Men a Liberty of doing good Actions or not; so that their Notion of Fatality was not destructive of Free-will, as St. *Epiphanius* seems to have imagined. He adds, that they were much addicted to Astrology, thinking that by means of the Stars they might arrive at the Knowledge of the Secrets of Providence.

Epiphan. hæref. 16.

The Sect of the Pharisees was very numerous and far extended. The Reputation they gain'd by their Learning, and by the Regularity of their Lives, made them very early to become formidable even to Kings themselves. *Alexander Jannæus* King of the *Jews* was for his whole Life at variance with the Pharisees, and had often occasion to repent it. At his Death he told his Wife, that if she would reign peaceably after him, she must win the Pharisees to her Interest. [b] She follow'd this Advice, and the Pharisees taking the Opportunity, made themselves Masters of the Government, and the Queen let them dispose of every thing at their Pleasure.

When our Saviour *Jesus Christ* appear'd in *Judea*, the Pharisees were then in great Credit among the People, because of the Opinion they had conceived of their great Learning, Sanctity of Manners, and exact Observance of the Law. They fasted often, made long Prayers, paid their Tythes scrupulously, distributed much Alms: But all this was vitiated and corrupted by a Spirit of Pride, Ostentation, Hypocrisy, and Self-love. Like to whiten'd Sepulchres, they appear'd beautiful without, whilst within was nothing but Corruption and Deformity. They wore large Rolls of Parchment upon their Fore-heads, and Wrists, on which were written certain Words of the Law; and affected to have Fringes and Borders at the Corners and Hems of their Garments, broader than the other *Jews* wore, as a Badge of Distinction, and as greater Observers of the Law than others.

Matt.xxiii. 27.

There were some of them, as St. *Jerom* says, who fix'd Thorns to the bottom of their Robes, which as they walked might prick their Legs, and draw Blood from them, that they might make Mortification familiar to them, and be continually obliged to think on God. They often wash'd their Hands, and pretended to a great external Purity, never entering their House, or sitting down at Table, without washing. When they had been in the Streets, or in the Market, for fear they should have touched any unclean Thing, they wash'd from their Fingers Ends up to their very Elbows. They would not so much as touch a Publican, or any Man that they thought led an ill Life, nor would they eat, drink, or pray with him. All the Vessels they made use of, their Utensils, and very Beds, were often plunged in Water: And they often bathed themselves in cold Water, by way of Purification.

Hieron. in Matt.xxiii. 27.

Mark vii. 4.

Matt.ix.11 Luke vii. 39.

Joseph. in vita sua.

They kept many Fasts of Supererogation. The Pharisee in the Gospel boasts of his fasting twice a Week, that is, *Monday* and *Thursday*, according to *Epiphanius*; and they did it with greater Strictness than the other *Jews*. 'Tis these that our Saviour pointed at, when he says, *Mat.* vi. 16. *Moreover when ye fast, be not as the Hypocrites, of a sad Countenance; for they disfigure their Faces, that they may appear unto Men to fast. Verily I say unto you, they have their Reward. But thou when thou fastest, anoint thy Head, and wash thy Face; that thou appear not unto Men to fast, but unto thy Father which is in Secret. And thy Father which seeth in Secret, shall reward thee openly.* The Pharisees upbraided our Saviour and his Disciples, for eating and drinking as other Men, whereas they and the Disciples of *John the Baptist* fasted often. And *Josephus* gives an Account, that being young, he put himself under the Conduct of one called *Banneus*, a very austere Man, who eat nothing that was dress'd or prepared, but contented himself with what the Earth produced of its own accord.

Luke xviii. 2.

Epiphan. hæref. 16.

Mark vii. 11.

In Matters of Religion the Traditions of the Antients were the chief Subject of their Studies; and to these they made Additions of their own as they thought fit, making their own Opinions to pass for Traditions of the Antients. By this means they had over-burthen'd the Law with a vast Number of trifling Observances, that were useless and disgustful, and which made it a heavy and insupportable Yoke. They had even alter'd it and corrupted it in important Articles, by their own perverse Interpretations of it, as our Saviour in his Gospel reproaches them with it. For Example, the Law commands us to honour Father and Mother: The Pharisees taught, that if we say to our Parents that are in Necessity, Father, or Mother, the thing that you ask of me is dedicated to God, it is no longer in my Power, but you shall have a Part in the Merit of my Offering; they were then freed from the Obligation of succouring their Parents.

Mark vii. 10, 11, 12.

The Observation of the Sabbath is another Point they had refined upon, and our Saviour

[a] Joseph. in vita sua initio. & Antiq. l. 13. c. 9.
[b] Antiq. l. 13. c. 18. De bello, l. 1. c. 4.

Saviour had often Debates with them upon this Head. They maintained, that upon this Day, it was not so much as allowed to heal a sick Person, though *Christ* did it only with a Word speaking. (Luke vi. 7. John ix. 16.) They found fault, that upon this Day the People brought their Sick to be healed. They were scandalized, that a Man carried away his Bed upon the Sabbath-day, after he had been cured of a Palsy. (Mark ix. 11. John v. 8, 9.) From all which they concluded, that *Jesus Christ* could not be a Man sent from God, because he so little observed that profound Rest, that they thought was to be kept on this Day. (John ix. 16.) St. *Epiphanius* relates surprizing Effects of these their great Austerities, (Epiphan. hæref. 16.) for preserving the Purity of the Body. There were some of them who almost deprived themselves intirely of Sleep. Others were used to sleep upon a Plank of a Foot broad, that if they should sleep too soundly, they might fall down upon the Ground, and so being awaken'd, they might go to Prayers. Others lay upon sharp and uneven Stones; others upon Thorns: So that even in Sleep they might practise Mortification.

Our Saviour upbraids them with making long Prayers, standing up in the Synagogues, or at the Corners of the Streets; and under pretence of Prayer, to consume Widows Houses. (Matt. xxiii. 14.) He also reproaches them with compassing Sea and Land to make a Proselyte, or to convert a Gentile; (Matt. xxiii. 15.) and after that, to make him still a greater Sinner than he was before, by teaching him a pernicious Doctrine, instead of shewing him the true Paths of Vertue. He says, they affect to build up the Tombs of the old Prophets, and openly to declare, that they disapprove of the Actions of their Fore-fathers who persecuted them; (Luk. xi. 47, 48. Matt. xxiii. 29.) while they themselves are actuated by the same Spirit, and oppose all those that would reclaim them from their Enormities. The Followers of this Sect condemned only the actual Commission of Sin, and thought themselves allowed to entertain any evil Desires, Thoughts and Designs, that were not attended with outward Acts of Sin. Thus *Josephus* laughs at *Polybius*, for thinking the Gods had punished *Antiochus*, (Antiq. l. 12. c. 13.) for having only form'd a Design to pillage the Temple of the Goddess *Diana*, though he had not put it in execution.

The Pharisees believed the Soul to be Immortal, and acknowledged the Existence of Angels and Spirits, (Acts xxiii. 8.) and admitted a kind of Transmigration of the Souls of good Men,[a] which might pass from one Body to another; whereas those of wicked Men were condemned to dwell for ever in Prisons of Darkness. 'Twas in consequence of these Principles, that some of the Pharisees said, that *Jesus Christ* was *John the Baptist*, or *Elias*, or some one of the old Prophets; that is, that the Soul of one of these great Men had passed into the Body of our Saviour. (Matt. xvi. 14.) They believed also the Resurrection of the Dead, and admitted of all the Consequences of it, against the Sadducees who rejected it. (Matt. xxii. 23.) Lastly, *Josephus*, who was a Pharisee, believed that the Demons that possessed Men, were nothing else but the Souls of wicked Men, (De bello, l. 7. c. 25.) which enter the Bodies of other Men, and are sometimes driven from thence by Exorcisms. We see some Foot-steps of this Opinion in the Gospel. See the Commentary upon St. *Matthew*, viii. 29, 30, 31.

The Sect of the Pharisees was not extinguished by the Destruction of the Temple at *Jerusalem*, and by the Dispersion of the *Israelites*. The greatest Part of the *Jews* that still subsist are of this Sect,[b] being as much devoted to their Traditions, which they call the Oral Law, as their Ancestors were. *He that rejects the Oral Law is an Apostate, and deserves Death*, say the modern Pharisees or the Rabbinists; for this is the Name that they now commonly go by. *Benjamin* of *Tudela*, who lived about the latter End of the Twelfth Age, says, That in his Journey he found Pharisees, that were continually bewailing the Desolation of *Sion* and of *Jerusalem*, who abstain'd from Flesh, and were always clothed in Black, fasting every Day except the Sabbath, and perpetually praying for the Deliverance of *Israel*.

The Opinions of the modern Pharisees are the same as of the antient. They leave every thing to the Disposal of Destiny, except what depends upon human Liberty. They say that all Things are in the Hand of Heaven, except the Fear of God; that is to say, that in the Exercise of Acts of Piety they have free Will, and may voluntarily determine themselves to Good or Evil. M. *Basnage* says, They do not differ from those that in *Holland* are called *Remonstrants*. (Hist. of Jews, l. 3. c. 2. art. 8.) Those of this Age are less strict than the Antients as to Food, and other Austerities of the Body; but they come nothing short of them in Vanity and Tenaciousness for the pretended Traditions of their Fathers. They also hold a kind of *Metempsychosis*, or Revolution of Souls. The Fathers who have writ concerning Heresies, have made a Heresy of the Pharisees, as if those that made Profession of this Sect had been separated from the Body of the *Jews*, as among us, Hereticks are excommunicated and rejected by the Orthodox: But it was not so with the *Jewish* Sects. Whatever Abuses and Corruptions might prevail among them, whether in Manners or Opinions, they were united in

a Joseph. Antiq. l. 18. c. 2. & de bello, l. 2. c. 12.
b Serrar. tri-hæref. c. 16. Basnage Hist. Jews, l. 3. c. 3. n. 15.

in Communion with the other *Israelites*. The *Pharisees* and the *Sadducees* even discharg'd the chief Offices of Religion and the State. The Reader may peruse our Dissertation upon the Sects of the *Jews*, printed before our Commentary upon St. *Mark*; and *Serrarius* and *Basnage* upon the same Subject.

PHARPAR, or *Pharphar*, is one of the Rivers of *Damascus*, or rather, 'tis an Arm of the *Barrady* or *Chrysorrhoas*, which waters the City of *Damascus* and the Country about it. 2 Kings v. 12. *Are not* Abana *and* Pharphar, *Rivers of* Damascus, *better than all the Waters of* Israel? The River of *Damascus* has its Fountain in the Mountains of *Libanus*. At its Approach to the City it is divided into three Arms, one of which passes through *Damascus*. The other two water the Gardens round about, and then re-uniting, they lose themselves at four or five Leagues from the City, towards the North. See *Maundrel's* Travels from *Aleppo* to *Jerusalem*.

PHARURIM. *Nathanmelech*, Eunuch to King *Josiah*, had his Dwelling at *Pharurim*, near the Entrance of the Temple. The *Chaldee*, and most of the Interpreters, think *Pharurim* signifies the Suburbs. We find in the *Chronicles* a Place to the West of the Temple, call'd *Parbar*. (1 Chron. xxvi. 18.) In short, I imagine *Pharurim*, or *Phrurim*, is the same as *Phrourion* in *Greek*, which signifies a Watch or Guard. *Nathanmelech* had his Abode near the Body of the Guard of the Temple.

PHASAELIS, a City situate three Leagues from *Jordan*, in a Plain, upon the Brook *Carith*. [a] *Josephus* says, that *Herod* built it in Honour of his Brother, (Antiq. l. 1. c. 16. l. 17. c. 9.) to the North of *Jericho*. He says nothing that it was built beyond *Jordan*, as they make Travellers believe.

PHASIRON, or *Phaseron*, one whose Family was cut off by *Jonathan Maccabeus*, because his Children sided with *Bacchides*. 1 *Macc*. ix. 66.

I. PHAZAEL, Brother of *Herod* the Great, and eldest Son of *Antipater* the *Idumean*. [b] *Hyrcanus* the High-priest and Prince of the *Jews*, having committed to *Antipater* the chief Authority in the Government of the Country, he made his eldest Son *Phazael* General of the *Jewish* Army, and Governour of *Jerusalem* and the Country round about. On several Occasions *Phazael* approved his Valour and Conduct. He beat *Felix*, who intended (Joseph. de bello, l. 1. c. 10. p. 729.) to revenge upon him the Death of *Malichus*, whom his Brother *Herod* had caused to be slain at *Tyre*. Some time after the *Jews* accused the two Brothers, *Phazael* and *Herod* to *Mark Anthony*, as having usurp'd the whole Authority, and left *Hyrcanus* only the Name of Prince. But *Herod* so well insinuated himself into *Anthony's* Favour, that his Enemies were forced to drop their Cause. Lastly, during the War of *Antigonus* against *Herod*, *Pacorus* Son to the King of the *Parthians* entering into *Judea*, resolved to place *Antigonus* upon the Throne. He caused *Barzapharnes* with his Troops to enter into *Galilee*, and sent before him towards *Jerusalem* one *Pacorus* Cup-bearer to the King of *Persia*, with a Body of Horse. *Pacorus* advanc'd with *Antigonus* to *Jerusalem*, where first they made themselves Masters of the City, and then of the Temple. *Herod* and *Phazael*, who had took Side with *Hyrcanus*, having shut themselves up in the Royal Palace, *Pacorus* stay'd in the Suburbs with his People. But *Antigonus* having desired him to come into the City, *Phazael* went to meet him, and received him into his House. *Pacorus* pretending to desire to appease these Commotions, advised *Phazael* to come along with him into *Galilee*, to meet *Barzaphernes*, and there to treat of Peace with him. *Phazael* fell into this Snare, and follow'd *Pacorus* into *Galilee*; where *Barzaphernes* at first received him very kindly, making him Presents; but afterwards caused him to be apprehended, and put in Prison. This Piece of Treachery was so resented by *Phazael*, that he dash'd out his own Brains against the Walls of his Prison.

II. PHAZAEL, Son of *Phazael*, who afterwards marry'd *Salampso* his Cousin German, and Daughter of *Herod the Great*.

PHAZAELE, a square Tower that *Herod* caused to be built at *Jerusalem*, in Honour of his Brother; it was forty Cubits square, and as much in Height. (Joseph. Antiq. l. 16. c. 9.) Above this Height were Portico's, supported by Arches; and in the Midst of these Portico's was a second Tower raised, adorn'd with fine Apartments and magnificent Busts, having Parapets and Redoubts above them. The whole Heighth in all might be about ninety Cubits. (Joseph. de bello, l. 6. c. 6. p. 914.)

PHEBE, a Deaconess of the Port of *Corinth*, call'd *Cenchrea*. St. *Paul* had a particular Esteem for this holy Woman; and *Theodoret* thinks the Apostle lodged at her House for some Time, while he continued in or near *Corinth*. (Theod. ad Rom. xvi. p. 115.) 'Tis thought she brought to *Rome* the Epistle he writ to the *Romans*, wherein she is commended and recommended in so advantageous a Manner. He says, *I commend unto you* Phebe *our Sister, which is a Servant of the Church which is at* Cenchrea: *That ye receive her in the Lord, as becometh Saints, and that ye assist her in whatsoever Business she hath need of you: For she hath been a* (Rom. xvi. 1, 2.)

*Succourer*

a Sanutus de Secretis fidelium crucis, p. 247.
b Joseph. de bello, l. 1. c. 8. p. 725. In the Year of the World 3957, before *Christ* 43, before the vulgar Era 47.

*Succourer of many, and of my self also.* Some Moderns have advanced a Notion, that *Phebe* was Wife to St. *Paul*, but none of the Antients have said any thing like it. 'Tis thought in Quality of Deaconess she was employ'd by the Church in some Ministrations suitable to her Sex and Condition; as to visit and instruct the *Christian* Women, to attend them in their Sickness, distribute Alms to them. The Martyrologies mention *Phebe* on the third Day of *September*.

Vide Tolet. in Rom. xvi.

PHENICE, a Port of the Island of *Crete*, to the West of the Island. St. *Paul* having anchor'd at *Phenice*, when he was carry'd to *Rome*, [a] advised the Ship's Crew to spend the Winter there, because the Season was too far advanced.

PHENICIA, a Province of *Syria*, the Limits whereof have not always been the same. Sometimes its Extent has been defined from North to South, from *Orthosia* as far as *Pelusium*. [b] At other times its southern Limit has been Mount *Carmel* and *Ptolemais*. It is certain, that formerly, I mean from the Conquest of *Palestine* by the *Hebrews*, its Limits were narrow, and it had nothing of the Country of the *Philistines*, which took up all the Coast from Mount *Carmel* along the *Mediterranean*, as far as the Borders of *Egypt*. It had also very little Extent on the Land-side, because the *Israelites*, who had all *Galilee*, shut it up to the *Mediterranean* Sea.

Hieron. ad Isai. xxix. & ad Amos viii.

Thus when we speak of *Phenicia*, we must have a right Notion of the Time. Before *Joshua* made the Conquest of *Palestine*, all the Country was possessed by the *Canaanites*, the Sons of *Ham*, who were divided into eleven Families, of which the most powerful was that of *Canaan* the Founder of *Sidon*, and Head of the *Canaanites* properly so call'd, to whom the *Greeks* gave the Name of *Phœnicians*. 'Twas only these that preserved their Independance, not only under *Joshua*, but also under *David*, *Solomon*, and under the succeeding Kings. But they were subdued by the Kings of *Assyria*, and those of *Chaldea*. Then they successively obey'd the *Persians*, *Greeks*, and *Romans*; and at this Day *Phenicia* is in Subjection to the *Ottomans*, not having had any Kings of their own Nation, nor any independent Form of Government, for more than two thousand Years. For the Kings that the *Assyrians*, *Chaldeans*, *Persians*, and *Grecians* have sometimes left them, were tributary to the Conquerors, and had but a precarious Authority.

The chief Cities of *Phenicia* were *Sidon*, *Tyre*, *Ptolemais*, *Ecdippe*, *Sarepta*, *Berythe*, *Biblos*, *Tripoli*, *Orthosia*, *Simira*, *Aradus*. The *Phenicians* also antiently had Possession of some Cities in *Libanus*. Sometimes the *Greek* Authors comprehend all *Judea* under the Name of *Phenicia*. In the antient *Notitia Ecclesiastica*, they distinguish *Phenicia above the Sea*, and *Phenicia of Libanus*. The first contains the Cities of *Tyre*, *Berythus*, *Arca*, *Gegarta*, *Paneas*, *Trierii*, *Sidon*, *Biblos*, *Orthosia*, *Aradus*, *Gonaiticus Saltus*, *Ptolemais*, *Tripoli*, *Botrys*, *Antaradus*, *Politiana*; and *Phenicia of Libanus* contains *Edessa*, *Abila*, *Justinianopolis*, *Gonaiticus Saltus*, *Laodicea*, *Damascus*, *Palmyra*, *Salaminia*, *Eliopolis*, the Canton of *Jambrudes*, the Canton of *Magludes*, the *Eastern* Canton. By this may be seen how great the Extent of *Phenicia* was then.

Vide Reland. Palæst. l. 1. c. 9. p. 50.

PHENICIANS. *Herodotus* says, that the *Phenicians* inhabited at first upon the Red-Sea, whence they came and settled upon the *Mediterranean*, between *Syria* and *Egypt*. This may be easily reconciled with *Moses*, who says they came from *Ham*, who peopled *Egypt* and the neighbouring Countries. The Name *Phenicia* is not found in the Books of Scripture written in *Hebrew*, but only in those whose Original is *Greek*, as the *Maccabees*, and the Books of the New Testament. The *Hebrew* always reads *Canaan*, which Article may be perused by the Reader. However, St. *Matthew*, who wrote either in *Hebrew* or *Syriac*, calls her a *Canaanitish* Woman, whom St. *Mark*, writing in *Greek*, calls a *Syrophenician*, or a *Phenician* of *Syria*; because *Phenicia* then made a Part of *Syria*, and to distinguish them from the *Phenicians* of *Africa*, or the *Carthaginians*. The Name *Phenician* is derived, either from the Palm-tree call'd in *Greek Phoinix*, which are very common in *Phenicia*; or from a *Tyrian* call'd *Phœnix*, spoke of in Fable; or from the Red-Sea, from the Shores of which it is pretended they came. *Phœnix* sometimes signifies red, whence comes *Puniceus* and *Phœniceus Color*. Others derive it from the *Hebrew Pinchas* or *Phineas*; others from *Bene-anak*, Sons of *Anak*, or the Posterity of the *Anakim*. 'Tis well known that the Giants, the Sons of *Anak*, were very famous in *Palestine*.

Lib. 4. c. 104.

Matth. xv. 22.

Vide Bochart. Chanaan. l. 1. c. 1.

Many fine Inventions have been ascrib'd to the *Phenicians*; as particularly the Art of Writing.

Lucan. l. 3. v. 22.

*Phœnices primi, famæ si creditur, ausi*
*Mansuram rudibus vocem signare figuris.*

'Tis said also, that they first found out the Art of Navigation, Commerce, Astronomy, Voyages in the open Sea. *Bochart* has shewn, by incredible Labour and Industry, that they had sent out Colonies, and

Dionys. v. 904.

[a] Acts xxvii. 12. In the 6oth Year of the vulgar Era.
[b] Vide Herodot. l. 4. c. 39. & l. 7. c. 89. Strabo l. 16.

and had left Footsteps of their Language in almost all the Isles, and upon all the Coasts of the *Mediterranean* Sea. But the most famous of their Colonies was that of *Carthage*. 'Tis thought that at *Joshua*'s Invasion many of them retired into *Africa* and other Places. *Procopius* says, that at *Tingis* in *Africa* are found two Columns of white Marble, set up near the great Fountain, whereon was read in *Phenician* Characters; *We are the People who took our Flight from before the Robber* Jesus *the Son of* Nave. Our Dissertation may be consulted, concerning the Country to which the *Canaanites* retired, printed before our Commentary upon *Joshua*. (Procop. Vadalicis, l. 2. c. 10.)

PHENIX, or *Phœnix*, a most rare Bird, and the only one of its Species, of which many wonderful Things are related. 'Tis said it lives several Ages, and then is renew'd again from its own Ashes. The *Rabbins* [a] teach, that all the Birds having comply'd with the first Woman, and eaten of the forbidden Fruit along with her, the Phenix only would not eat of it, from whence it obtain'd a kind of Immortality. For at the End of a thousand Years a Fire proceeds out of the Phenix's Nest, and consumes it; but in such manner, that there remains, as it were, an Egg, from whence the Bird is again renewed and reproduced. Others say, that it being arrived to the Age of a thousand Years, it plucks off its own Feathers, and dies of mere Decay of Nature: But it soon is produced again from its own Body, and returns to Life.

Other *Rabbins* add, [b] that this Bird being in *Noah*'s Ark, and out of Respect to the Patriarch not daring to ask Meat of him as the other Birds, *Noah* said to it, I pray God thou may'st not die. To which it answer'd, I shall die in my Nest, and I shall live as long as the Phenix. We shall examine this Passage hereafter; it suffices here to observe, that the *Rabbins* explain it of the Phenix. (Job xxix. 18.)

The Naturalists who have spoke of this Bird, say Things of it that are altogether incredible. 'Tis a Bird, as they say, of the Bigness of an Eagle, whose Head is crested with a most beautiful Tuft, and the Feathers of its Neck are gilt, and those of its Tail purple, with Carnation Down. Its Eyes are sparkling like two Stars. We are assured, that there is but one at a time in the whole World. According to some, it lives five hundred Years, according to others a thousand. *Cheremon* in *Tzetzes* makes its Life seven hundred Years long; *Pliny* but six hundred and sixty, or but five hundred and sixty, or five hundred and twenty-one; for Copies vary. *Solinus*, five hundred and forty. *Hesiod* says the Phenix lives as long as nine Ravens, and the Raven as long as nine Men, or nine Generations of Men. (Vide Plin. l. x. c. 2. & l. xiii. c. 4.)

*Tacitus* says, there are some that make it live for fourteen hundred and sixty Years, but it is generally thought its Age does not extend beyond five hundred; so that this is a Point of much Uncertainty. 'Twas related in his Time, that the first that had been seen in *Egypt* appear'd in the Time of *Sesostris*, the second under *Amasis*, and the third under *Ptolemy Euergetes*. *Pliny* says, that a Phenix was brought to *Rome* under the Reign of the Emperor *Claudius*, in the Year 800 from the Foundation of *Rome*; that it was shewn in the Assembly of the Senate, and that this Event was recorded in the publick Acts; but, says *Pliny*, no body doubted but this was false. (Tacit. Annal. l. 6. & l. 3. c. 9.)

As to the Manner in which it ends its Life, Authors are no more agreed upon this Fact, than upon its Age. 'Tis said, that when the Time of its Renovation approaches, it builds itself a funeral Pile of Branches of sweet-scented Trees, upon which it sits down and dies. From its Bones and Marrow there is first produced a Worm, which as it grows takes the Form of a Bird. When it is grown up, it takes up the Ashes of its Parent, and carries them into *Armenia* or into *Arabia*, and places them upon the Altar of the Sun. *Herodotus* says, it carries the Body of its Parent embalm'd in a Mass of Myrrh, which it deposits in the Temple of the Sun at *Heliopolis* in *Egypt*. (Herodot. l. 2. c. 73.) The Fathers [c] have often alluded to the Phenix, by way of Comparison, in their Proofs of a Resurrection. Some speak with doubt concerning what we have now said of the Phenix, and others again with full Assurance. (Origen. l. 4. contra Cels. ad Finem.) There are Letters from the King of *Ethiopia*, acquainting the Pope, that the Phenix was produced in his Kingdom; and 'tis related, that Pope *Clement* VIII. sent Queen *Elizabeth*, as a great Rarity, a Feather said to belong to the Phenix. But the most discerning are persuaded, that whatever is related about the Phenix is entirely fabulous. See *Bochart De Animalibus sacris*, p. 2. l. 6. c. 5. and our Dissertation upon that Passage of *Job*, xxix. 18. *Sicut palma multiplicabo dies*, printed before our Commentary upon the Book of *Job*.

In two Places the Seventy Interpreters have used the Word Phenix, as the Name of

[a] Rabbi Osaia in Bereshith raba. R. Jannai ibidem. R. Jodan Sim. fil. R. Salom. in Job. Alii apud Bochart. de animal. sacr. part. 2. l. 6. c. 5.
[b] Talmud, in Gemar. Tract. Sanhedr. c. 11. Sect. 67.
[c] Basil. Hexaemer. l. 8. Ambros. Hexaemer. l. 6. c. 23. Idem in Psal. cxviii. Serm. 19. n. 13. Tertul. de Resurrect. Carnis. Cyrill. Jerosol. Catech. 18, &c.

of a Bird we now speak of, if some Commentators may be believ'd. Others maintain on the contrary, that in both these Passages they meant the Palm-tree, which in *Greek* is call'd *Phoinix*. These are the two Passages; *Psal.* xcii. 12. [a] *The Righteous shall flourish like the Palm-tree*; and *Job* xxix. 18. [b] *I shall die in my Nest, and I shall multiply my Days as the Phenix.* [*as the Sand*, in our Translation]. *Tertullian* and *Epiphanius* explain the first Passage by the Phenix. *Bede* and several *Rabbins* understand this Passage of *Job* of the same Bird. But as to the first, we need but cast our Eyes upon the *Hebrew*, to be convinc'd that it means the Palm-tree. The Word *Thamar* is not equivocal, but is known to signify the Palm-tree in *Hebrew*, as well as *Phoinix* in the *Greek*. The *Hebrew* Word *Chul* or *Chol*, which the Seventy have render'd by *Phenix*, is a Word of greater Uncertainty. Several *Rabbins* think it stands for a Bird; but we know that *Chol* in *Hebrew*, and in the Oriental Tongues that have any relation thereto, signifies *Sand*. The Similitude taken from a Multitude of Days compared to the Sand, is very expressive and common in Scripture. The most skilful Interpreters, the *Chaldee*, *Syriac*, *Arabic*, *Montanus*, *Pagninus*, *Munster*, *Castalio*, *Junius*, *Mercerus*, *Vatablus*, *Codurcus*, and a great many others understand it in this Sense. Even the *Septuagint* themselves insinuate it, by translating it, *My Age shall grow old as the Succour of a Palm-tree.* For what Sense would it be to say, *the Succour of the Phenix?*

Tertul. l. de Resurrect. c. 13. Epiphan. in Physiolog. Beda explicat. allegor. in Job. c. xxix. 18. p. 556.

PHERORAS, the fourth Son of *Antipater*, and Brother of *Herod the Great.* He is not much known in the History of the *Jews*, but only by his wicked Artifices, and the Confusion he occasioned in the Royal Family of his Brother. He was the chief Cause of the Death of *Mariamne*, the Wife of *Herod*, and also of his two Sons *Alexander* and *Aristobulus.* He refused to marry his Niece *Salampso*, his Brother's Daughter, because he was in love with a Servant Maid that he kept. However, afterwards he married *Cypros*, another of his Brother's Daughters, and join'd in the Conspiracy of *Antipater* against *Herod.* He withdrew from *Jerusalem* beyond *Jordan*, and resolved never more to see his Brother. [c] He kept his Word, and would never come to *Jerusalem*, though sent for by *Herod*, when he fell ill of a dangerous Fit of Sickness. But *Herod* did not do the same by him; for in *Pheroras*'s last Sickness he went to see him, and shew'd him all the Tokens of brotherly Affection. *Pheroras* being about to die, caus'd a Box of Poison to be burnt, which *Antipater* had provided, and which was intended for *Herod.* [d] *Herod* made a magnificent Funeral for him, and knew not 'till after his Death the secret Measures concerted between him and *Antipater*, to take him out of the World by Poison. This Discovery was the Beginning of *Antipater*'s Misfortunes.

Antiq. l. 16. c. 11.

PHIALA. This Word is generally translated by a Phial, or Vial, which signifies a little Glass Bottle. But it is certain, that the *Greek* Word *Phiale*, and the *Latin* Word *Phiala*, rather signifies a Cup, [e] a large open Vessel, something like a Plate or Bason. St. *Jerome* often uses the Word *Phiala* in his Translation, and it answers to the *Hebrew* Word *Kaphoth*, which signifies the Palm of the Hand, or Spoons. It is plain that this Word signifies a Vessel wherein to put Incense. In *Numbers* vii. 14. the Heads of the Families that offer the *Caphoth*, present them always full of Incense; and in the Books of *Kings*, Censers and *Caphoth* are always join'd together. It was therefore a kind of Cup, in which the Incense was placed upon the Shew-bread. See *Levit.* xxiv. 7. *Pones super eos (panes) thus lucidissimum.* The *Septuagint* have very well render'd this Word by *Thuiske*, derived from *thus*, a *Box of Incense.* It may be translated in *Latin* by *Acerra.* Many of 'em are found represented in the antient Marbles, but they are generally in the Form of oblong and square Boxes.

כפותיו 70. Θυίσκας. Exod. xxv. 29. xxxvii. 16.

In the Book of *Judges*, ch. v. 25. St. *Jerome* has translated the *Hebrew* Word *Sepul*, which signifies *Simpulum*, [f] by *Phiala.* *In Phiala principum obtulit butyrum.* The *Simpulum* was an Instrument with an Handle, the Extremity of which very nearly resembled our Spoon. They made use of it to fill out Wine, and to make Libations with it at Sacrifices. It appears pretty often upon antient Medals, among the Instruments of Sacrifices.

In the Book of *Ezra*, i. 9. they translate the *Hebrew*, or rather *Chaldean* Word *Agartalim* by *Phiala*. In *Nehemiah* vii. 70. St. *Jerome* has put *Phialas* for the *Hebrew* Word *Misrakoth*, which signifies rather *pateras*, or other Utensils to make Libations, or to pour out Liquors. *Amos* makes use of the same Term, to express the Cups that rich Men were served in at their Tables. *Bibenti vinum in phialis.* The *Hebrew* says, in *Misrakim*. And *Zechariah* acquaints us, that these Implements were

Ezr. i. 9. אגרטלים 70. Ψυκτῆρες. Nehem. vii. 70. מזרקים 70. Φιάλας. Amos vi. 6. Zech. ix. 15. xiv. 20.

[a] Psal. xci. 13. Δίκαιος ὡς φοῖνιξ ἀνθήσει. Justus ut Phœnix florebit. Heb. תמר Thamar, palma.
[b] Ἡ ἡλικία μου γηράσει ὥσπερ στέλεχος φοίνικος. כחול ארבה ימים.
[c] Antiq. l. 17. c. 5, 6. de Bello, l. 1. c. 19. In the Year of the World 3999, one Year before *Christ*.
[d] Joseph. loco citato. In the Year of the World 3999, one Year before the Birth of *Christ*, and four Years before the vulgar Era.
[e] Athenæ. l. 3. Homer. Iliad. Ψ. Ἀμφίθετον φιάλην ἀπύρωτον τε ἔθηκε.
[f] Judg. v. 25. ספל Sepul. simpulum. 70. Ἐν λεκάνῃ. In a Plate.

were us'd to make Libations of Wine upon the Altar. *Replebuntur ut phialæ, & quasi cornua altaris.* It seems therefore by all these Passages, that *Phiala* does not signify a Vial. The same thing still appears from Rev. 5. 8. the *Revelations*, where St. *John* represents to us the twenty-four Elders, having Cups in their Hands, or a kind of Censers, full of Spices and Perfumes. *Phialas plenas* Rev. xv. 7. xvi. 1. *odoramentorum.* And elsewhere, the seven Angels holding seven golden Cups full of the Wrath of God triumphing, which they pour out upon the Earth.

PHIALE, a very famous Fountain or Lake, at the Foot of Mount *Hermon*, from whence *Jordan* derives its Stream. The *Greek* Name *Phiale* was given it, from its Joseph. de Bello, l. 3. c. 18. p. 86. Resemblance to a great Bason. *Josephus* relates, that at an hundred and twenty Furlongs from *Cesarea Philippi*, upon the Road leading to *Trachonitis*, the Lake *Phiale* may be seen perfectly round like a Wheel, in which the Water is always up to the Brim, without either increasing or diminishing. 'Twas unknown that this was the Source of *Jordan*, 'till *Philip* Tetrarch of *Galilee* discover'd it in a manner that left it no longer to be doubted. For he threw Chaff and Straw into the Lake, which found a Passage through subterraneous Channels to *Panium*, from whence 'till then it was thought that *Jordan* had its Source. See what has been said before upon the Articles MAGEDAN or DALMANUTHA. The Name *Phiale* has been given to several other Lakes, or Reservatories of Water. Reland. Palæst. l. 1. c. 41.

PHICHOL, or *Phicol*, General of the Army of *Abimelech* King of *Gerar*. He lived in the Time of *Abraham*. See *Abimelech* and *Gerar*, *Gen.* xxi. 22.

PHICOLA, a Village near *Jerusalem*, whence was *Joseph* Son of *Tobias*, and Nephew of the High-priest *Onias* I. *Antiq.* l. 12. c. 4. p. 401.

Antiq. l. 10. c. 11. p. 342. PHIDEAS, Son of *Axioram*. According to *Josephus* he was the seventeenth High-priest of the *Jews*. He had *Sudeas* for a Successor, according to the same Author, for the Names of these two High-priests are not found in Scripture.

PHILADELPHIA, a City of *Mysia*, in *Asia Minor*. At the Time that St. *John the Evangelist* wrote his *Revelations*, the Angel or Bishop of the Church of *Mysia* was a very holy Man, to whom the Son of God directed these Words, *Rev.* iii. 7, 8, 9, *&c.* *And to the Angel of the Church of* Philadelphia *write, These Things saith he that is holy, he that is true, he that hath the Key of* David, *he that openeth, and no Man shutteth, and shutteth and no Man openeth: I know thy Works, behold, I have set before thee an open Door, and no Man can shut it; for thou hast a little Strength, and hast kept my Word, and hast not denied my Name. Behold, I will make them of the Synagogue of* Satan, (*which say they are* Jews *and are not, but do lye*). *Behold, I will make them to come and worship before thy Feet, and to know that I have loved thee. Because thou hast kept the Word of my Patience, I also will keep thee from the Hour of Temptation, which shall come upon all the World, to try them that dwell upon the Earth. Behold, I come quickly; hold that fast which thou hast, that no Man take thy Crown. Him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out; and I will write upon him the Name of my God, and the Name of the City of my God, which is* New Jerusalem, *which cometh down out of Heaven from my God; and I will write upon him my new Name.*

'Tis unknown who this Bishop of *Philadelphia* was: *Aureolus* and *De Lyra* think Vide Hallox. vit. Quad. it was St. *Quadratus*, a Disciple of the Apostles, and an Apologist for the *Christian* Religion, who presented an Apology to the Emperor *Adrian*. The *Greeks* in their Office give him the Name of an Apostle; and *Eusebius* calls him an Evange- Euseb. Hist. Eccl. l. 3. c. 37. list, in giving his Character, because he had devoted himself to go from Province to Province preaching the Gospel. But none of the Antients say, that *Quadratus* was Bishop of *Philadelphia*. There was a *Quadratus* also Bishop of *Athens*, and Martyr, about the Year of *Christ* 175; but he was different from the Apologist, and it could not be he to whom St. *John* addresses himself in the *Revelations*.

*Philadelphia*, otherwise *Rabbath*, or *Rabbath Ammon*, *Rabbath* of the Children of *Ammon*, or *Rabat-amana*, the Capital of the *Ammonites*, was situated in the Mountains of *Gilead*, towards the Source of the River *Arnon*. It is sometimes mention'd as belonging to *Arabia*, sometimes to *Celesyria*. *Eusebius* places it ten Miles from *Jazer* to the East. 'Tis very probable that this City was the Residence of King *Og*, since in the Time of *Moses* they still Deut. iii. 11. shew'd his Iron Bed, nine Cubits long, and four Cubits broad. *Philadelphia* was of the Number of the ten Cities of *Decapolis* Plin. l. 5. c. 18. beyond *Jordan*. *Josephus* extends *Perea*, or the Region beyond *Jordan*, from this River as far as *Philadelphia*. See RABBATH AMMON hereafter. 'Tis said this Joseph. de Bello, l. 3. c. 2. p. 533. c. City received its Name of *Philadelphia* from *Ptolemy Philadelphus* King of *Egypt*. St. *Ignatius the Martyr*, very probably, preached the Gospel here; and 'tis to the Church of this Place that he wrote his Epistle, directed to the *Philadelphians*.

PHILADELPHUS. *Ptolemy Philadelphus* King of *Egypt*. See PTOLEMY, and the Article SEPTUAGINT.

PHILARCHES, was a very wicked Man, who was kill'd by the *Jews*, with *Timotheus*

*theus* General of the *Syrian* Troops. The Year of his Death is unknown, as also the Circumstances of his Life. 2 *Macc.* viii. 32. See the Commentary upon this Place.

PHILELLEN, that is to say, a Friend to the *Greeks*. They gave this Sirname to *Aristobulus* King of the *Jews*, Son and Successor of *Alexander Jannæus*. a

PHILEMON, a rich Citizen of the City of *Colossæ* in *Phrygia*. He was converted to the *Christian* Faith, with *Appia* his Wife, by *Epaphras*, the Disciple of St. *Paul*; for St. *Paul* himself did not preach at *Colossæ*. b Perhaps we should have known nothing of St. *Philemon*, had it not been on the Account of his Slave *Onesimus*, who having robb'd him, and run away from him, came to *Rome*, where he found St. *Paul*, and was very serviceable to him. St. *Paul* converted him, baptiz'd him, and then sent him back to his Master *Philemon*, c to whom he wrote a Letter still extant, and which passes for a Master-piece of that kind of Eloquence, which is natural, lively, strong, and pathetick, which was peculiar to St. *Paul*. *Philemon*
Philem. v. 2. had made a Church of his House, and all his Domesticks as well as himself were of the Houshold of Faith. His Charity, Liberality, and Compassion, were a sure Refuge to all that were in Distress. The
Constitut. l. 7. c. 46. Apostolical Constitutions say, that St. *Paul* made him Bishop of *Colossæ*, but the *Menæa*
Menæ, 22. Nov. insinuate, that he went to *Gaza* in *Palestine*, of which he was the Apostle and first Bishop. From thence he return'd to *Colossæ*, where he suffer'd Martyrdom with *Appia* his Wife, in the Time of *Nero*. They relate several Particulars of his Martyrdom, and say, that his Body remain'd at *Colossæ*, where it perform'd several Miracles. His Name is set down in the Martyrologies on the 22d of *November*.

2 Tim. ii. 16, 17, 18. PHILETUS. St. *Paul* writing to *Timothy*, in the 65th Year of *Christ*, and a little while before his own Martyrdom, speaks thus: *But shun profane and vain Babblings, for they will increase unto more Ungodliness. And their Word will eat as doth a Canker; of whom is* Hymenæus *and* Philetus; *who concerning the Truth have erred, saying, that the Resurrection is past already, and overthrow the Faith of some.* We have nothing very certain concerning *Philetus*; for we make small Account of what is read in the false *Abdias*, in the Life of St. *James major*, even supposing this Author had not put the Name of *Philetus* instead of *Phygellus*. This is the Substance of what is found in *Abdias*. St. *James* the Son of *Zebedee* passing thro' the Synagogues of *Judea* and *Samaria*, preached every where the Faith of *Jesus Christ*. *Hermogenes* and *Philetus* strenuously opposed him, affirming, that *Jesus Christ* was not the *Messiah*. *Hermogenes* was a notable Magician, and *Philetus* was his Disciple; who being converted, was desirous to bring his Master to St. *James*, but *Hermogenes* bound him up so by his Magick Art, that he could not come at the Apostle. *Philetus* found means to make St. *James* acquainted with what had happen'd to him, upon which St. *James* unbound him, and *Philetus* came to him. *Hermogenes* perceiving how ineffectual his Art was against the Saint, became himself a Convert, as well as *Philetus*.

1. PHILIP, King of *Macedon*, and Father of *Alexander the Great*. This Prince is spoke of in Scripture, but only by Incident, on Occasion of his Son *Alexander*. *Philip* was kill'd at *Egea*, a City of *Macedonia*, by *Pausanias* Son of *Cerastus*, while he was celebrating the Nuptials of his Daughter *Cleopatra* with *Alexander* King of *Epirus*; in the Year of the World Diodor. an. 3668, before *Christ* 332, before the Vulgar 1. Olymp. 111. Just. Era 336. *Alexander the Great*, in his l. 9. c. 6. Letter to *Darius*, asserts, That the *Persians*, for a great Reward, had engaged the Murderers of his Father to the Perpetration of this Crime. Q. Curt. l. 4. c. 1.

2. PHILIP, sirnamed *Arideus*, Brother Arrian. l. 2. of *Alexander* the Great, succeeded this Prince in the Kingdom of *Macedonia*, in the Year of the World 3681. He was put to Death in 3687, before *Christ* 313, before the Vulgar Era 317.

3. PHILIP, Foster-Brother of *Antiochus Epiphanes*, a *Phrygian* by Birth, and 1 Macc. vi. 14, 55. very much in *Antiochus*'s Favour. This 2 Macc. ix. 29. Prince made him Governor of *Jerusalem*, d where he committed many Outrages upon the *Jews*, to force them to forsake their Religion. Seeing that *Apollonius* and *Seron* were defeated by *Judas Maccabeus*, he sent for new Succours to *Ptolemy* Governor of *Cele-Syria*, who sent him *Gorgias* and *Nicanor* with a powerful Army. Some time after, e *Antiochus* going beyond the *Euphrates*, to extort Money from the People, *Philip* went along with him; and *Antiochus* finding himself near his End, made him Regent of the King- 1 Macc. vi. 14. dom, put his Diadem into his Hands, his Royal Cloak and his Ring, that he might render them to his Son the young *Antiochus Eupator*. But *Lysias* having taken Possession of the Government in the Name of young *Eupator*, who was but a Child, *Philip* not being able to cope with him, durst not return into *Syria*; but he went into

a Antiq. l. 13. c. 19. p. 455. g. Χρηματίσας Φιλέλλην.
b Coloss. ii. 1. l. 7. 8. Ita Interp. Chrysost. homil. in Col. ii. 1.
c In the Year of Christ 61. St. *Paul* was then in Bonds in the City of *Rome*.
d 1 Macc. viii. 8. v. 22. In the Year of the World 3838, before *Christ* 162, before the vulgar Era 166.
e In the Year of the World 3839, before *Christ* 161, before the vulgar Era 165.

1 Macc. ix. 29. In the Year of the World 3840. into *Egypt*, carrying the Body of *Epiphanes* along with him, there to implore Assistance from *Ptolemy Philometor*, against *Lysias* the Usurper of the Government of *Syria*. The Year following, while *Lysias* was busy in his War against the *Jews*, *Philip* got into *Syria*, [a] and took Possession of *Antioch*. But *Lysias* returning into the Country with great Diligence, retook *Antioch*, and put Joseph. Antiq. l. 12. c. 15. *Philip* to death, who was taken in the City.

4. PHILIP, Son of *Herod the Great*, and of one of his Wives call'd *Cleopatra*. He marry'd *Salome* the Daughter of *Herod* sirnamed *Philip*, and of *Herodias*: This *Herodias* is she who is so well known in Matth. xiv. 3. Mark vi. 17, 19, 22. the Gospel, by the Death of *John the Baptist*; and *Salome* her Daughter, the Wife of *Philip*, is she who danced before *Herod*, and asked for the Head of that holy Forerunner of *Christ*. In the Will of *Herod*, Antiq. l. 17. c. 10. p. 599. *Philip* was named after *Archelaus*, and he bore the Title of Tetrarch of *Trachonitis*, *Gaulonitis*, *Batanea*, and *Paneas*. While *Archelaus* went to *Rome*, to solicit the Confirmation of his Father's Will from *Augustus*, he left his Brother *Philip* in De Bello, l. 2. p. 776. d, e, f. *Judea*, to govern it, and take Care of his Affairs. Some time after, *Varus* Governor of *Syria* sent *Philip* to *Rome* also, De Bello, l. 2. c. 8. p. 782. a. to assist his Brother *Archelaus*, or to take Care of his own Interests.

As soon as *Augustus* had confirmed *Herod*'s Will, *Philip* return'd into his Tetrarchy, and lived there many Years as a peaceable and moderate Prince, that was contented with his Condition, and placed his Antiq. l. 18. c. 6. whole Delight in Well-governing his People. When he went abroad, if any one apply'd to him for Justice, he presently stopt, in what Place soever he was, caus'd a Tribunal to be set up, which he always carry'd with him for that Purpose, gave the Parties a Hearing, and determined the Cause upon the Spot. 'Twas he that built the Walls round the City of *Paneas*, Antiq. l. 18. c. 3. and gave it the Name of *Cesarea Philippi*: He also enlarged the Town of *Bethsaida*, St. *Peter*'s native Country, lying upon the Lake *Gennesareth*, and gave it the Name of *Julias*, in Honour of *Julia* the Daughter of *Augustus*. He died in the 33d Year of the Vulgar Era, 37th of *Jesus Christ*, Antiq. l. 18. c. 6. after 37 Years Reign. This was the 20th Year of the Emperor *Tiberius*.

5. PHILIP, otherwise *Herod-Philip*, [b] Son of *Herod the Great*, and of the second *Mariamne* Daughter of *Simon* the High-Priest. This *Herod-Philip* married *Herodias*, by whom he had *Salome*, she who danced before *Herod*, and asked her Father for the Head of *John the Baptist*, (as mention'd in the foregoing Article). *Herodias* left him, and married *Herod-Antipas* his Brother. See *Herod-Antipas*, and *Herod-Philip*, under the Article of the HERODS.

6. PHILIP the Apostle: He was a Native of *Bethsaida* in *Galilee*. *Eusebius* says he was a married Man, and had several Daughters. Euseb. Hist. Eccl. l. 3. c. 31. *Jesus Christ* having seen him, invited him to follow him, saying to him, *Follow me*. *Philip* follow'd him; and soon after, finding *Nathanael*, John i. 43, 44, &c. *Philip* said to him, *We have found the Messiah, of whom Moses and the Prophets have spoke, Jesus son of Joseph of Nazareth*. *Nathanael* asked him, *Can any good thing come out of Nazareth?* To which *Philip* replied, *Come yourself and see*. Then he brought *Nathanael* to *Jesus*, and they went with him to the Marriage of *Cana* in *Galilee*. *Clemens Alexandrinus* mentions it as a Thing universally acknowledged, that it was St. *Philip* that Stromat. l. 3. p. 436. gave our Saviour the Answer, when he was bid to follow him, *Let me first go to bury my Father*. To which our Saviour Matth. viii. 21, 22. answer'd, *Let the Dead bury their Dead*. *Tertullian* assures us expresly, that it was one of the Apostles, but the Evangelists Tertul. de Baptismo, c. 12. do not say it was this Apostle: And it would be very strange, that St. *John*, who tells us so particularly what *Christ* said to *Philip*, at his Call to the Apostleship, should not mention so remarkable a Circumstance.

St. *Philip* was call'd at the very beginning of our Saviour's Mission, in the 30th Year of the Vulgar Era, and about a Year after he was appointed an Apostle. When Luk. vi. 13. Mat. x. 2. John vi. 5, 6, 7. our Saviour intended to feed the five thousand Men, that follow'd him, he asked St. *Philip*, only to prove him, whence Bread might be bought for such a Multitude of People. *Philip* answered, That two hundred Peny-worth would not be sufficient for every one to taste a little. Some *Gentiles*, having a Curiosity to see *Jesus Christ*, a little before his Passion, they addressed themselves to St. *Philip*, John xii. 20, 22. who mention'd it to St. *Andrew*, and these two together to *Christ*. At the Last Supper, *Philip* asked our Saviour, that he would please to shew them the Father, John xiv. 8, 10. and that was all they desired. But *Jesus* answered them, That seeing the *Son*, they saw the *Father* also. And this is all we find of him in the Gospel.

*Clemens Alexandrinus* says [c] that St. *Philip* marry'd some of his Daughters. *Theodoret* says, [d] he preached in the two *Phrygia's*; and *Eusebius* [e] says he was buried at *Hierapolis* in *Phrygia Pacatiana*. *Polycrates* Bishop of *Ephesus* [f] assures us, that St. *Philip*, with St. *John*, celebrated the Passover on the Fourteenth Day of the Moon. The same

a 1 Macc. vi. 55, 56, 57, &c. In the Year of the World 3841, before *Christ* 159, before the Vulgar Era 163.
b He is call'd *Philip*, in St. *Mark* vi. 17. and *Herod*, in St. *Matthew* xiv. 3. & xxiii. 31, &c.
c Strom. l. 3. p. 448. d Theodoret. in Psal. cxvi. e Euseb. Hist. Eccl. l. 3. c. 31. f Apud Euseb. l. 5. c. 24.

Euseb. Hist. Eccl. l. 3. c. 39. same Author seems to say, that *Papias* had been inform'd by the Daughters of St. *Philip*, that a dead Man had been restored to Life in the Time of this Apostle. The false Histories that we have of St *Philip*, pretend that he died at the Age of Fourscore and seven Years, under *Domitian* or *Trajan*. There hath been a Book *of Acts* falsely imputed to this Apostle, which was condemned by Pope *Gelasius*; as also *a Gospel* Epiphan. Hæres. 26. c. 13. used by the *Gnosticks*. The *Bollandists* may be consulted concerning the History of this Saint, on the First Day of *May*.

As to his Daughters, *Polycrates* Bishop of *Ephesus* says, that two of 'em lived in Virginity, and were buried with their Euseb. l. 3. c. 31. Father at *Hierapolis*. 'Twas from them, that *Papias* was informed of the raising of Sozomen, l. 7. c. 27. a dead Person: And *Sozomen* thinks that it was they themselves that had restored him to Life. *Polycrates* speaks also of another Daughter of St. *Philip*, who lived in Euseb. l. 3. c. 31. great Sanctity, and died at *Ephesus*. This is, probably, she that was marry'd; and, perhaps, it was this last that the *Greeks* honour'd by the Name of *Hermione*, Vid. Vales. Not. in Euseb. p. 55. who, they say, was buried at *Ephesus*, and was Daughter of St. *Philip* the Apostle.

7. PHILIP, the second of the seven Deacons chosen by the Apostles after our Acts vi. 5. Saviour's Resurrection. This Deacon, Isidor. Pelus. l. 1. p. 449. Acts xxi. 8, 9. they say, was of *Cesarea* in *Palestine*. It is certain, that his Daughters lived in this City. After the Death of St. *Stephen*, all the *Christians*, excepting the Apostles, having left *Jerusalem*, and being dispers'd in several Places, St. *Philip* Acts viii. 1, 2, 3, &c. went to preach at *Sebaste* or *Samaria*, where he performed several Miracles, and converted many Persons: He baptized them; but being only a Deacon, he could not give them the Sacrament of *Confirmation* †, and the *Holy Ghost*: Wherefore, he made known to the Apostles at *Jerusalem*, that *Samaria* had received the Word of God; that they should come and lay Hands on them, and communicate the Holy Ghost to them. St. *Peter* and St. *John* came thither; and the *Samaritans* that were converted received the Holy Ghost by their Means. *Simon Magus* had been admitted to Baptism, among others, by St. *Philip*: But St. *Peter* would not lay his Hands on him, and rejected, with Contempt and Execration, the Proposal he made to him, of purchasing with Money the Power of communicating the Holy Ghost.

St. *Philip* was, probably, at *Samaria*, when the Angel came to command him to go on the Southerly Part of the Country, in the Road that leads from *Jerusalem* to Old *Gaza*: For there were two Cities of *Gaza*, the Old and the New; the Old was then forsaken, and was upon the Road to *Egypt*. Acts viii. 5, 26, 27, &c. *Philip* obey'd, and there met with an *Ethiopian* Eunuch, belonging to *Candace* Queen of *Ethiopia*, who had the Care of her Revenues, and had been at *Jerusalem*, to worship God there; he was then returning into his own Country, and was reading the Prophet *Isaiah*, as he travelled in his Chariot. Then the Spirit of God said to *Philip*, Go on, and approach to this Chariot. *Philip* coming to the Chariot, heard the Man reading the Prophet *Isaiah*, and said to him, Do you understand what you read? To which the Eunuch answered, How should I understand, except Some-body explain it to me? He desired therefore *Philip* to come and sit down by him in the Chariot. The Passage he was reading was this; *He was led as a Sheep to the Slaughter; and like a Lamb dumb before his Shearer, so opened he not his mouth.* The Eunuch says then to *Philip*, Pray, who does the Prophet here speak of? Is it of himself, or some other? Then *Philip* began to instruct him concerning *Jesus Christ*. And having gone on together for some time, they came to a Fountain, when the Eunuch said to *Philip*, Here is Water; what hinders me from being baptized? *Philip* told him, He might be so, if he believed with all his Heart. He replied, I believe that *Jesus Christ* is the Son of God. He then caused the Chariot to stop, and they both went down into the Water, where *Philip* baptized the Eunuch. [a] Being come out of the Water, the Spirit of the Lord took away *Philip*, and the Eunuch saw him no more. But *Philip* was found again at *Azotus*, and preached the Gospel in all the Cities he passed through, 'till he returned to *Cesarea* of *Palestine*, which is about thirty Leagues from *Azotus*.

'Tis thought that this Eunuch was the first Apostle of the *Ethiopians*; [b] and the *Abyssines* boast of having receiv'd the *Christian* Faith from him. Some believe [c] he preached *Jesus Christ* in *Arabia Fælix*, and in *Taprobana*; but these are such as think his Mistress, Queen *Candace*, reigned in *Arabia Fælix*. The most prevailing Opinion is, that this Eunuch belong'd to a Queen of the Peninsula *Meroe*, to the South of *Egypt*. Women commonly reign'd Vid. Strab. l. 17. Plin. l. 6. c. 29. in this Part of *Ethiopia*, and several of 'em have gone by the Name of *Candace*. The *Greeks*

† Thus our Author speaks, according to the Notions of the Church of *Rome*, who make *Confirmation* one of their seven Sacraments. But the Church of *England* has decided otherwise, and Confirmation cannot be comprehended within her Definition of a Sacrament.

a Some ancient *Greek* Manuscripts intimate, and some of the Fathers have read in this Place, that the Holy Ghost descended upon the Eunuch, as soon as he was baptized. See *Mills*'s Various Lections on the New Testament.

b Hieronym. in Isai. liii. 7. & Ep. 103. Vide Iren. l. 3. c. 12. Euseb. l. 2. c. 1. Fromond. in Acta.

c Sophron. c. 14. Vide Baron. in Martyr. Rom. 6, Jun.

Canif. t. 2. p. 850. *Greeks* hold the Feast of this Eunuch on the 27th of *August*.

But to return to St. *Philip*: The Scripture does not inform us what he did after this time, that is, after the 33d Year of Menæa xi. Octob. the Vulgar Era. The modern *Greeks* say, that this holy Deacon left *Palestine*, to go to *Tralles* in *Asia*, where he founded a Church, of which he was the Apostle and Bishop, and where he rested in Peace, after performing many Miracles. The *Latins*, after *Usuard* and *Ado*, say, on the 6th of *June*, that he died in Peace at *Cesarea*, and that three of his Daughters were there Adon. & Martyrol. Rom. vi. Jun. buried with him. *Ado* adds, that the fourth died at *Ephesus*; but he has mistaken this fourth Daughter of St. *Philip* the Deacon, for St. *Hermione* Daughter of St. *Philip* the Apostle, of whom we have just now spoke. *Caius*, also, an ancient Priest of the *Romish* Church, apparently confounds the Daughters of *Philip* the Deacon, with those of the Apostle of the same Name, when he says, that the four Caius apud Eufeb. Hist. Eccl. l. 3. c. 31. Daughters of the Deacon dwelt at *Hierapolis* in *Phrygia*. When St. *Paula* came to *Cesarea*, in the Year of *Christ* 386, she had a mind to see the House of St. *Philip*, and the Chambers of his Daughters. The Hieronym. Ep. 27. *Greeks* celebrate the Feast of St. *Philip* the Deacon on the 11th of *October*, and the *Latins* on the 6th of *June*.

PHILIPPI, a City of *Macedonia*, and a Acts xvi. 12, 13, &c. In the Year of Christ 52. *Roman* Colony. St. *Paul* came to preach there in the 52d Year of the Vulgar Era, and there converted several People; among others, *Lydia* a Seller of Purple. He also cast out a Devil from a Servant-Maid, who had a Familiar Spirit, by which she foretold future Events, and thereby brought great Gain to her Masters. These stirr'd up the whole City against St. *Paul*; and the Magistrates caused him to be seized, whipt, and put in Prison. But the Day following they let him out again, and made Excuses for their ill Treatment of him, after they had been inform'd that he was a Citizen of *Rome*.

PHILIPPIANS: The *Philippians* were always full of Acknowledgment, for the Grace of Faith they had receiv'd from God, by the Ministry of St. *Paul*: They Phil. iv. 16. assisted him on several Occasions: They sent him Money while he was in *Achaia*; Phil. i. 12, 13. In the Year of Christ 61. and being inform'd that he was a Prisoner at *Rome*, they sent a Deputation to him by *Epaphroditus* their Bishop, to be serviceable to him on all Occasions. *Epaphroditus* fell sick; and St. *Paul*, in order to deliver the *Philippians* from the Concern they were in, at the hearing of his Sickness, sent *Epaphroditus* to them again, when he was recover'd, and writ the Epistle by him, which we have still remaining. This Epistle is address'd to the *Philippians*, in which he commends their Liberality, and shews great Acknowledgment, for the Readiness he found in them, of being helpful to him in his Necessity. See the Article of St. PAUL.

PHILISTINES, a People that came from the Isle of *Caphtor* in *Palestine*, being Descendants from the *Caphtorims*, who came from the *Casluhims*, Children of *Mizraim*, as *Moses* informs us; and, by Consequence, are originally from *Mizraim* the Father of the *Egyptians*. *Moses* says, elsewhere, that the *Caphtorims*, being come out of *Caphtor*, drove out the *Avims* which dwelt from *Hazerim* to *Azzah* (or *Gaza*), and dwelt in their stead: Therefore, 'tis only since the time of the *Avims* (or *Avites*), or *Canaanites*, that the *Philistines* came into *Palestine*, and that they have so long possess'd the Country of which they made themselves Masters. We do not precisely know the Time of their coming out of the Isle of *Caphtor*; but they had been a long Time in the Land of *Canaan*, when *Abraham* came thither, in the Year of the World 2083, before *Christ* 1917, before the Vulgar Era 1921. We have attempted to shew, in the Article CAPHTOR, or CAPHTORIM, that this Word intimates the Isle of *Crete*. Amos ix. 7. Jerom. xlvii. 4. Gen. x. 13, 14. Deut. ii. 23.

The Name *Philistine* is not *Hebrew*. The *Septuagint* generally translate it by *Allophyloi*, Strangers. The *Pelethites* and *Cherethites* were also *Philistines*; and the *Seventy* sometimes translate *Cherethim*, by *Cretai*, *Cretes*. See what we have said upon the Articles PELETHITES and CHERETHITES. The *Casluhims*, or *Casluchims*, the Fathers of the *Caphtorims*, dwelt originally in *Pentapolis Cyrenaica*, according to the Paraphrast *Jonathan*; or in the Canton *Pentaschenites* of Lower *Egypt*, according to the *Jerusalem* Paraphrast. We find in *Marmarica*, the City of *Axilis*, or *Azylis*; and in *Libya* bordering upon *Egypt*, *Sagylis*, or *Satylis*; and this out of *Ptolemy*. These Names have a sensible Resemblance to *Casluhim*. This Country is situate near *Egypt*, where all the Children of *Mizraim* had their Settlement: It is placed over-against the Isle of *Crete*. *Strabo* allows but a thousand Furlongs Distance between the Port of *Cyrene*, and that of *Crete*, called *Criou Metapon*, or, *the Ram's Forehead*. There was, heretofore, a great Intercourse between *Cyreniaca* and the Isle of *Crete*, as appears from *Strabo* and *Pliny*: It is therefore probable, that the *Casluhims* sent Colonies to this Island from *Cyreniaca*, which afterwards pass'd from thence to the Coasts of *Palestine*. This Hypothesis appears to me to be the most probable of any that has hitherto been advanced. פלישתים Philistim, Gr. Ἀλλόφυλοι. כרתים Κρῆτες. Vid. Ezec. xxv. 16. Sophron. ii. 5, 6. Strab. l. 17. p. 837.

Besides the Conformity which is observable between the Words *Cherethim* and *Crete*, we also find a great Resemblance

blance between the Manners, the Arms, the Deities, the Customs of the *Philistines* and the *Cretans*; as may be seen in our Dissertation concerning the Original and the Deities of the *Philistines*, prefix'd to the First Book of *Kings*.

The *Philistines* were a powerful People in *Palestine* even in *Abraham*'s time, since they had then Kings, and were in Possession of several considerable Cities. They are not comprehended in the Number of the Nations devoted to Extermination, and whose Territory the Lord had abandon'd to the *Hebrews*. Lastly, they were not of the cursed Seed of *Canaan*. However *Joshua* did not forbear to give their Land to the *Hebrews*, and to set upon them by Command from the Lord, because they possessed a Country which was promised to the People of God. But these Conquests of *Joshua* must have been ill maintain'd, since under the Judges, under *Saul*, and at the Beginning of the Reign of King *David*, the *Philistines* had their Kings, and their Lords, which they called *Sazenim*; since their State was divided into five little Kingdoms or Satrapies, and since they oppress'd the *Israelites* during the Government of the High Priest *Eli*, and of *Samuel*, and during the Reign of *Saul*.[a] True it is, that *Tamgar*, *Sampson*, *Samuel* and *Saul* made head against them, and killed some of their People, but they did not reduce their Power. They continued independant down to the Reign of *David*, who subdued them to his Government.

Josh. xv. 45, 46, 47.

Josh. xiii. 2, 3.

2 Sam. v. 17. viii. 1, 2, &c.

They continued in Subjection to the Kings of *Judah* down to the Reign of *Jehoram* Son of *Jehoshaphat*, that is, for about Two hundred and forty six Years.[b] *Jehoram* made War against them, and probably reduced them to his Obedience again, because it is observed in Scripture, that they revolted again from *Uzziah*, and that this Prince kept them to their Duty for his whole Reign.[c] During the unfortunate Reign of *Ahaz*, the *Philistines* made great Havock in the Territory of *Judah*; but his Son and Successor *Hezekiah*, subdued them again. Lastly, they regain'd their full Liberty under the latter Kings of *Judah*; and we may see by the Menaces made to them by the Prophets *Isaiah*, *Amos*, *Zephaniah*, *Jeremiah* and *Ezekiel*, that they brought a thousand Hardships and Calamities upon the Children of *Israel*, for which Cruelties God threatned to punish them with great Misfortunes.

2 Chron. xxviii. 18. 2 Kings xviii. 8.

*Esar-haddon*, Successor to *Sennacharib*, besieged *Azoth* and took it, by the Arms of his General *Thasthan*, or *Tartan*. *Psammiticus* King of *Egypt* took the same City, after a Siege of Twenty-nine Years, according to *Herodotus*; and this is the longest Siege of any City known. During the Siege of *Tyre*, which held out for Thirteen Years, *Nebuchadnezzar* made use of a Part of his Army to subdue the *Ammonites*, the *Moabites*, the *Egyptians*, and other Nations bordering upon the *Jews*. There is great Probability that the *Philistines* could not withstand him, and that they were reduced to his Obedience, as well as the other People of *Syria*, *Phenicia* and *Palestine*. Afterwards they fell under the Dominion of the *Persians*, then under that of *Alexander the Great*, who destroy'd the City of *Gaza*,[d] the only City of the *Phenicians* that durst oppose him. After the Persecution of *Antiochus Epiphanes*, the *Asmoneans* pared off by degrees several Cities from the Country of the *Philistines*, which they subjected to their Jurisdiction. *Tryphon*, Regent of the Kingdom of *Syria*, gave to *Jonathan* the *Asmonean*, the Government of the whole Coast of the *Mediterranean*, from *Tyre* as far as *Egypt*; and consequently all the Country of the *Philistines*. The Name *Palestine* comes from *Philistine*, altho' these People possess'd but a small Part of this Country.

Isai. xx. 1.

Herodot. l. 2. c. 157.

Joseph. Antiq. l. x. c. 11. p. 345.

1 Macc. xi. 59.

PHILO, a famous *Jewish* Author, of the City of *Alexandria*, and of the Race of the Priests. He was Brother to *Alexander Lysimachus*, Alabarch or Chief of the *Jews*, who in great Numbers inhabited this City. *Josephus* calls him an illustrious Man in every thing. He made himself so famous by his Eloquence, and by the Knowledge he had acquired of the Philosophy of *Plato*, that it was commonly said of him at *Alexandria*, either *Philo* imitates *Plato*, or *Plato* imitates *Philo*.[e] And the Learned call'd him the *Jewish Plato*, or the second *Plato*. He was pretty far in Years when he was deputed with others to go to *Rome*, about the Year 40 of the common Era, by the *Jews* of *Alexandria*, there to defend the Right of the Citizens of *Alexandria*, which the *Jews* laid Claim to, before the Emperor *Caius*. They stay'd at *Rome* till *Caius* return'd out of *Gaul*, and when he arrived, they presented their Memorial to him. *Caius* received them with more Tokens of Friendship than they expected.

Joseph. Antiq. l. 18. c. 10. p. 639. d.

Hieron. Ep. 84.

Philo Leg. ad Caium. p. 1018. & seq.

Some time after, he gave them a Hearing near the City, in the Houses of Pleasure that bore the Name of *Mecenas* and *Lamia*. The Emperor reproached them with being the only People in the World who would not

[a] For about 120 Years, from the Year of the World 2848, to 2960.

[b] From the Year of the World 2960, when they were subdued by *David*, to the Year 311[illegible], when they revolted from *Jehoram*, 2 Chron. xxi. 16.

[c] 2 Chron. xxvi. 6, 7. *Uzziah* began to reign in 3194.

[d] Strabo l. 26. Arrian. l. 2. de Expedit. Alexand.

[e] Hieronym. de viris illust. c. 11. Photius Cod. 105.

not acknowledge him as a God, and utter'd blaſphemous Expreſſions that were very horrible. He told them, that they had indeed offer'd Sacrifices for his Health, but that they had alſo offer'd their Sacrifices to others. Then with a more ſerious Air, he asked them why they refuſed to eat Swines-Fleſh; and laſtly, upon what Grounds they could juſtify their Pretences to the Right of Denizons. He put theſe Queſtions to them by fits and ſtarts, without ſtaying for a Reply, or hearing what the *Jews* had to ſay to them. He diſmiſſed them without deciding any thing in the Cauſe, only made this Obſervation upon them; Theſe People do not appear to me ſo much to be wicked, as to be miſerable and ſenſeleſs, in not acknowledging me for a God.

*Philo* compoſed ſeveral Works, a good Part of which are ſtill extant, and which are very much eſteemed by intelligent Perſons. *Photius* believes, that it was from him that the Cuſtom was firſt introduced into the Church, of explaining the Scriptures Allegorically; and true it is, that the Fathers, eſpecially *Clement* of *Alexandria* and *Origen*, have often follow'd the Method of *Philo*; but it cannot be deny'd, but that the Cuſtom of turning the Scripture into *Allegory*, was in uſe long before *Philo*, as may be ſeen in the Book of *Wiſdom*, [a] and in *Eccleſiaſticus*. *Joſephus* teſtifies, that he had a Deſign to compoſe a Work, in which he would explain what *Moſes* had concealed under his Allegories. Laſtly, St. *Paul* has often uſed this manner of explaining Scripture, ſo that it may be eaſily ſeen it was familiar to the *Jews*, and that *Philo* was neither the firſt nor the principal Author of it. See the Article ALLEGORY.

(Phot. Cod. 105. p. 277) (Joſeph. Proem. in Antiq. Jud. ad finem.)

Several of the Antients have thought, that *Philo* intended to deſcribe the way of Life of the firſt *Chriſtians* of *Alexandria*, in his Book intitled, *Of a contemplative Life*, wherein he repreſents the Manner of living of the *Therapeutæ*. The Reader may peruſe what has been written *pro* and *con* upon this Argument, for ſome Years paſt. Father *Montfaucon* has maintained the affirmative Side of the Queſtion, and M. *Baſnage*, M. *du Pin*, and *M. N.* Preſident of *Dijon*, the negative Side. 'Tis worth while to read what has been ſaid on both Sides upon this famous Queſtion. 'Tis ſaid that *Philo* [b] was acquainted with St. *Peter* at *Rome*, under the Emperor *Claudius*; that he ſpoke with him, and contracted a Friendſhip with him. *Photius* ſays, that he even embraced *Chriſtianity*, but quitted it again out of Diſcontent: But this Circumſtance does not appear from any antient Writer. The Time of his Death is unknown.

(Phod. Cod. 105. p. 277)

PHILOLOGUS. St. *Paul* in his Epiſtle to the *Romans*, chap. xvi. 15. ſalutes *Philologus*, of whom nothing particular is known. The *Greeks* make him Biſhop of *Sinope* in *Pontus*, and ſet his Feaſt upon the fourth of *November*. *Origen* believes, that *Philologus* was Husband to *Julia*, mentioned in the ſame Place; but others doubt whether *Julias* is not rather the Name of a Man than a Woman.

PHILOMETOR, the Sirname of *Ptolemy* VI. King of *Egypt*. See PTOLEMY.

PHILOPATOR. This Sirname is given to *Ptolemy* IV. King of *Egypt*. See the Article of the PTOLEMIES.

PHILOSOPHY. St. *Paul* bids the *Coloſſians* beware, leſt any Man ſpoil them through Philoſophy. *Ne quis vos decipiat per Philoſophiam*. And in the *Acts*, St. *Luke* relates, That when St. *Paul* came to *Athens*, he there found *Epicurean* and *Stoick* Philoſophers, who made a Jeſt of his Diſcourſes. The ſame Apoſtle in many Places of his Epiſtles, oppoſes the falſe Wiſdom and wiſe Men of the Age, which is nothing elſe but the Pagan Philoſophy, always contrary to the Wiſdom of *Jeſus Chriſt*, and the true Religion; which in the Notion of the Philoſophers and Sophiſts of this World, ſeem'd to be mere Folly, being built neither upon Reaſoning nor Evidence, nor the Eloquence and Subtilty of thoſe that preach'd it, but upon the Power of God, and his ſingle Authority, upon the Operation of the Holy Ghoſt, which actuated the Hearts and Minds of thoſe whom he called to the Faith.

(Coloſſ. ii. 8. Acts xvii. 18.)

The Word *Philoſophy* is derived from the *Greek* Word *Philos*, a *Lover*, and *Sophia*, *Wiſdom*. *Pythagoras* was the firſt who took up the Appellation of a Philoſopher, or a Lover of Wiſdom, inſtead of *Sophos*, or a wiſe Man, which was given to all before him, who were excellent in the Sciences. In the Holy Scripture we find real wiſe Men, and real Works of Philoſophy, in the Book of *Proverbs*, the *Eccleſiaſtes* of *Solomon*, the Book of *Wiſdom*, and *Eccleſiaſticus*. Theſe are moral Works, wherein we find a vaſt Number of excellent Maxims of Religion, of Piety, of Conduct for all States of Life. There is but little Reaſoning or Argumentation. The antient Orientals did not ſo much amuſe themſelves with Reaſoning, as the *Greek* Philoſophers. They went directly to the Matter, and deliver'd their Precepts by way of Sentiment and Maxim. The Book of *Eccleſiaſtes* is a kind of Diſpute, wherein are exhibited the Reaſonings of the Wicked, and of thoſe that deny the Immortality of the Soul, and Providence, and that place their chiefeſt Good in Pleaſure, Riches,

[a] Wiſd. xviii. 24. compared with Philo, l. 3. de vita Moſ. p. 519.
[b] Euſeb. Hiſt. Eccl. l. 2. de Viris illuſt. c. 11.

Riches, and Honour. Their Reaſons are alledg'd with Strength, but *Solomon* ſhews the Vanity and Inconcluſiveneſs of them, and determines in favour of Religion, and of the Fear of God.

The Book of *Job* is alſo a kind of Treatiſe of Philoſophy, in which three or four Perſons diſpute by turns concerning Providence, the Proceedings of God towards Men, and upon this important Queſtion, Whether all the Evils that happen to us in this World, are Puniſhments for our Sins, or if they are not ſometimes ſent by the Wiſdom of God, as Proofs and Trials of his Elect?

The Book call'd the *Wiſdom of Solomon*, is a Work of moral Philoſophy, chiefly compos'd for the Inſtruction of great Men, and Princes of the Earth. *Eccleſiaſticus* takes in a vaſt Scope; it comprehends all Conditions of Life, and gives moral Precepts to all ſorts of Perſons. [Eccluſ. vi. 23.] It derives the Name of *Sophia*, *Wiſdom*, from the *Hebrew* Word *Zaphniah*, a ſecret thing, and deſcribes to us the Employment of a *Hebrew* Philoſopher, [Ecc. xxxix 1, 2, 3.] as a Man applying himſelf to the Diſcovery of the Senſe of antient Parables, to the Study of the Wiſdom of the Antients, of the Writings of the Prophets, of the Hiſtories of famous Men; to travelling in diſtant Countries, to learn the Manners and Sentiments of different Nations, and to know the Good and Evil that is among Men. But his chief Employment is in praying to the Lord, and in intreating Knowledge from him. If he grants it, the wiſe Man will pour out the Treaſures of his Wiſdom as a plentiful Rain, and his Reputation will ſpread itſelf to the Ends of the World.

About the ſame time that the ſeveral Sects of Philoſophers were formed among the *Greeks*, as the *Academicks*, the *Peripateticks*, the *Stoicks*, one might obſerve alſo among the *Jews*, by a ſort of Emulation, ſeveral Sects of Philoſophers to ariſe, as the *Eſſenians*, the *Phariſees*, and the *Sadducees*. The *Phariſees* had ſome Reſemblance to the *Stoicks*, the *Sadducees* to the *Epicureans*, and the *Eſſenians* came near to the *Academicks*. The *Phariſees* were proud, vain, and boaſting, like the *Stoicks*. The *Sadducees*, who deny'd the Immortality of the Soul, and the Exiſtence of Spirits, freed themſelves at once, like the *Epicureans*, from all Solicitude about Futurity. The *Eſſenians* were more moderate, more ſimple and religious, and therefore approached nearer to the *Academicks*.

Juſt as the Philoſophy of the *Greeks*, after it had been for a long time honour'd and reſpected, for the Merit of thoſe that profeſs'd it, afterwards fell into Diſrepute and Contempt, by the Sordidneſs of the Vices of thoſe that took upon themſelves the Name of Philoſophers; ſo among the *Hebrews*, the *Phariſees*, for example, who at the Beginning had recommended themſelves for their ſteady adhering to the Law of God, made themſelves afterwards very odious to thoſe in Power, and contemptible to all good Men, by their exceſſive Ambition, and the erroneous Interpretations that they gave to the Law of the Lord.

The Philoſophers againſt whom St. *Paul* inveighs, in his Epiſtle to the *Romans*, boaſted the Extent of their Knowledge, the Purity of their Morality, the Eloquence of their Writings, the Strength of their Reaſonings, and the Subtilty of their Arguments. Their Weakneſſes were Pride, Curioſity, Preſumption, Hypocriſy, Ambition. They aſcribed every thing to human Reaſon, and would be ſuperior in every thing. And although their Lives were full of Diſorders, that were ſhameful and even injurious to human Nature, yet they would paſs upon the World for good Men, and boaſting of their Knowledge of God, they diſhonour'd him by their Actions. To them St. *Paul* oppoſed the Humility of the Croſs of *Jeſus Chriſt*, the Force of his Miracles, the Purity of his Morals, the Depth of his Myſteries, and the evident Proofs of his Miſſion.

'Tis diſputed whether or no the Heathen Philoſophers have not borrowed the fineſt Sentiments of their Morality from the Sacred Scriptures. The Fathers have been much divided upon this Queſtion: Some of them have maintained the Affirmative Side, and ſome the Negative. *Philo* the *Jew* teaches, [Phil. l. 1. de vita Moſ. p. 657 658.] that before the Tranſlation of the Books of *Moſes*, made at the Inſtigation of *Ptolemy Philadelphus*, the Gentiles had no Acquaintance with the Sacred Books. *Ariſtæus* makes *Demetrius Phalereus* to ſay, [Ariſt. de 70 Interp.] that the *Greek* Hiſtorians, Poets, and Writers, have made no mention of the Books of the *Hebrews*; and that ſome Writers being deſirous of inſerting ſomething from them into their Works, were prevented by divine Puniſhments that happened to them, and of which he gives Inſtances. *Origen* maintains, [Origen. in Cantic. Canticor.] that the Name of *Moſes* was unknown to the *Greeks*, and that his Name is not to be found in any of their Writings. *Joſephus* the Hiſtorian, [Joſeph. l. 1. cont. App. p. 1051.] acknowledges the Silence of the *Greeks*, and gives this Reaſon for it; That they had not read the Books of the *Jews*. *Lactantius* ſays expreſly, [Lactant. de origen. Err. l. 2. c. 11.] that the Prophane had never read the Sacred Writings. *Nullas literas veritatis attigerant.* In another Place, that it was ſurprizing [Idem de vera ſapientia l. 4. c. 2.] that *Pythagoras* and *Plato* ſhould go into *Egypt*, into *Chaldea* and *Perſia*, to be inform'd of the Religion and Cuſtoms of thoſe People, and not go into *Judea*, whither they might eaſily have paſſed, and where they might have found what they vainly ſought elſewhere.

But

But other of the Fathers, and those the greater Number, have been for the Affirmative: They assure us, that the most celebrated of the Philosophers were acquainted with the Sacred Books, and the Prophets. St. *Austin* thinks, [a] that *Pythagoras* knew *Jeremiah* in *Egypt*. Others believe that he also conversed with *Ezekiel* in *Judea*: [b] That he was acquainted with the *Jews*, and borrow'd several of their Laws, which he admitted into his Philosophy. [c] *Clemens Alexandrinus*, speaking to the *Greeks*, asserts, [d] That whatever there is of Truth in the Laws of *Plato*, was derived from the *Hebrews*; that from thence their Poets have borrow'd all their finest Thoughts, and all their noblest Expressions. *Justin Martyr* [e] undertakes a particular Discussion of this Matter, and shews, by many Examples, that *Orpheus*, *Homer*, *Solon*, *Pythagoras*, *Plato*, and many Others, have travelled into *Egypt*, and have consulted the Books of *Moses*. *Celsus* the Philosopher, an Enemy to the *Christians*, acknowledged the Conformity that was to be found between the Sentiments of *Plato* and those of *Moses* and the *Jewish* Prophets. And from thence he ridiculously concludes, that it was the *Hebrews* who had imitated the *Greeks*; as if *Moses* and the other sacred Writers had been more modern than *Plato* and the *Greek* Poets.

Orig. cont. Cels. l. 6.

Tertul. Apologet.

*Tertullian* maintains, that the antient Law-givers of the Heathen had nothing valuable but what they had borrow'd from the *Hebrews*. *Sciatis ipsas quoque leges vestras, quæ videntur ad innocentiam pergere, de divina lege, ut antiquiore, formam mutuatas.* That their Poets and Philosophers had drawn from the Fountain of the Prophets; that by the subtil Artifice of the Devil, some Stroaks of Truth have slipt into the Writings of the Profane, in order to undermine the same Truth at such Time as God should manifest it to the World. For the greatest Part of Mankind have either not Penetration enough, or not Sincerity enough, to distinguish the Truth from such Errors as they find it blended with. *Justin Martyr* had the same Way of Thinking. *Eusebius* has employ'd two entire Books of his great Work of the Gospel-Preparation, to shew that *Plato* had taken the principal Things of his Philosophy, and of his Theology, from the sacred Books of the *Jews*. *Theodoret* advances, that the antient Philosophers *Pherecides*, *Pythagoras*, *Thales*, *Solon*, and *Plato*, had travell'd into *Egypt*, and had received Instructions, not only from the *Egyptians*, but also from the *Hebrews*, even so far, as that *Pythagoras* received Circumcision, which the *Egyptians* had borrow'd from the *Jews*. St. *Ambrose* seems to think, [f] that one of *Plato*'s chief Designs in coming into *Egypt*, was to consult the Laws of *Moses*, and the Oracles of the Prophets. *Eruditionis gratia in Ægyptum profectus, ut Mosis gesta, legis oracula, Prophetarum dicta cognosceret.*

Justin. Apolog. 2.

Euseb. Præp. Evan. l. 11, 12.

Theodor. Serm. 1. ad Græcos, p. 466, 471, 472.

But as this Question is concerning a Fact, it ought to be examined from Facts, rather than by Authorities. The Proofs from Fact are of two Kinds. First, The Agreement of Notions and Expressions, between the sacred Authors and the prophane, in such Matters wherein naturally they could not agree. Secondly, The Acknowledgment of Those who copied from Others, or the Testimony of cotemporary Authors. But in the Writings of the Poets and the prophane Philosophers, we find no Acknowledgment that they had borrow'd any thing from the sacred Writers; none of their cotemporary Writers take any Notice, that they did any thing like this. Those Strokes of Resemblance that may be observed between the sacred and prophane Authors, are merely fortuitous, and in such Passages wherein Men of Sense might easily be suppos'd to coincide, without copying from one another: Therefore nothing can be concluded from hence, in favour of the Opinion of Those, who pretend that the *Greeks* had read and imitated the *Hebrew* Writers.

Nay, they could not so much as have read them; for they must either have read them in the Originals, or else in Translations. The *Grecians* did not study foreign Languages; and the *Jews* were infinitely jealous of the Sacredness of their Books, nor would communicate them to prophane Heathens: Neither could they read them in any Versions; for there were none before that of the *Septuagint*, made by the Order of *Ptolemy Philadelphus*, a long Time after *Pythagoras*, *Plato*, *Aristotle*, *Socrates*, *Chrysippus*, *Zeno*, and the ancient *Greek* Philosophers and Legislators. There is even a great Propability, that the said Version of the *Septuagint* is still more modern than the Age of *Philadelphus*, as may be seen under the Article SEPTUAGINT.

Another famous Question, that has been debated on Account of the old Philosophers, is that, concerning their eternal Salvation. 'Tis enquired whether they, by only following the Light of Reason, and living good moral Lives, in the Eye of the World, independantly of the Law and the Gospel, whether they, I say, could escape Damna-

[a] Aug de Civit. l. 8. c. 11. & de Doctrina Christian. l. 2. c. 28. [b] Quid. apud Clem. Alex. l. 1. Strom.
[c] Hermipp. apud Joseph l. 1. cont. Appion. p. 1046. [d] Clem. Alex. Admonit. ad Gentes, p. 46, 47, 48.
[e] Justin. Apolog. 1. p. 15. & Apolog. 2. p. 81, 82.
[f] Ambros. in Psal. cxviii. Serm. 2, 4, 5, 13. & l. de fuga seculi, c. 8. & de Bono Mortis, c. 10. & c. 11. n. 51. & de Arca Noe, c. 8.

Rom. ii. 9, 10, 11, 12. Damnation and eternal Misery? St. *Paul*, in his Epistle to the *Romans*, seems not to exclude even the *Gentiles*, who have lived good and virtuous Lives, from the Felicity of Heaven. Thus he expresses himself: The Philosophers of the Gentiles are without Excuse; because, having known God, they have not glorified him as God. If therefore they had glorified him, they might have been excused. He goes on: *Tribulation and Anguish upon every Soul of Man that doeth Evil, of the Jew first, and also of the Gentile: But Glory, Honour, and Peace to every Man that worketh Good, to the Jew first, and also to the Gentile: For there is no Respect of Persons with God. For as many as have sinned without Law, shall also perish without Law; and as many as have sinned in the Law, shall be judged by the Law. For when the Gentiles, which have not the Law, do by Nature the things contained in the Law; these having not the Law, are a Law unto themselves: Which shew the Work of the Law written in their Hearts; their Conscience also bearing Witness, and their Thoughts the mean while accusing, or else excusing one another.* And ver. 26. *Therefore if the Uncircumcision* (or, *the Gentile*) *keep the Righteousness of the Law, shall not his Uncircumcision be counted for Circumcision? And shall not Uncircumcision which is by Nature, if it fulfil the Law, judge thee, who by the Letter and Circumcision doest transgress the Law?*

From all these Passages, it may be concluded, That the Philosopher of the *Gentiles*, who keeps the Law of Nature, and who worships God, is not less justified before the Sovereign Judge, who makes no Acceptation of Persons, than the *Jew*, who observes the Ceremonial Law: And He will even condemn the prevaricating *Jew*. *Justin Martyr* maintains, That the old Philosophers who lived conformably to Reason, were already *Christians*, tho' they did not know *Jesus Christ*; because they already follow'd his Rules and Doctrine: Such, among the *Greeks*, were *Socrates*, *Heraclitus*, and some others; and among the *Barbarians*, *Abraham*, *Ananias*, *Azarias*, *Mizael*, *Elias*, and several others. *Clemens Alexandrinus* says, That those who lived before *Christ*, had two Methods of obtaining Justification; the Law, and Philosophy. Philosophy might make them Just, or, at least, dispose them to Justice, or to one Degree of attaining it: It produced a kind of Justice, but not entire and perfect. He adds, That the *Gentiles* who died before our Saviour's Death, in Hell waited for His Coming, or that of the Apostles; and there having heard their Preaching, they believed, and were saved.

(Justin. Apolog. 2. p. 83.) (Clem. Alex l. 6. Strom. p. 637, 638, 639. & l. 1. Stro. p. 319.)

St. *Chrysostom* advances, That the *Gentiles* who lived before *Jesus Christ*, might be saved, without confessing him: That all that was requir'd of them, was, that they should renounce the worshipping of Idols, and should acknowledge and adore one only God, the Creator of all Things: That if, moreover, they have lived a regular and commendable Life, they shall have their Portion in the Happiness of Heaven; according to that Decision of St. *Paul*; *Glory, Honour, and Peace to every Man that worketh Good.* *Origen* says, That when the Soul of *Jesus Christ* departed from his Body, it had several Conversations with the Souls of the Dead, to convert those that were most tractable, or best disposed to receive his Doctrine. *Gregory* of *Nazianzen*, speaking of *Jesus Christ*'s Descent into Hell, leaves it in Doubt, whether he saved all that were there, without Exception, or only those that had believed. *Hilarius* the Deacon, quoted under the Name of *Ambrosiaster*, assures us, That *Jesus Christ* deprived Hell of its Captives that were detained there, either on the Account of *Adam*'s Sin, or, for their own Transgressions; and carry'd such to Heaven in Triumph, who were converted at his Preaching.

(Chrysost. Homil. 37. in Matth. p. 431.) (Rom. ii. 10.) (Origen. contra Celsus, 1, 2. p. 438.) (Greg. Nazianz. Orat. 42.) (Ambrosiast. in Eph. iv. 8.)

We may find these Sentiments scatter'd up and down in several ancient Authors, whom we have quoted in our Dissertation concerning the Salvation of the *Gentiles*, before the Epistles of St. *Paul*. The *Jews* allow a Place in Paradise to more than one Kind of *Gentiles*: They think, for Example, that those who have faithfully observed the Commandments, which, they say, were given to *Noah*, shall be in the Number of those who shall obtain Salvation; as also those who have known God, who have entertain'd rational Notions of the Deity, who have lived in a regular and laudable Manner: They give Instances in *Socrates* and *Plato*. The Thalmudists exclude from Salvation four Sorts of People; that is, such *Gentiles* as resemble *Baalam* and *Doeg*, and *Jews* which are like *Achitophel* and *Gehazi*. Whence it is to be inferr'd, that *Pagans*, who are like neither *Baalam* nor *Doeg*, according to them, may be admitted to Happiness.

(Rab. Moses, & Rab. Meyr. Gubar.)

There are cited also *Tostatus*, *Catharinus*, *Erasmus*, and perhaps some other modern Authors, who seem to think, that some of the antient Philosophers, as *Socrates*, *Plato*, and *Seneca*, were in a State capable of Salvation; all which is upon a Supposition, that they knew God, and that they lived in a moral and laudable Manner. But when this Opinion is examin'd according to strict Theological Rules, and when we inquire more narrowly into the

(Tostat. in Gen. xvii. Ambrol. Catharin. in Epist. ad Rom. c. xi. Eras. Colloq.)

Senti-

Sentiments and Lives of those Philosophers who have been most celebrated, we are soon undeceived as to the good Opinion that had been entertain'd of their boasted Merit.

Certain it is, that without Faith it is
Heb. xi. 6. impossible to please God. *Sine fide impossibile est placere Deo.* That Faith without
Jam. ii. 26. good Works is dead. *Fides sine operibus mortua est.* That without at least an implicit Faith in our Deliverer, our *Messiah*,
Acts iv. 12. we cannot attain Salvation. *Nec enim aliud nomen est in cœlo datum hominibus, in quo oporteat nos salvos fieri.* But the Philosophers, whose Merit is most cry'd up, had neither Faith enliven'd by Charity, nor good Works, nor Belief in the *Messiah*. It cannot therefore be asserted, that they had any Title to eternal Salvation.

*Socrates*, the most unexceptionable of them all, is accused of being addicted to that abominable Vice of the Love of Boys.
Juven. Sat. 2. Aristoph. nubib. Tertull. Apologet. He worshipped the Clouds, he us'd to swear by a Dog, by an Oak, by a Duck. *Lactantius* makes him a Buffoon and Merry-Andrew, if he intended thereby to rally the Religion of the *Athenians*, among whom he lived, and the Solemnity of an Oath; or makes him a Fool, if he held these Things as Gods. The Disciples of *Socrates* vindicated their Master from the Imputation of Atheism, of which he was accused, and prove that he worshipped the Gods of the *Grecians*. At his Death he gave Orders, that a Cock should be sacrificed to *Æsculapius*. Can any Marks of a Saint, or of one predestinated to Salvation, be found in this Character?

*Seneca*, the Object of the Admiration of several of the Antients, compos'd a Book
Aug. l. 10. c. 6. de Civit. Dei. of Pagan Superstitions, and after having shewn the Ridiculousness of them, he concluded, that the wise Man ought to observe these Things in compliance to Custom and the Laws, and to practise them in outward Appearance, without any in-
Dio l. 61. & in excerptis Vales. p. 685, 686. ward Belief of them. *Dio* upbraids this Philosopher with the Commission of heinous Crimes, and with instructing his Pupil *Nero* to practise the same; with heaping up immense Riches in a very little Time, and with increasing them by daily Usury. Such were the most compleat of the Pagan Philosophers, Men that had a barren Knowledge of the Deity, which they dishonour'd by their Manners, and by their absurd Notions of Religion. We shall not farther enlarge upon this Subject, having treated of it elsewhere in a particular Dissertation, placed before the Epistle to the *Romans*.

The Orientals observe, that the Philosophy of *Thales Milesius*, who took Water to be the Principle of all Things, has a near Relation to that of *Moses* and the *Egyptians*, who were pretty much in the same Principles, as also the *Phenicians*, who contended for the Production of all Things out of temper'd Mud and watry Sediments; whereas the *Persians* and *Zoroaster* made a nearer Approach to the Principles of *Anaxagoras*, who suppos'd Fire to be the first natural Cause of all material Things.

1. PHINEHAS, or as the *Jews* pronounce it, *Pinchas*, Son of *Eleazar*, and Grandson of *Aaron*. He was the third High-priest of the *Jews*, and discharged this Office from the Year of the World 2571, 'till towards the Year 2590, before *Christ* 1410, before the vulgar Era 1414. He is particularly commended in Scripture for the Zeal he shew'd in vindicating the Glory of God, when the *Midianites* had sent their Daughters into the Camp of *Israel*, to tempt the *Hebrews* to Fornication and Idolatry. For *Zimri* having publickly enter'd into the Tent of a *Midianitish* Woman named *Cozbi*, *Phinehas* rose up from among the People, [a] took a Poniard in his Hand, enter'd after *Zimri* into that infamous Place, and stabb'd both Man and Woman at one Blow, in those Parts that were chiefly concern'd in this criminal Commerce. Upon which the Plague or Distemper ceas'd, [b] with which the Lord had already begun to punish the *Israelites*.

Then the Lord said to *Moses*; *Phinehas* the Son of *Eleazar* the High-priest has turn'd away my Wrath from the Children of *Israel*, because he has been zealous in my Cause, and has hinder'd me from destroying them. Wherefore acquaint him, that I give him my Covenant of Peace, and the Priesthood shall be given to his Posterity by a perpetual Covenant, because he has been zealous for his God, and has made Atonement for the Crime of the Children of *Israel*. This Promise that the Lord made to *Phinehas*, to give him the Priesthood by a perpetual Covenant, evidently included this tacit Condition, that his Children should continue faithful and obedient; [c] since we know that the Priesthood passed out of the Family of *Eleazar* and *Phinehas* to that of *Ithamar*, and that it return'd not to the Posterity of *Eleazar* 'till after about an hundred and fifty Years.

This is what we find concerning the Translation of the High-priesthood from one Family to the other. This Dignity continued in the Race of *Phinehas*, from *Aaron* down to the High-priest *Eli*, for about

a Numb. xxv. 7, &c. In the Year of the World 2553, before *Christ* 1447, before the vulgar Era 1451.
b Numb. xxv. 8, 10. xxvi. 1. Psal. cv. 29.
c Ita Dionys. Carth. Tirin. & alii nonnulli Interp.

about three hundred and thirty-five Years.[a] The Manner and Causes of this Change are unknown. It re-enter'd again into the Family of *Eleazar* under the Reign of *Saul*, when this Prince having put to death *Abimelech*, and the other Priests of *Nob*, he gave the High-priesthood to *Zadok*, who was of the Race of *Phinehas*. At the same Time *David* had *Abiathar* with him, of the Race of *Eli*, who perform'd the Functions of High-priest. So that after the Death of *Saul*, *David* continued the Priesthood to *Zadok* and *Abiathar* conjunctly. But towards the End of *David's* Reign, *Abiathar* having espoused the Interests of *Adonijah* to the Prejudice of *Solomon*, he was in Disgrace, and *Zadok* only acknowledged as High-priest. The Priesthood continued in his Family 'till after the Captivity of *Babylon*, and even to the Destruction of the Temple. But from the Beginning of *Zadok's* Priesthood alone, and the Exclusion of *Abiathar*, to the Ruin of the Temple, is a thousand fourscore and four Years.[b]

We read also another memorable Action of *Phinehas* in which he still shew'd his Zeal for the Lord. 'Twas when the *Israelites* that were beyond *Jordan*[c] had raised upon the Banks of this River a vast Heap of Earth; those on the other Side fearing they were going to forsake the Lord, and to set up another Religion, deputed *Phinehas* and other chief Men amongst them, to go and inform themselves of the Reason of their erecting this Monument. Who when they had found, that it was only in Commemoration of their Union and common Original; *Phinehas* took Occasion from hence to praise the Lord, saying; We now know that the Lord is with us, since you are not guilty of that Prevarication we suspected you were.

Ecclus. xlv. 23. This is the Commendation that *Jesus* the Son of *Sirach* gives of *Phinehas*. *The third in Glory is* Phinees *the Son of* Eleazar, *because he had Zeal in the Fear of the Lord, and stood up with good Courage of Heart, when the People were turned back, and made Reconciliation for* Israel. *Therefore was there a Covenant of Peace made with him, that he should be the chief of the Sanctuary and of his People, and that he and his Posterity should have the Dignity of the Priesthood for ever. According to the Covenant made with* David *Son of* Jesse, *of the Tribe of* Judah, *that the Inheritance of the King should be to his Posterity alone; so the Inheritance of* Aaron *should also be unto his Seed. God give you Wisdom in your Heart, to judge his People in Righteousness, that their good Things be not abolished, and that their Glory may endure for ever.*

We do not exactly know the Time of the Death of *Phinehas*. But as he lived after the Death of *Joshua*, and before the first Servitude under *Chushan-rishathaim*, during the Time, that there were neither Kings nor Judges in the Land, and every one did what was right in his own Eyes; his Death is put about the Year of the World 2590, before *Christ* 1410, before the vulgar Era 1414. 'Twas under his Pontificate that the Story of *Micah* happen'd, as also that of the Tribe of *Dan*, when they made a Conquest of *Laish*, and the Enormity that was committed upon the Wife of the *Levite* of the Mountain of *Ephraim*. *Phinehas's* Successor in the High-priesthood was *Abiezar* or *Abishuah*. Judg. xvii. 6. xviii. 1. xxi. 24. Judg. xx. 28.

The *Rabbins* allow a very long Life to *Phinehas*. There are those that believe he lived to the Time of the High-priest *Eli*, or even to the Time of *Sampson*. Others will have it, that he was the same as *Eli*, or rather as the Prophet *Elias*, which would still prolong his Life for some Ages. The Author of the *Hebrew* Traditions upon the Book of *Kings*, says that the *Jews* are of Opinion, that the Man of God who came to the High-priest *Eli* from the Lord, to reproach him with his Indolence concerning the Government of his Sons, was no other than *Phinehas*. Some make him live as far as the Time of *David*, others to the Time of *Samuel*;[d] but there is great Probability that they mean nothing else, but that in the Person of the Prophet *Elijah* was to be seen all the Zeal of the High-priest *Phinehas*; in like manner as the Angel said, that *John the Baptist* should come in the Spirit, and with the Zeal of *Elijah*.[e] The *Jews* believed a kind of Transmigration of the Souls of good Men. See the Commentators upon *Matth.* xvi. 14. and *Lightfoot*, Harmon. par. 2. to *John* i. 20, 21. p. 386. Chronic. Euseb. ad an. 1560. Vide Orig. t. 7. in Johan. Auth. Tradit. Heb. in 1 Reg. ii.

2. PHINEHAS, Son to *Eli* the High-priest, and Brother to *Hophni*. See the Articles ELI and HOPHNI before.

1. PHLEGON, mention'd by St. *Paul* in his Epistle to the *Romans*; he was made Bishop of *Marathon* in *Attica*, according to the *Greeks*. They place his Festival on the eighth of *April*, and the *Latins* commemorate him on the same Day. We know none of the Particulars of his Life. Rom. xvi. 14.

2. PHLEGON,

[a] *Aaron* was appointed High-priest in the Year of the World 2513. *Eli* was acknowledg'd High-priest and Judge of *Israel* in 2848.
[b] *Zadok* was High-priest alone, and *Abiathar* disgraced, in the Year of the World 2989. The Temple was destroy'd in the Year of the World 4073, in the 70th Year of the vulgar Era.
[c] Josh. xxii. 30, 31. In the Year of the World 2560, before *Christ* 1440, before the vulgar Era 1444.
[d] Vide Rabinos apud Morin. Exercitat. Biblic. l. 2. ex. 5. c. 3. p. 285.
[e] Luke i. 17. See also Matth. xi. 4. xvii. 11, 12. Mark ix. 13.

2. PHLEGON, a Freed-man of *Adrian*. He compos'd a History digested by the Olympiads, as far as the Year of *Christ* 140. In this History he takes Notice, that in the fourth Year of the two hundred and second Olympiad, which determines about the Middle of the 33d Year of the common Era, there happen'd the greatest Eclipse of the Sun that had ever been seen, [a] the Stars being seen in the Heavens at Noon-day; that afterwards there was a great Earthquake in *Bithynia*. Several Criticks believe, that this was that Darkness that happen'd at the Death of *Jesus Christ*. 'Tis upon this Account that we put the Name of *Phlegon* here.

PHOTINA. This is the Name that the *Greeks* give to the *Samaritan* Woman, that was converted by our Saviour. See *John* iv. 7, 8, 9, &c. They tell long Stories of her Martyrdom, and of that of her Children and Sisters; but nothing of this can be rely'd on. See *Bollandus* on *March* 20, p. 80. and the Martyrologies on the same Day; and *Salazar M. Hispan.* p. 330. *Basnage*'s History of the *Jews*, t. 6. l. 8. c. 4. n. 19. See SAMARITAN.

PHRAORTES. We have said, after Herodot. l. 1. c. 102. some learned Man, that *Phraortes* King of the *Medes*, mention'd by *Herodotus*, is the same as *Arphaxad*, who was conquer'd by *Nebuchadnezzar*, and of whom Mention is made in the Book of *Judith*. This has prevail'd with us to take Notice of his History in this Work.

After *Dejoces*, the first King of the *Medes*, and Founder of *Ecbatane*, succeeded *Phraortes*, of whom we are speaking. "Not contenting himself with the "Empire of the *Medes*, he declared War "against the *Persians*, and was the first "that brought them into Subjection to the "*Medes*. Finding himself Master of those "two potent and warlike Nations, he "subdued the greatest part of the People "of *Asia*, whom he attempted one after "another. At last he made War with "the *Assyrians*, whose Capital was *Ninive*, a People that formerly possess'd "the Empire of *Asia*, but then forsaken "by their Allies, though still powerful "enough to make Head against him. "*Phraortes* carrying the War into their "Country in the twenty-second Year of "his Reign, was defeated, and perished "with the greatest part of his Army. His "Successor was his Son *Cyaxares*."

This is what *Herodotus* informs us of *Phraortes*: And see what the Scripture Judith. c. 1. 2, 3. tells us of *Arphaxad*: *In the twelfth Year of the Reign of* Nebuchadnezzar, *who reigned in* Ninive *the great City, in the Days of* Arphaxad, *which reigned over the* Medes *in* Ecbatane. *And built in* Ecbatane *Walls round about*, &c. *Herodotus* ascribes the Building of *Ecbatane* to *Dejoces* Father of *Phraortes*; but that is not inconsistent with *Phraortes*'s continuing to beautify and fortify the City. The Scripture adds; "After that he boasted of his "Power, as being invincible; by the "Strength of his Army, and by the Multitude of his Chariots: But *Nebuchadnezzar* King of the *Assyrians*, who "reigned at *Nineve the Great*, made War "in the twelfth Year of his Reign with "*Arphaxad*, and overcame him in the "great Plain of *Ragau*, near the *Euphrates*, the *Tigris*, and the *Jadason*, in "the Country of *Arioch* King of the "*Elymeans*." The twelfth Year of *Nebuchadnezzar* falls, according to our Chronology, in the Year of the World 3347, before *Christ* 653, before the vulgar Era 657.

The Characters which the Scripture gives to *Arphaxad*, are the same that *Herodotus* imputes to *Phraortes*; he is King of the *Medes*, subdues several Nations to his Government, is at last subdued himself by *Nebuchadnezzar* King of *Ninive* and the *Assyrians*. The Difference of Names ought not to be any Objection in the Oriental Historians. We know that they almost always differ from the *Greeks*, in the Names which they give to their Princes. See *F. Montfaucon*, in his Book concerning the Truth of the Book of *Judith*, our Preface to the same Book, and for the contrary Opinion, M. *Basnage*'s Jewish Antiquities, t. 2. p. 252, &c.

PHURAH, or *Phara*, the Servant of *Gideon*, who went with him to spy the Judg. vii. 10, 11. Camp of the *Midianites*.

PHUT, or *Phuth*, the third Son of *Ham*. Gen. x. 6. We believe he peopled, either the Canton of *Phtemphu*, *Phtemphuti*, or *Phtembyti*, set down in *Pliny* and *Ptolemy*, whose Capital was *Thara* in *Lower Egypt*, inclining towards *Lybia*; or the Canton call'd *Phtenotes*, of which *Buthus* was the Capital. The Prophets often speak of *Phut*. In the Time of *Jeremiah*, *Phut* was under Jerem. xlvi. 9. the Obedience of *Necho* King of *Egypt*. *Nahum* reckons up this People in the Nahum iii. 9. Number of those who ought to have come to the Assistance of *No-ammon* or *Diospolis*. See the Commentary upon *Genesis* x. 6.

PHYGELLUS, or *Phigellus*, was a *Christian* of *Asia*, who happening to be at *Rome* while St. *Paul* was there in Prison, in the 2 Tim. i. 15. 65th Year of *Christ*, forsook him in his Necessity, with *Hermogenes*. *Aversi sunt à me omnes qui in Asia sunt, ex quibus est Phygellus & Hermogenes.* *Phygellus* is unknown upon any other Account but this, which by no means is to his Honour. *Metaphrastes* in his Discourse upon St. *Peter* and St. *Paul*, says, that the Apostle having

a Euseb. Chronic. p. 202. Hieronym. Chronic. p. 158. Chronic. Alex. p. 520.

having made *Phygellus* Bishop of *Ephesus*, this Man seduced the converted *Jews*, and prevailed with them to renounce the Faith. We read several Things concerning *Philetus* and *Hermogenes* in the Life of St. *James major*, written by *Abdias*. There is something of Probability that this Author has put *Philetus* for *Phygellus*, as we read it in the *Latin* Edition of *Sixtus Quintus*. But these Circumstances are altogether as uncertain as those related by *Metaphrastes*. *Ambrosiaster* says, that *Phygellus* and *Hermogenes* were Deceivers and Hypocrites, who attended the Apostle only to learn what they could from him, and afterwards to calumniate him, and raise Persecutions against him. But when they saw themselves discover'd, they departed from him. (In 2 Tim. i. 15.)

PHYLACTERY. This Word is taken from the *Greek*, and properly signifies a *Preservative*, such as the Pagans us'd to carry about them, to preserve them from certain Evils, Diseases, or Dangers. They wore, for Example, Stones or Pieces of Metal engraved under certain Aspects of the Planets. All the Eastern part of the World is still to this Day fill'd with this kind of Superstition, and the Men do not only wear Phylacteries for themselves, but for their Animals also. But this Sort of Preservative does not belong to our Subject. What concerns us, are those Phylacteries mention'd by *Jesus Christ* in the Gospel. [a] He says the Scribes and Pharisees *make broad their Phylacteries, and enlarge the Borders of their Garments.* These Phylacteries were certain little Boxes, or certain Rolls of Parchment, wherein were written certain Words of the Law. These they wore upon their Foreheads, and upon the Wrists of their Left-Arm. See upon what they founded this Custom. God said to 'em in *Exodus*; *And it shall be for a Sign unto thee upon thy Hand, and for a Memorial between thine Eyes.* (Exod. xiii. 9.) And a little farther; *And it shall be for a Token upon thine Hand, and for Frontlets between thine Eyes.* (Exod. xiii. 16.)

The *Jews* writ upon their *Phylacteries* these four Passages of the Law: 1st, *Sanctify unto me all the First-born: whatsoever openeth the Womb among the Children of Israel, both of Man and Beast, it is mine.* And what follows, as far as the 10th Verse of the 13th Chapter of *Exodus*. 2. From the 11th Verse of the same Chapter, *And it shall be when the Lord shall bring thee into the Land of the Canaanites*, &c. as far as Verse 16. 3. From the 4th Verse of the 6th Chapter of *Deuteronomy*, *Hear, O Israel, the Lord our God is one Lord*, and what follows to Verse the 9th of the same Chapter. 4. Lastly, from the 13th Verse of the 11th Chapter of the same Book, *And it shall come to pass, if you shall hearken diligently to my Commandments*, &c. to the End of Verse 21 of the same Chapter.

Here is what *Leo* of *Modena* informs us particularly about these Rolls. (Ceremonies of the *Jews*, p. 1. ch. 11. n. 4.) Those that were to be fasten'd to the Arms were two Rolls of Parchment writ in square Letters, with an Ink made on purpose, and with much Care. They were roll'd up to a Point, and were inclosed in a Sort of Case of black Calves-skin. Then they were put upon a square Bit of the same Leather, but something stiffer, from whence hung a Thong of the same, of about a Finger's Breadth and a Cubit and a half long. These Rolls were placed at the Bending of the Left-Arm, and after the Thong had made a little Knot in Form of the Letter *Jod*, it was wound about the Arm in a spiral Line, which ended at the Top of the middle Finger. It was call'd *Teffila shel-jad*, or the *Teffila* of the Hand.

That of the Forehead was composed of four Pieces of Parchment, upon each of which was written one of the Sentences before-mention'd. These four Pieces were join'd together in a Square, and they writ upon them the Letter *Schin*, or ש. Then they put over them a little Square of stiff Calves Leather, from whence proceeded two Thongs like the former. This Square was put on the Middle of the Forehead, and the Thongs going round the Head made a Knot behind like the Letter *Daleth*, and then came round again to the Breast. They call'd this *Teffila Shelrosh*, the *Teffila* of the Head. The modern *Jews* content themselves with putting on these Phylacteries only at Morning-prayers. Some of the most Devout put them on at the Time of Noon-prayers also, but they are under no Obligation to do this.

Some Antients think, [b] that the Use of the *Tephelims* (for thus the *Jews* call what the Gospel names Phylacteries) is as antient as *Moses*; and several Interpreters [c] will have it, that at the Time of our Saviour this Custom was general, and that even he himself wore them; and that he reproves in the Pharisees only the Affectation of having larger Phylacteries than other Men. But I cannot prevail with my self to think, that this Custom ever generally obtain'd. St. *Jerome* says, [d] that in his Time, the *Indian*, *Persian*, and *Babylonish Jews* very commonly wore these Rolls upon their Foreheads, and that those that wore them were esteem'd as the most religious and devout. This therefore was not universal, even among the *Jews* beyond the *Euphrates*, and much less among those on this Side that River. The same St. *Jerome*

[a] Matth. xxiii. 5. Πλατύνουσι τὰ φυλακτήρια αὐτῶν.
[b] Origen. Chrysostom. Hieronym. Euthym. in Matth.
[c] Lightfoot. Scalig. Maldon. alii.
[d] Hieronym. in Matth. xxiii. Ita & Theophylact.

*Jerome* thinks, that the Pharisees wrote the Decalogue upon these Phylacteries. St. *Chrysostome* [a] writing upon the same Passage, condemns the Abuse of them among *Christians*, who carried Phylacteries about their Necks, in which were written certain Names of Angels in *Hebrew*, or some parts of the Gospel. St. *Jerome* takes Notice of the same Abuse, and Pope *Gelasius* has condemned this Sort of superstitious Phylacteries. *Buxtorf* may be consulted concerning these *Tephilims*, Synag. Jud. c. 4.

PHYSCON, or *Phiscon*, otherwise *Evergetes* VII. King of *Egypt*. See PTOLEMY.

PHYSICK: See MEDICINE.

PIGEON. See what is said before under the Article DOVE.

Hos. vii. 11. The Prophet *Hosea* says, that *Ephraim* is like a seduced Pigeon or Dove, that is without Understanding. *Factus est Ephraim quasi Columba seducta, non habens cor.* The Dove or Pigeon is a simple Animal, without Craft, without Defence, without Understanding. For this is the Sense of the Words, *non habens cor.* The *Hebrews* suppos'd the Understanding to be lodg'd in the Heart. See *Hos.* iv. 11. *Prov.* vii. 7. ix. 4, 16. x. 21. xii. 11. *Ecclus.* xvi. 23. As to the Words, *Columba seducta*, Commentators observe, that this Bird is the only one that does not protect and defend its young ones, and expresses no Concern when they are taken away: But returns always to the same Hole, to build her Nest therein, notwithstanding the frequent Experience she has had, that Worms, Vermin, Birds, or Men have taken away or destroy'd her Young that were deposited there.

But I should rather choose to explain this Passage of such Pigeons as suffer themselves to be seduced, to go to strange Pigeon-houses. 'Tis said that in *Cairo*, and other Cities of *Egypt*, there are your Pigeon-stealers, who make it a kind of a Trade, to entice other Peoples Pigeons to their own Pigeon-houses. The *Talmudists* exclude this Sort of People from any of the Employments of the *Sanhedrim*.

Psal. lxviii. 13. The *Psalmist*, describing Pigeons, says, that they are white as Silver, and their Back is yellow as Gold. *Pennæ columbæ deargentatæ, & posteriora dorsi ejus in pallore auri.* In *Palestine* the greatest part of their Pigeons were white. Their Plumage is compar'd to Silver, because of its Likeness, and to Gold for its pale or green Colour. For the *Hebrew*, instead of *pallor auri*, reads *viriditas auri.* Prophane Authors give the Epithets of pale and green to this Metal. *Inauratâ pallidior statuâ*, says *Catullus*. And *Miratus Scythicas virentis auri flammas Jupiter*, says *Martial.* Mart. l. 12. Ep. 15.

The Prophets frequently compare the People to Flights of Pigeons. *Isaiah* compares the *Jews* to Pigeons, or to Doves murmuring under their Disgraces. *Quasi columbæ meditantes.* Isai. lix. 11. xxxviii. 14. He makes use of the same Word *meditating*, to express the murmuring Noise of the Dove, in the Canticle of *Hezekiah*. *Nahum* says, that the Women of *Nineveh* are carried away captive, and murmur like Stock-Doves. Nahum ii. 7. *Minantur gementes ut Columbæ, murmurantes in cordibus suis.* See *Jerem.* xlviii. 28. *Ezek.* vii. 16. *Hos.* ix. 11, &c. We see in the same Prophets, that the Pigeons often made their Nests in the Clefts of Rocks. *Columba mea in foraminibus petræ.* Cant. ii. 14. And, *Jerem.* xlviii. 28. *Estote quasi columba nidificans in summo ore foraminis.*

In *Egypt*, in *Arabia*, in *Syria*, and in *Mogul*, they make use of Pigeons for conveying of Letters, when they have Occasion for extraordinary Expedition. They fasten the Letter under the Wing of the Bird, and letting her go, she flies with great Rapidity to the Place where she is to go. 'Tis said, that in *Holland* they have made Use of this Contrivance at some Sieges. This has some Relation to what was done by *Noah*, when he let the Dove go out of the Ark. The Prophet asks from God the Wings of a Dove. Psal. lv. 2. *Hosea* says, that the People of the Lord shall fly out of *Egypt* like a Bird, and out of *Assyria* like a Dove. Hos. xi. 11. This may very well express that Eagerness of Pigeons brought up to carry Letters, to return to the Place of their ordinary Habitation, and to their own Nest.

PI-HAHIROTH. The *Hebrews* departing from *Succoth*, came to *Etham*. [b] Then the Lord said to *Moses*, *Speak unto the Children of* Israel, *that they turn and encamp before* Pi-hahiroth, *between* Migdol *and the Sea, over against* Baal-zephon, *before it shall ye encamp by the Sea.* The Word *Pi-hahiroth* may be explain'd by *The Pass of Hiroth*, or *The Mouth of Hiroth*. *Moses* in the Book of *Numbers*, calls it simply *Hiroth*, [c] and *Eusebius*, as also St. *Jerome*, in his Book of *Hebrew* Places, calls it in the same manner. Others translate it, *Over-against the Ditches.* The Ita Syr. *Seventy* in *Exodus* xiv. 2. translate, *Over against the Village*; others, *over-against the Pass of Liberty*, or *the Pass of Drought.* Rab. Salom. Fag. We think *Hiroth* to be the same as the City *Heroum*, or *Heroopolis*, situated at the Extremity or the Point of the Red Sea, or Strab. Plin. alii. else the City of *Phagroriopolis*, placed by *Strabo*

[a] Chrysost. Homil. 43. in Matth. p. 932. f.

[b] Exod. xiii. 20. xiv. 2. פי החירות 70. 'Απέναντι τῆς ἐπαύλεως. E regione suburbii. As if they had read עירות instead of חירות.

[c] Numb. xxxiii. 8. מפני החירות 70. 'Απέναντι Εἰρώθ.

Strab.l.17. *Strabo* about the same Place, and the Capital of the Canton of *Phagroriopolitis*. There is great Probability that *Pi-hahiroth* stands for the Pass which was near *Heroum*. 'Twas beyond this Pass that the *Hebrews* went to encamp upon the Red Sea.

PILA, a City of *Palestine*. *Ululate habitatores Pilæ*. In the *Hebrew* 'tis *habitatores Machtes*, or Inhabitants of *Maktesh*, of the *Jaw-tooth*, or of the *Mortar*. *Maktesh* is put for a Jaw-bone in the History of *Samson*, where it is said, that this Hero drank Water that God caus'd to come forth from a Jaw-bone, or from a Rock that had some Resemblance to it. The Place where this happened preserved the Name of *Lechi* or of *Maktesh*; and it is very probable, that it is to this Place that *Zephaniah* addresses these Words, *Howl, ye Inhabitants of* Maktesh. Ye *Philistines* or Inhabitants of *Maktesh*, your Destruction is at Hand. See what we have already said upon the Article of LECHI.

(Zeph.i.11. מכתש Machtes. Judg. xv. 14.)

Sanct. Tir. Riber. &c. Other Interpreters think, that *Maktesh* in this Place of *Zephaniah*, stands for the City of *Jerusalem*, which in a figurative Sense is call'd *The Mortar*, in which those were to be bray'd and beaten to Powder, that should be found in it, when it was taken by *Nebuchadnezzar*.

Hieron. in Sophron. St. *Jerome* seems to think, that *Maktesh* was a certain Quarter of the City *Jerusalem*, near the Fountain *Siloam*. This Place might be called the *Mortar*, because of its Depth. The Rabbi *Solomon* explains it of *Tiberias*, because it was situated in the deepest Valley of the Country. The *Chaldee* understands it of the Valley of *Kidron*.

PILATE, or *Pontius Pilate*. It is not known what Family or Country he was of, but it is believed he was of *Rome*, or at least of [a] *Italy*. He was sent to govern *Judea* in the Room of *Gratus*, in the Year 26 or 27 of the vulgar Era. He govern'd this Province for ten Years, from the twelfth or thirteenth Year of *Tiberius*, to the twenty-second or twenty-third Year of the same Emperor. *Pilate* was a Man of an impetuous and obstinate Temper, who disturb'd the Repose of *Judea*, and gave occasion to the Troubles and Revolt that follow'd after. Having sent his Troops from *Cesarea* to *Jerusalem*, in order to pass the Winter in this City, he caus'd at the same time his Ensigns to be carry'd, on which were the Images of the Emperor; whereas the other Governors did not use to let their Ensigns enter into the City, because they would not exasperate the *Jews*, who thought that all Images and Representations were contrary to their Religion. Wherefore *Pilate* caus'd them to be brought in cover'd, and only by Night. But the Day following the Matter being discover'd, the *Jews* from the Country ran into the City, and afterwards went in great Numbers to *Cesarea*, to entreat *Pilate* to take away those Images. *Pilate* refused it, and the People continued five Days and five Nights making Supplication to him, without any Intermission.

(Joseph. Antiq.l.1. c.5. p.624. Ant.l.18. c.4. & de bello, l.2. c.14.)

At last on the sixth Day, *Pilate* having caus'd a Tribunal to be set up in an open Place of *Cesarea*, sent for the *Jews* as if he intended to give them an Answer. But he posted Soldiers round the Place, who inclosed them in when they were assembled, and threatned to massacre them every one, if they did not retire. Then the *Jews* threw themselves on their Faces, and presented their Necks to the Soldiers, as being ready to receive the Blow. *Pilate* was astonished at their Intrepidity, and presently caus'd his Images to be brought back to *Cesarea*.

*Philo* [b] relates another History that happen'd under *Pilate*, which has some Relation to the foregoing. He bethought himself of consecrating golden Bucklers to *Tiberius*, in the Palace of *Herod*. These Bucklers were without Figures or Images, and had only an Inscription, importing, that they were consecrated to the Emperor. But this, however, alarm'd the *Jews*, who were jealous for their Religion. The Magistrates of *Jerusalem*, with the four Sons of *Herod* at their Head, and follow'd by all the People, came to *Pilate*, desiring him not to suffer a thing so contrary to their Law. But *Pilate* with his usual Obstinacy was inflexible to their Intreaties. They persisted, and conjured him not to put them under a Necessity of sending a Deputation to the Emperor, to cause this Order to be revoked. *Pilate* was greatly afraid of this Deputation, apprehending the *Jews* would then make known his Insolence, Cruelty, Rapines, and Outrages to the Emperor. They contented themselves with writing to the Emperor, and *Tiberius* writ back the same Day to *Pilate*, telling him that he was very much dissatisfied with his Undertaking, and ordered him immediately to remove those Bucklers from *Jerusalem*.

St. *Luke* [c] acquaints us, that *Pilate* had mingled the Blood of some *Galileans* with their Sacrifices, and that the Matter having been related to *Jesus Christ*, he said, Think you that these *Galileans* were greater Sinners than other *Galileans*, because they suffer'd this Calamity? No, I assure you. And if you do not repent, you shall all perish in like manner. 'Tis unknown upon what Occasion *Pilate* caus'd these *Galileans* to be

[a] *Peter le Mangeur* says he was of *Dauphine*, of a Place not far from S. *Valier* upon the *Rhone*. *Theophylact* upon Mark xxvii. believes he was originally of *Pontus*, because of his Name *Pontius*.
[b] Philo Legat. ad Caium. p. 1033, 1034. The Time of this Event is not known.
[c] Luke xii. 1, 2, &c. In the Year of Christ or of the vulgar Era 32.

be slain in the Temple, while they were Sacrificing; for this is the Meaning of that Expression, of mingling their Blood with their Sacrifices. [See Theophylact. Euthym. Grot. Brug. &c.] Some think they were Disciples of *Judas* the *Gaulonite*, who taught, that the *Jews* ought not to pay Tribute to foreign Princes; and that *Pilate* had put some of them to death, even in the Temple; but there is no Proof of this Fact. [Maldon. Bez.] Others think, that these *Galileans* were *Samaritans*, whom *Pilate* cut to Pieces in the Village of *Tirataba*, [Joseph. Antiq. l. 18. c. 5.] as they were preparing to go up to Mount *Gerizim*, where a certain Impostor had promised to discover Treasures to them. But this Event did not happen before the Year 35 of the common Era, and consequently two Years after the Death of *Jesus Christ*.

At the Time of our Saviour's Passion, *Pilate* made some Endeavours to deliver him out of the Hands of the *Jews*. He knew they had deliver'd him up, and pursued his Life with so much Violence, only out of Malice and Envy. [Matt. xxvii. 18.] His Wife also, who [a] had been disturbed the Night before with frightful Dreams, sent to tell him she desired him not to meddle in the Affair of that just Person. [Mat. xxvii. 19.] He attempted to appease the Wrath of the *Jews*, and to give them some Satisfaction, by whipping *Jesus Christ*. [John xix. 1. Matth. xxvii. 26.] He try'd to take him out of their Hands, by proposing to deliver him or *Barabbas*, on the Day of the Festival of the Passover. [b] Lastly, he had a Mind to discharge himself from pronouncing Judgment against him, by sending him to *Herod* King of *Galilee*. [John xxiii. 7, 8.] When he saw all this would not satisfy the *Jews*, and that they even threaten'd him in some manner, saying he could be no Friend to the Emperor, if he let him go; [John xix. 12, 15.] he caus'd Water to be brought before all the People, washed his Hands, and publickly declared himself innocent of the Blood of that just Person. [Mat. xxvii. 23, 24.] Yet at the same time he delivered him up to his Soldiers, that they might crucify him. This was enough to justify *Jesus Christ*, and to shew that he held him as innocent; but it was not enough to vindicate the Conscience and Integrity of a Judge, whose Duty it was, as well to assert the Cause of oppressed Innocence, as to punish the Guilty and Criminal.

He order'd to be put over our Saviour's Cross, as it were, an Abstract of his Sentence, and the Motive of his Condemnation, *Jesus of* Nazareth, *King of the* Jews; [John xix. 19.] which was written in *Latin*, *Greek*, and *Hebrew*. Some of the *Jews* murmur'd at it, and remonstrated to *Pilate*, that he ought to have written, *Jesus of* Nazareth, *who pretended to be King of the* Jews. But *Pilate* could not be prevailed with to alter it, and gave 'em this peremptory Answer, That what he had written, he had written. Towards Evening he was apply'd to for Leave to take down the Bodies from the Cross, that they might not continue there the following Day, which was the Passover and the Sabbath-day. This he allowed, [John xix. 31.] and also granted the Body of *Jesus* to *Joseph* of *Arimathea*; that he might pay his last Duties to it. Lastly, when the Priests, who had solicited the Death of our Saviour, [John xix. 33.] came to desire him to set a Watch about the Sepulchre, for fear his Disciples should steal him away by Night; he answer'd them, that they had a Guard, and might place them there themselves. [Mat. xxvii. 65.] And this is the Substance of what the Gospel tells us concerning *Pilate*.

*Justin Martyr*, *Tertullian*, *Eusebius*, and after them several others both antient and modern, [Just. Apol. 2. Tert. Apol. c. 5. 21. Euseb. hist. Eccl. l. 2. c. 2.] assure us, that it was formerly the Custom for *Roman* Magistrates, to prepare Copies of all verbal Processes and judicial Acts, which they pass'd in their several Provinces, and to send them to the Emperor. And *Pilate* in compliance to this Custom, having sent Word to *Tiberius* of what had passed relating to *Jesus Christ*, the Emperor writ an Account of it to the Senate, in a Manner that gave Reason to judge, that he thought favourably of the Religion of *Jesus Christ*, and shew'd that he should be willing they would decree divine Honours to him. But the Senate was not of the same Opinion, and so the Matter was dropp'd. It appears by what *Justin* says of these Acts, that the Miracles of *Jesus Christ* were mentioned there, and even that the Soldiers had divided his Garments among them. *Eusebius* insinuates, that they spoke of his Resurrection and Ascension. *Tertullian* and *Justin* refer to these Acts with so much Confidence, as would make one believe they had had them in their Hands.

However, neither *Eusebius* nor St. *Jerome*, who were both inquisitive and understanding Persons, nor any other Author that writ afterwards, seem to have seen them, at least not the true and original Acts. For as to what we have now in great Number, they are not authentick, being neither antient nor uniform. The Pagans forged false Acts of the Passion of *Jesus Christ*, about the Beginning of the fourth Age. [Vid. Euseb. l. 9. c. 5. p. 350.] They were little favourable to us without doubt, and were very different from those that *Justin* and *Tertullian* had cited in the second Age. The *Quartodecimans* had also the Acts of *Pilate*, by which they justified themselves in their Error. [Epiphan. hæres. 50. c. 1. p. 420.] They were, however, different from those now mentioned, it not being to be supposed that Christians would have Recourse to a Work contrived by the Pagans; and they varied

[a] See afterwards the Article *Procle*, which they say was this Woman's Name.
[b] Matthew xxvii. 16, 17, 20, 21, 26. John xviii. 39, 40.

varied from each other, the one asserting that *Jesus Christ* suffer'd the Eighteenth, and the other the Twenty-fifth of *March*. Lastly, these Acts are not allowed as authentick by those that have spoke of them, as St. *Epiphanius*.

Greg. Tur. l. 1. hist. Fran. c. 21.

*Gregory* of *Tours* thought he had got the real Acts of *Pilate*; but the Fragment he cites from it plainly proves, that it was probably the false Gospel of *Nicodemus*, which has been suppress'd more than once, and wherein is to be found the Substance of what is related by *Gregory* of *Tours*, which is, that the Priests having laid hold on *Nicodemus*, shut him up in a Chamber, and there kept him themselves; but that he was miraculously delivered, the Walls of the Prison being taken up into the Air by help of Angels, and being afterwards restor'd to their former Condition. And when the Chief Priests required of the Soldiers to produce the Body of *Jesus Christ*, which had been committed to their Charge; they answer'd, Do you yourselves produce *Nicodemus*, whom you had shut up; for to speak the Truth, neither can you render *Nicodemus*, who was a Benefactor of God, nor can we render *Jesus*, who was the Son of God. At these Words the Priests in great Confusion sent away the Soldiers. This Sketch of the Gospel of *Nicodemus*, and the whole Work itself, are what we cannot by any means obtrude as authentick Pieces. [a]

Vid. Evan. Nicod. c. 13. & 15.

We have, besides, a Letter of *Pilate* to *Tiberius*, in the Recapitulation of the false *Hegesippus*, and in a Writing ascrib'd to *Marcellus* the Disciple of St. *Peter*. [b] It may be seen printed in the *Chronicon* of *Martinus Polonus*, in *Sixtus Senensis*, and in several others, though with some Variations. 'Tis thus translated from the *Latin*: "*Pontius Pilate* to [c] *Claudius* wisheth "Health. By the Envy of the *Jews* a "thing has lately happen'd here, of which "I my self was a Witness, which will "involve them and their Children in a "dreadful Punishment. For their Fathers "having had Assurances from God, that "he would send them his Saint from "Heaven, to be their real King, and who "was to be born of a Virgin; God did "really accomplish this Promise to them, "while I was Governor of *Judea*. And "the *Jews* having seen, that he restored "Sight to the Blind, and Health to the "Paralytick; that he cleansed the Lepers, "drove out Devils from those that were "possess'd, raised the Dead, had Command over the Winds, walked dry upon "the Sea, and did many other Miracles; "while the whole Multitude look'd upon "him as the Son of God, the chief of the "*Jews* conceived an extream Envy and "and Jealousy against him. They seized "him, deliver'd him up to me, and form'd "many false Accusations against him, saying he was a Magician, and a Transgressor of their Law. As to my self, thinking what they said of him to be true, I "caus'd him to be whipp'd, and then "deliver'd him up to their Will. They "crucify'd him, and set a Watch at his Sepulchre. But the third Day he rose again, "while my Soldiers guarded his Tomb. The "Malice of the *Jews* was such, that they "gave Money to the Soldiers, and bid "them say that his Disciples took away "his Body. But when the Soldiers had "received the Money, they could not "forbear from owning the Truth. They "declared that *Jesus Christ* was risen, and "that the *Jews* had given them Money "not to speak of it. Of this I thought "proper to give you Notice, that Credit "may not be given to the Lyes of the "*Jews*.

Bibliot. pp. t. 7. p. 573.

Sixt. Sen. l. 2. Bibl.

There is yet another pretended Letter of *Pilate* to *Tiberius*, in *Florentinius*, p. 113, and another in the History of *Jesus Christ*, written in *Persian* by *Jerome Xavier*. The *Bollandists* on the fourth of *February*, p. 450, have given a spurious History of our Saviour, sent to *Tiberius* by *Pilate*. Lastly, M. *Fabricius* has given one in *Greek*, which is taken from a Manuscript of M. *Colbert*'s, mark'd 2493. And M. *Cottelier* quotes another, which is also in *Greek* in the King's Library, N°. 2431, which are not better than those we have already mention'd. I say nothing of the pretended Letter of *Lentulus*, who, they say, govern'd *Judea* immediately before *Pilate*, and which gives an Account to the Senate of the Person and Miracles of *Jesus Christ*. He gives Testimony to his Miracles, and describes him as a Man of a comely Stature, a majestick Air, temper'd with Severity and Sweetness, which at the same time makes him both beloved and respected; having long flaxen Hair, lank from the Root to the Ears, and then curled from the Ears to the Shoulders; a large Beard, parted like his Hair. His Visage fair, enliven'd with a little Red; his Eyes Blue, *&c.* This Letter has been several times printed, but it is generally agreed to have no better Authority than the Acts of *Pilate* before mentioned.

Fabric. in Appendice apocryph. N. T. p. 971, 972.

Let us return to the History of this Governor. About a Year after the Death of *Jesus Christ*, [d] he undertook to bring Water to *Jerusalem* by an Aqueduct. This Water was about Two hundred Furlongs from the City, or between seven or eight Leagues.

To

[a] Vide, si lubet, Fabricii apocryph. N. T. p. 221, 222, *&c.*
[b] Vide apud Florentinium vetust. Martyrol. p. 105.
[c] *Tiberius* was of the *Claudian* Family. Vid. Sueton. in Tiber. c. 1. & 42.
[d] About the Year 34 of the vulgar Era. Joseph. Antiq. l. 18. c. 4.

To perform this Design, *Pilate* took the Money out of the Sacred Treasury. The People made an Uproar, and gathered together to the Number of several Thousands, making Outcries against the Governor. There were some so violent, as even to speak injurious Words against him. *Pilate* coming into the City, caused many of his Soldiers to disguise themselves, and mix themselves with the Multitude; and having call'd them together, as soon as they began to cry and speak insolently, he made a Sign to the Soldiers, who falling on, struck indifferently all about them, without distinguishing the Innocent from the Guilty. By this violent Means he appeas'd the Sedition.

After this Story, *Josephus* relates what we have mentioned before, concerning the *Samaritans*, who being seduced by an Impostor that promised to discover many precious Vessels, which he said had been hid by *Moses* in Mount *Gerizim*, assembled together in great Numbers. They had armed themselves, and made a Stop at the Village of *Tirataba*, that they might ascend Mount *Gerizim* all together. But *Pilate* having before taken Possession of the Height of the Mountain with his Horse and Foot, set upon them at *Tirataba*, defeated them, and slew a great Number of them, put the rest to Flight, and put to Death the Chief of those that fell into his Hands. Then the *Samaritans* went with their Complaints to *Vitellius* Governor of *Syria*, maintaining that the Conflux of People at *Tirataba* was with no Intention to revolt, but only to secure themselves from the Severity of *Pilate*. Upon which *Vitellius* sent *Marcellus*, one of his Friends, into *Judea*, to take the Care of this Province, and at the same time order'd *Pilate* to repair to *Rome*, and give an Account of his Conduct to the Emperor *Tiberius*. Thus *Pilate* quitted the Government of *Judea* in the 36th Year of *Jesus Christ*, or of the vulgar Era, and in the 23d Year of *Tiberius*. This Emperor was dead before *Pilate* arrived at *Rome*.

Antiq.l.18. c.5.p.623, 624.

We know not the Particulars of what happen'd to this Governor, but it is received as an antient Tradition, that he was banished to *Vienne* in *Dauphine*, where he was reduced to such Extremity, that in Despair he kill'd himself with his own Sword. *Eusebius* quotes this Fact as extracted from Authors, who had digested (as he says) the *Roman* History by Olympiads. He seems to intimate *Phlegon*, the Freed-man of *Adrian*. They shew a Lake above *Lucern* in *Switzerland*, called the Lake of *Pilate*, wherein they affirm this Governor threw himself, being pursued in his Flight from the Place of his Exile. The People add, That upon a certain Day of the Year, they see an Apparition in the Habit of a Judge, which presently disappears, by plunging itself into the Lake. The People of *Lucern* are persuaded, that if the Water of this Lake is disturb'd, or if any thing be cast into it, a Storm would be immediately raised in the Country. Wherefore they take great Care to warn the Travellers that go to see it, not to throw any thing in that may trouble the Water. But those that have given us a Description of it, and have examined it with some Care, make themselves Mirth with these popular Opinions. See *Gesner* in the Description he has made of it, and *Hofman's* Dictionary in the Article PONTIUS PILATE.

Ado Chro. Ætat. 7.

Euseb. l. 2. c. 7. Vid. Oros. l. 7. c. 5.

M. *Simon*, in his Dictionary of the Bible, has gather'd together seven or eight pretended Sentences of *Pilate* against *Jesus Christ*, or rather the Sentence of this unrighteous Judge, model'd after eight different manners by modern Authors. As *Anselmus* in his Book of the Passion, *Vincent Ferriere*, *Lansperg*, *William* of *Paris*, the Gospel of *Nicodemus*, *John* of *Carthagena*, *Sempronianus*, *Adrichomius*. But we shall be easily forgiven, if we omit these, as things of no Authority. The Gospel does not say so much as that *Pilate* pronounced any Sentence, but only that he gave him up to the Will of the *Jews*, who demanded with loud Cries, that he should be crucified. And it was in effect to pronounce a Sentence against him, to consent to what they demanded, and to suffer them to execute that Sentence they had already pronounced against him themselves.

Mat. xxviii. 26. Mark xv. 15. Luk. xxiii. 24. John xix. 16.

This Governor is described, by *Philo* the *Jew*, as a Judge that us'd to sell Justice, and, for Money, pronounced any Sentence that was desired: He mentions his Rapins, his Injuries, his Murders, the Torments he inflicted upon the Innocent, and the Persons he put to Death without any Form of Process. Lastly, He describes him as a Man that exercised an excessive Cruelty during all the Time of his Government.

Philo de Legatione ad Caium.

As to the Letter of *Pilate* to *Tiberius*, it was formerly read in the Churches of *France*; and I have found it in the ancient Manuscript of *Luxueil*, from whence F. *Mabillon* has taken what he has printed of the *Cursus Gallicanus*.

The popular Tradition of *Vienne* in *Dauphine*, is, That *Pilate* was banished to this City, which was the Place of his Nativity: Even to this Day, they call an ancient Edifice, which has the Form of a Temple, and which is call'd *Notre Dame de la Vie*, by the Name of *Pilate's Pretorium*. Upon this Tradition, the Magistrates had caused to be inscribed upon the Front of this Edifice, *This is the Head of* Pilate's *Sceptre*. Mr. *Chorier*, in his *Antiquities of Vienne*, has confuted these Suggestions;

he thinks that the Memory of a certain *Italian* call'd *Humbert Pilati*, has given Occasion to the People to call a Tower which is at *Vienne*, near the *Rhone*, the Tower of *Pilate*; and a Country-house near St. *Vallier*, the House of *Pilate*, &c.

PILDASH, or *Pheldas*, Son of *Nahor* and *Milcah*. Gen. xxii. 22.

PILEHA, or *Phalea*, one of the Chief-Priests, that sign'd the Covenant which *Nehemiah* renew'd with the Lord. *Nehem.* x. 24.

Exod. xiii. 21. Ibid. Judith xx. 40. PILLAR: *A Pillar of Clouds, a Pillar of Fire, a Pillar of Smoke*, signify a Cloud, a Fire, a Smoke, which are raised up towards Heaven in the Form of an irregular Pillar. The Pillars of Heaven, *Job* xxvi. 11. and the Pillars of the Earth, *Job* ix. 6. *Psal.* lxxiv. 4. are metaphorical Expressions, that suppose the Heavens and the Earth to be as an Edifice, raised by the Hand of God, and founded upon its Basis or Foundation. This appears from Job, ch. xxxviii. 4, 5, 6. those Words of *Job*; *Where wast thou when I laid the Foundations of the Earth? Declare, if thou hast Understanding. Who hath laid the Measures thereof, if thou knowest? or who hath stretched the Line upon it? Whereupon are the Foundations thereof fastened, or who laid the Corner-stone thereof?* The Antients imagined the Earth to lie upon a Flat, and that the Heavens rested upon its Extremities.

The Pillars of the Church, *James, Cephas*, Gal. ii. 9. and *John*. *And when* James, Cephas *and* John, *who seemed to be Pillars, perceived the Grace that was given unto me, they gave to me and* Barnabas *the right Hands of Fellowship*. And in the *Revelations*; Rev. iii. 12. *Him that overcometh, will I make a Pillar in the Temple of my God*. He shall be the Support, the Strength, and the Ornament of the House of God. The Church of *Jesus Christ*, is call'd, by St. *Paul, the* 1 Tim. 3. 15. *Pillar and Ground of the Truth*. When the Lord sent *Jeremiah* to preach to the Jer. i. 18. Nations, he says to him, *Behold, I have made thee this day a defenced City, and an Iron Pillar, and Brazen Walls against the whole Land*; able to withstand all the Efforts of thy Enemies, and incapable to yield to their Violence.

PINE, *Pinus*, a Tree sufficiently known, and of the Nature of the Fir-tree. *Isaiah* says, a That Man has planted a Pine, of which he has made an Idol. The *Hebrew* Word *Oren*, by the *Septuagint* and St. *Jerom* is translated by a *Pine*. Others interpret it by an *Elm* *. In another Place of the same Prophet, b we find also *Pine* in the *Vulgate*: But the *Hebrew* has *Tasbur*, which the *Septuagint* renders *the Cedar*; other Interpreters, *the Elm* †. Lastly, In the *Chronicles*, c mention is made of the *Wood of the Pine*: But the *Hebrew* reads *Algumim* ‖; which, probably signifies in general, Trees that are fat and resinous, or those Trees that produce Gum. In the First Book of *Kings*, chap. x. 11. in the *Hebrew* is read *Almugim*, instead of *Algumim*. The Rabbins explain it by *Coral*; others, by *Ebony*; and others, by *Brasil*. True it is, we know but little of the Nature of the greatest Part of the Trees and Vegetables mention'd in the *Hebrew* Text. See *J. H. Ursin. Arboretum Biblicum*.

PINNACLE *of the Temple*. When the Devil had tempted *Jesus* in the Desart, *Then the Devil taketh him up into the holy* Matth. iv. 5, 6. *City, and setteth him on a Pinnacle of the Temple; and saith unto him, If thou be the Son of God, cast thy self down; for it is written, He shall give his Angels Charge concerning thee*, &c. This Pinnacle whereon *Jesus Christ* was set, was, probably, no other than that Gallery, or Parapet, or Wall on the Top of the Buttresses, which surrounded the Roof of the Temple, properly so call'd. For it is well known, that in *Palestine* the Roofs were cover'd with Terrasses, or Plat-forms; round about which they made a low Wall, to hinder any one from falling down. The *Law* itself had appointed this, *Deut.* xxii. 8. *Josephus* tells us, That the Joseph. Antiq. l. 6. c. 6. in Lat. Roof of the Temple was defended with pretty tall Golden Spikes, to hinder Birds from lighting thereon, that they might not defile it with their Dung. It was not therefore upon the Roof of the Temple, that *Jesus Christ* was placed, but upon the Wall that surrounded the Roof.

PIRAM, or *Pharam*, King of *Jarmuth*, who came to the Assistance of *Adonizedek* King of *Jerusalem*, and was overcome by *Joshua*, who slew him, and hang'd him up, after his Death. See *Josh.* x. 3, 24, 25, 26.

PIRATHON, or *Pharaton*, a City of the Tribe of *Ephraim*, in the Mountain of *Amalek*. *Abdon*, Judge of *Israel*, was of this City, and was buried there. *Bac-* Judg. xii. 15. *chides* caus'd this City to be fortify'd. *Jos. Antiq.* l. 13. c. 1. It is call'd *Pharathoni*, in 1 *Mac.* ix. 50.

PISCINA PROBATICA, a Pool where they wash'd the Sheep that were to be sacrificed in the Temple. *Probatica* comes from the *Greek* Word *Probaton*, a Sheep. See what has been said before, on the Article BETHSAIDA, or BETHESDA.

PISGAH, or *Phasga*, a Mountain beyond *Jordan*, in the Country of *Moab*. The Mountains *Nebo, Pisgah*, and *Abarim* make but one Chain of Mountains, near Mount *Peor*, over-against *Jericho*, upon the Road from *Li[illegible]* to *Esbus*, or *He[illegible]bon*. See

a Isai. xliv. 14. [illegible] 70. Ἐφύτευσε πίτυν. 70. Cedrus. † The *English* has *the Box*. * The *English* Translation reads *an Ash*. [illegible] c 2 Chron. ii. 8. אלגומים. 70. Πεύκινα. ‖ [illegible] tre[illegible]

See *Eusebius* and *Jerome* upon *Nabo* and *Abarim*.

PISIDIA, a Province of *Asia Minor*, having *Lycaonia* to the North, *Pamphilia* to the South, *Cilicia* and *Cappadocia* to the East, and the Province of *Asia* to the West. St. *Paul* preached at *Antioch* of *Pisidia*. *Acts* xiii. 14. and xiv. 23.

PISON, or *Phison*, one of the four great Rivers that watered the Terrestrial Paradise. We take it to be the *Phasis*, a famous River of *Cholchis*. *Moses* says, that it runs through all the Land of *Havilah*, and that excellent Gold is found there. (Gen. ii. 11, 12.) This River has its Source in the Mountains of *Armenia*, and discharges itself into the *Euxine* Sea. At its Mouth it is above half a League wide, and in depth above sixty Fathoms. There is hardly any River in the World that makes more Turnings and Windings, because of the Mountains it finds in its Way; from whence it came to pass that in the Time of *Pliny*, (Plin. l. 6. c. 4.) there were an hundred and twenty Bridges over this River: And this is, perhaps, what *Moses* hinted at, when he says, that *Pison compasseth the whole Land of Havilah*, which Land we take to be *Cholchis*. The Gold of this Country is much celebrated. All Antiquity extols the Riches of *Cholchis*. *Strabo* observes, (Strab. l. xi.) That the Rivers and Brooks of this Country, (or of the neighbouring Countries, for we cannot tell how far its ancient Limits might extend) carried Lumps of Gold along with their Waters, which the Inhabitants gathered upon Sheep-skins with their Wool on, or in Wooden Trays with Holes bored in them. We think the Gold of *Phaz*, *Uphaz*, or *Ophaz*, sometimes mentioned in Scripture, (Cant. v. 11. Jer. x. 9. Dan. x. 5.) is the same with that of *Pison*, or of *Phasis*. See our Commentary on *Genesis*, chap. ii. 11, 12. Many think the *Pison* to be the *Ganges*: But this River is too far from the *Euphrates* and the *Tigris*, which, *Moses* tells us, ran through the Earthly Paradise, as well as the *Pison* and the *Gihon*.

PISTICA NARDUS, *true Spikenard*; pure, and not adulterated. 'Tis probable, that the true Reading is *Spicata nardus*, Spike-nard. See SPIKENARD, and the Commentary on St. *John*. chap. xii. 3.

PITCH. See BITUMEN.

PITHOM, or *Phithom*, one of the Cities that the Children of *Israel* built for *Pharaoh* in *Egypt*, (Exod. i. 11.) during the Time of their Servitude. This is, probably, the same City as *Pathumos* mention'd by *Herodotus*, (Herodot. l. 2.) which he places upon the Canal made by the Kings *Necho* and *Darius*, to join the *Red-Sea* with the *Nile*, and by that Means with the *Mediterranean*. We find also, in the ancient Geographers, (Strab. Ptolem. Plin. &c.) that there was an Arm of the *Nile*, call'd *Pathmeticus*, *Phatmicus*, *Phatnicus*, or *Phamiticus*. (Descript. Ter. Sanct.) *Bochart* says, That *Pithom* and *Ramesses* are about five Leagues above the Division of the *Nile*, and beyond this River: But this Assertion has no Proof from Antiquity. This Author contents himself with relating what was said of *Egypt* in his own Time. *Marsham* will have *Pithom* to be the same as *Pelusium*, or *Damietta*.

PITY. See MERCY.

PLAGA: This Word is taken sometimes for a Coast, or a certain Point of the Compass. *Plaga orientalis*, the Eastern Coast: *Ad australem plagam Cerethi*, to the South of the *Cerethites*, or *Philistines*: *Plaga maris*, the Coast of the *Mediterranean* Sea, that is to the West: *Amos* iii. 12. *In Samaria, in plaga lectuli, & in Damasci grabato*; Those that dwell in *Samaria*, in the Corner of the Bed, and in the Couch of *Damascus*. The *Israelites* flatter themselves with a long Peace, and Rest in Quiet upon their own Beds, and upon the Bed of *Damascus*, under the happy Reign of *Jeroboam* II. and in Alliance with the Kings of *Damascus*. But the Lord shall soon rouse them, and break their Rest.

*Plaga*, in the Sense of a *Blow*, or *Stroke*, signifies Wounding, Chastisement, Plagues sent by God, or Misfortunes proceeding from Men. For Example; God smote *Pharaoh* with great Evils, great Troubles. *Flagellavit Dominus Pharaonem plagis maximis*. (Gen. xii. 17.) The Leprosy, is call'd *Plaga lepræ*, the Correction of the Leprosy; (Levit. xiii. 2, 3, 9, &c.) because it was consider'd as a Blow from the Hand of God. The Leprosy of Buildings, is call'd *Plaga lepræ*, as well as that of Men. The Lord sent the Plague, or Mortality, amongst the *Israelites*, after the Eating of Meat: *Et percussit eos plagâ magnâ nimis*. (Judg. xi. 33. & xv. 8. 1 Mac. v. 3.) The Punishment with which God smote the *Philistines*, by sending against them a Multitude of Rats, is call'd a *Plague*.

God tells *David*, That if his Son, who is to succeed him in the Kingdom, (2 Sam. vii. 14.) shall fall into the Commission of any Faults, he should be punished with the Plague, with which he punishes the Children of Men: *Arguam eum in virga virorum, & in plagis filiorum hominum*; I will not destroy him, but I will treat him as a Father treats his Children, and as I am used to punish the Children of Men. The Wound or Sore of the Heart, *plaga cordis*, (1 Kings viii. 38.) means Sin, secret Iniquity, the Wounds of the Soul. *Siquis cognoverit plagam cordis sui*, &c. *Plaga cæcitatis*, Blindness; (Tob. ii. 13.) *Plagâ inimici percussi te*; I smote you, as an Enemy; (Jer. xxx. 12.) I have given you a mortal Wound. God struck *Antiochus*, *insanabili & invisibili plagâ*, (2 Mac. ix. 5.) with a Distemper that was incurable, invisible, internal, and secret. The Hemorrhoidal Woman, in the Gospel, (Marc. v. 29.) was cured of her Plague, *plagâ suâ*,

*sus*, of her Disease, by touching the Hem of the Garment of *Jesus Christ*.

1 Tim. i. 10. Ἀνδραποδισταῖς. In the English, Men-stealers.

PLAGIARY. St. *Paul*, writing to *Timothy*, places *Plagiaries* among the greatest Miscreants. The Word *Plagiary*, in this Passage, signifies one that steals away a Free-born Person, to sell him for a Slave. Also the Name of *Plagiary* was given to those who bought or detain'd a Free-man as a Slave. Thus was *Joseph* sold by his Brethren, who therefore became *Plagiaries*. 'Tis the greatest Injury and Insult that can be committed against a Man, thus to rob him of his Liberty. The Word *Plagiary* has also been extended to such, as appropriate to themselves the Works or Writings of another, who copy them, and give them out as their own.

PLAGUES of *Egypt*. We have already spoke of these under the Article of MOSES. The *Hebrews* call by the Name of *Plagues*, all Diseases sent by way of Punishment and Correction from God; as the Pestilence, Infection, the Leprosy, sudden Death, Famine, Tempests; in a Word, all Calamities whether publick or private.

Joseph. Antiq. l. 9. c. 11. & de Bello, l. 5. c. 4. 2 Chron. iv. 17.

PLAIN. In *Palestine* we find two large Vales, known to Historians and Geographers by the Name of *Plains*. One is extended along the *Jordan* from *Tiberias* to *Segor* or *Seor*, about the Length of Twelve hundred Furlongs, and the Breadth One hundred and twenty Furlongs. The other is call'd the *Plain* or the Field of *Esdraelon* or *Legio*, because of these Cities standing in it; or the Valley of *Jezreel*, because of the City of *Jezreel*. It reaches from East to West, from *Scythopolis* standing upon the *Jordan*, to *Legion* at the Foot of *Carmel*, the Length of about five and twenty Leagues. *Eusebius* and St. *Jerom* give still a larger Extent to the great Plain that lies upon the *Jordan*; because, they say, it begins from *Libanus*, and reaches to the Wilderness of *Paran*. The Valley or *Plain* of *Jericho* was in this great *Plain*, and made a Part of it, as may be seen from *Eusebius*. These great Plains are sometimes call'd, the Plains of *Aulon*, or *Aulos*, or *Araba*.

Euseb. & Hieron. Onomast. in Αὐλών.

Eusebius in Ἐγγαδί.

PLANET: The Word *Planet* is not to be found in Scripture; and we cannot say whether the ancient *Hebrews* distinguish'd the Planets *Venus*, *Jupiter*, *Mercury*, *Saturn*, and *Mars*, from the Fixed Stars. Excepting the *Sun* and *Moon*, they placed all the other Celestial and Luminous Bodies in the Rank of *Stars*. See STARS.

Gen. xxx. 37. ערמון. 70. Πλάτανος. Its Ezec. xxxi. 8.

PLANE-TREE, *Platanus*. The *Hebrew* Word *Harmon*, which the *Septuagint* and St. *Jerom* translate by *a Plane-tree*, in *Genesis*; by modern Interpreters, who generally follow the Rabbins, is render'd by a *Chesnut-tree*. In *Ezekiel*, the *Septuagint* translate it by a *Fir-tree*. So true it is, that we have but little Certainty, concerning the Signification of the Names of Trees, in the *Hebrew* Text. The Reader may consult *J. H. Ursin's Arboretum Biblicum*.

PLATANE, a Village of the *Sidonians*, near the City of *Berytus*, where *Herod* left his two Sons while their Cause was deciding. *Joseph. Ant. l. 16. c. ult. p.* 578. a.

PLAY, *to Play*. The *Hebrews* use the Word *to Play*, to express all Kinds of Diversions, as Dancing, Sports of Exercise, Toying, and Amusements proper for Recreating the Mind, and to give Pleasure to it. The *Hebrew* Word *Zachak*, which signifies *to Play*, is also commonly us'd for *Laughing*, *Mocking*, *Jeering*, *Insulting*. When *Sarah* saw *Ishmael* play with her Son *Isaac*, she was offended at it: It was a Play of Mockery or Insult, or, perhaps, of Squabbling, as in the Second Book of *Samuel*. *Surgant pueri & ludant coram nobis*; Let the young People, or Soldiers, get up, and play before us; Let them Fight, as it were, by way of Play. But the Event shews, that they fought in good Earnest, since they were all kill'd.

צחק lusit, risit.

2 Sam. ii. 14.

We see another Kind of Play in *Exodus*: When the *Israelites* had set up the Golden Calf, they began to dance about it, and to divert themselves: *The People sate down to eat and drink, and rose up to play*. When *Samson* was deliver'd up by *Dalilah* into the Hands of the *Philistines*, they bored out his Eyes, put him into Prison, and some time after made him come into their Presence, to divert them by the Tricks they play'd him, and by the Motions he was forced to make, to avoid them, and to skreen himself from their Insults: *Præceperunt ut vocarent Samson, & ante eos luderet; qui adductus de carcere, ludebat coram iis*.

Exodus xxxii. 6.

Judg. xvi. 25.

The Women that came out to meet *David* and *Saul*, when they returned victorious from the Slaughter of *Goliah*, danced and play'd upon Instruments, and shew'd their Mirth after a thousand manners: *Egressæ sunt mulieres cantantes chorosque ducentes —— in tympanis lætitiæ & sistris, & præcinebant ludentes*, &c. In the Procession that was made, when the Ark was removed from the House of *Obed-edom* to the Palace of King *David*, he danced with great Alacrity, play'd upon Instruments, and testify'd his Joy before the Lord: *David autem & omnis Israel ludebant coram Domino*. And when *Michal* upbraided him, for not observing that Gravity and Decency that was suitable to his Rank, he answer'd; *Et ludam, & vilior fiam*; I will play, and be still more vile in my own Eyes.

1 Samuel xviii. 6, 7.

2 Sam. vi. 5, 22.

*Sarah* the Daughter of *Raguel*, opening her whole Heart before the Lord, said to him; I have never associated my self with those that play: *Nunquam cum ludentibus miscui me*. And *Jeremiah*: *Non* [illegible]

Tob. iii. 17.

Jer. xv. 17.

*concilio ludentium*; I have never haunted the Assemblies of those that are given to Play and Diversion. And the same Prophet, speaking to the Daughter of *Sion*, tells her, That the Time shall come, in which she shall be rebuilt, and that she shall divert herself again in Dancing with her Equals: *Adhuc ornaberis tympanis tuis, & egredieris in choro ludentium.* (Jer. xxxi. 4.) *Solomon* represents *Wisdom*, as playing before the Lord, and takes her Pleasure in living among Men; *Ludens coram eo omni tempore, ludens in orbe terrarum.* (Prov. viii. 30, 31.) *Baruk* seems to point at the Diversion of Fowling, by the Name of *Play*; Where are the Princes of the Nations, who domineer over the Beasts of the Earth, and play with the Fowls of the Air? *Qui in avibus cœli ludunt.* (Baruk iii. 17.)

I cannot perceive, in Scripture, any particular Sorts of *Plays*; neither Games of Hazard, nor Plays or Theatrical Representations, nor Races either of Horses or Chariots, nor Combats of Men or Beasts. *Solomon* speaks of nothing like this; tho' he frankly owns, that he had indulged himself in all Kinds of Pleasure: He mentions only fine Buildings, Gardens, Vineyards, Orchards, Fish-ponds, good Eating and Drinking, heaping up Gold and Silver, Singing-men and Singing-women, *&c.* In their Descriptions of Prosperity and profound Peace, they speak neither of Games, or Shows, but only of well-cultivated and fruitful Fields, wherein every one may enjoy his Repose under his own Vine, and his own Fig-tree, partaking of the Fruits of his Labours in Security; where the old Men, sitting in publick Places, may deliberate about their Affairs in common, and where the young People may cloath themselves in glorious Apparel, and in Ornaments proper for going to War. The *Israelites* were a laborious and warlike People, who confin'd almost all their Plays and Diversions to the Pleasures of the Country, and to those which they found in the Festivals of the Lord, in their Religious Journeys, and in the Meals they eat in the Temple.

I speak of the Times in which the Observation of the Law was kept up, and of the old Times of the *Hebrew* Republick. For when they grew irregular, they gave in to the utmost Excesses of idolatrous Nations, and deliver'd themselves up to their wicked and shameful Sports and Diversions. From the Time of the Reign of the *Grecians*, I mean, after the Death of *Alexander the Great*, and the Government of the Kings of *Syria* in *Judea*, they began to take an Inclination to the Sports and Exercises of the *Grecians*. There were *Gymnasia*, or Schools of Exercise, to be seen in *Jerusalem*, and Places where they put in Practice all the Exercises of the *Greeks*, Wrestling, Racing, Quoits, *&c.* (1 Mac. v. 16. 2 Mac. iv. 13, 14, 15.) And when the *Romans* succeeded the *Greeks* in their Government there, *Herod* built Theatres and Amphitheatres in the Cities of *Palestine*, and caused all Sorts of Games to be represented there. *Josephus* may be consulted on this Head; and the Dissertation compos'd by Mr. *Vagenseil*, concerning the Sports of the *Hebrews*.

PLEIADES. The *Pleiades* are Seven Stars beyond the *Bull*, which appear at the Beginning of the Spring [a]. *Job* speaks of the *Pleiades*,[b] and of the *Hyades*, which are Seven other Stars in the *Bull's-head*, and which mark out the East Point and the Spring. The *Hebrew* reads *Chima*: *Canst thou bind the sweet Influences of the Pleiades?* Can you hinder the *Pleiades* from rising in their Season? He gives them the Name, *the sweet Influences of Chima*; because of the Agreeableness of the Spring-season. St *Jerome* has translated *Chima*, by *Hyades*, Job ix. 9. and by *Pleiades*, Job xxxviii. 31. and by *Arcturus*, the *Bear's-tail*, in *Amos* v. 8. *Aquila* sometimes translates it in like manner. The *Bear* is one of the most Northern Constellations; and *Chima* rather signifies the *Pleiades*.

PODERIS. This Word is taken from the *Greek* [c], and properly signifies a Robe hanging down to the Feet; but it is chiefly used to express a Linen Garment, a Surplice, a Shirt. St. *Jerome*, in his Epistle to *Fabiola*, says, It was light, and close to the Body; *Strictam & corpori adhærentem, eamque similem militum camisiis.* The *Jewish* Priests were cover'd with this Kind of long Surplices, during the Time of their Attendance in the Temple; and this was the proper Habit of their Order. The Author of the Book *of Wisdom* gives also the Name of *Poderis* to the Long Robe of the High-Priest, at the Bottom of which were little Bells and Pomegranates; (Wisdom xviii. 24. vulgat.) *In veste poderis quam habebat, totus erat orbis terrarum.* The *Septuagint* translate the *Hebrew* Word *Ephod*, by *Poderis*, *Exod.* xxviii. 31. And in *Ezekiel* ix. 2, 3. they translate the *Hebrew* Word *Bad*, by the same Term. *Bad*, properly signifies a linen Robe. In *Exod.* xxv. 7. and xxxv. 8. they render the *Hebrew* Word *Coschen* in like manner, which signifies the High-Priest's Breast-plate, Pectoral, or Rational of Judgment; which, surely, was no long Robe: but it was consider'd as making a Part of the long Robe call'd *Mehil*, which also they translate by *Poderis*, *Exod.* xxviii. 4. St. *John*, in his *Revelations*, (Rev. i. 13. vulgat.) says,

[a] Ovid. Fast. l. 5. v. 165. *Ora micant tauri septem radiantia flammis.* [b] Job. xxxviii. 31 ix. 9. מעדנות כימה
[c] [illegible]

says, that *Jesus Christ* appear'd to him in a *Poderis*, which was a sacerdotal Habit, commonly call'd, an *Albe* or *Surplice*, as *Liran* says upon this Place.

POETRY *of the Hebrews*. No Point of Criticism has been more canvass'd among the Learned, than this concerning the Poetry of the *Hebrews*. The most skilful Commentators, and the most able Criticks, have abundantly labour'd this Argument, and yet we cannot say the Matter is exhausted, or the Difficulty clear'd up. Doubts and Difficulties still remain, and are likely always to remain, since we cannot pretend to know, nor ever shall know, the true Pronunciation of the *Hebrew* Language; and consequently we cannot perceive either the Harmony of the Words, or the Quantity of the Syllables, which yet constitute the whole Beauty of Verses. Nor have we in *Hebrew*, as we have in *Greek* and *Latin*, Rules for ascertaining the Quantity of Syllables, the Number of Feet, Rules for the Cadence and Construction of Verses; and yet it is plain the *Hebrews* observed all these Things, at least in some measure, since in their Poems we observe Letters added to, or cut off from, the Ends of the Words, which shew some Submission to the Rhyme, or to the Number, or to the Measure of the Syllables. Nor have we now any Notion of the Tune and Dance which generally accompany'd the *Hebrew* Poetry; for we know that they were sung, and were made on purpose for it. And the Scripture frequently speaks of Choirs and Dances in the Ceremonies of Religion. Thus we know but very imperfectly, and are not like to know much better, the Verses and Poetry of the *Hebrews*.

From the manner in which *Josephus*, *Origen*, *Eusebius*, and St. *Jerome* have spoke of the *Hebrew* Poetry, it should seem that, in their Time the Beauty and Rules of it were very well known. *Josephus* [a] affirms in several Places, that the Songs composed by *Moses* are in Heroick Verse, and that *David* compos'd several Sorts of Verses and Songs, Odes and Hymns, in Honour of God, some of which were in Trimeters, or Verses of three Feet, and others in Pentameters, or Verses of five Feet. *Origen* and *Eusebius* have espoused the same Sentiments, whether it were out of mere Deference to the Opinion of *Josephus*, or whether their own Judgments were convinc'd of it, is uncertain. *Origen* understood the *Hebrew*, and *Eusebius* was one of the most learned Men of his Time.

Vid. Euseb. Præp. l. xi. c. 3.

Præfat. in Chronic. Euseb.

St. *Jerome* has carry'd this Notion still farther, affirming, that the *Psalter* was composed in *Alcaick*, *Iambick*, and *Sapphick* Verses, in the manner of those of *Pindar* and *Horace*. And that the Songs in *Deuteronomy* and *Isaiah*, the Book of *Job*, and those of *Solomon*, are in Hexameter and Pentameter Verses. He says elsewhere, that the Canticle of *Deuteronomy* is in Iambick Verses of four Feet, as also *Psalm* cxviii. *Beati immaculati in via*, and cxliv. *Exaltabo te, Deus meus Rex*; whereas *Psalm* cx. *Confitebor tibi, Domine*, and cxi. *Beatus vir qui timet Dominum*, are in Iambick Verses only of three Feet.

In Ep. 135 ad Paul. Urb.

He observes in the Lamentations of *Jeremiah* a kind of Sapphick Verses, and Verses of three Measures. In several Places he speaks of the Book of *Psalms*, [b] as of a Work composed of Lyrick Verses, like those of *Pindar*, *Alcæus*, *Horace*, *Catullus*, and *Serenus*. In his Preface to the Book of *Job*, he says, that from these Words, *Pereat dies in quâ natus sum*, are Hexameter Verses, composed of Dactyls and Spondees, wherein are sometimes intermix'd other Feet of the same Measure, though they have not the same Number of Syllables, because of the Variation of the Language. Sometimes (says he) without any Regard to the Quantity of Syllables, the Poet makes you perceive a kind of Cadence or Harmony, which sensibly affects those that are skilful in the Rules of Poetry.

*Philo* says, [c] that the *Essenians* have antient Poems, the Verses of which are of several Forms and Measures. Some of 'em have three Members, others are Hymns which were sung at the Sacrifices, others were rehearsed at Meals, and others were accompany'd with Dances. We are inform'd, that *Franciscus Vetablus* had discover'd the true Method of the Verses of *Job* and the *Psalter*, but as yet nobody has been let into *Vetablus*'s Secret. *Theodore Herbert* thought he had found Verses in the Bible, like to those in *Greek* and *Latin*, and he has really taken Notice of some. *Meibomius* boasted, that for above two hundred Years nobody but himself had arrived at the Knowledge of the *Hebrew* Poetry; but he kept this Knowledge to himself, and did not think proper to communicate it to the World. We only know, that by means of his Poetry, and of the Alterations he makes in the Text, he takes the whole Scripture to Pieces. *Francis Gomar*, in his Treatise call'd *Davidis Lyra*, has pretended to give the Rules of the *Hebrew* Poetry, just like those of the *Greek* and *Latin*; but he brought upon himself a Confutation from *Lud. Capellus*, which has not been answer'd yet.

Mercer. in Job. c. iii.

Meibom. Journ. des Sçavans, p. 1699.

M. *Le Clerc* has compos'd a very ingenious Dissertation, to shew, that the *Hebrew* Poetry was in Rhymes, pretty much like the *French* or *English*; and his Opinion

Biblioth. Univers. May 1688. p. 239.

[a] Antiq. l. 2. c. ult. l. 4. c. ult. l. 7. c. 10. p. 241. G. & 225. [b] Epist. ad Paulin. &c. [c] Philo de Vita Contemplativa, ad finem.

nion has been espoused by a good Number of Partisans. Others maintain, that in the old *Hebrew* Verses there is neither Measure nor Feet to be found. *Scaliger* even affirms, that their Language, as well as those of the *Syrians*, *Arabians*, and *Abyssins*, is not capable of the Restraint of Feet or Measures. *Austin* of *Eugubium* says, that the *Hebrews* have neither Heroick Verses, nor Iambicks, nor of any other Measure; but only something that resembles it, like the Songs of barbarous Nations. This Opinion is supported by *Louis Capel*, *Martin Martinius*, *Samuel Bohlius*, *Wasmurh*, *Aust. Pfeiffer*, and some others. *Grotius* a also declares for this, and is indeed the Sentiment which we think the most probable. See our Dissertation upon the *Hebrew* Poetry, prefix'd to our Commentary upon *Exodus*, and the Authors we have already cited.

Scalig. Animad. in Chronic. Euseb. p. 7. col. 1.

As to the Poetry of the modern *Hebrews*, the Reader may consult the Grammarians, and particularly *Buxtorf's Thesaurus*, which gives the Rules of it, and the several Kinds into which it is divided. See also *Morini Exercit. Biblic.* l. 2. *Exer.* 18. c. 7. p. 537, &c.

POETS. There is no Doubt to be made, but that the antient *Hebrews* had their Poets; and we have still remaining in the *Bible* a good Number of Canticles, and other Pieces of Poetry. What seems to me very remarkable is this, that all their Poetry is dedicated, by the Application they have made of it, to the Celebrating of the Greatness of God, and the Magnificence of his Works. The *Hebrew* Poets, so many of 'em at least as have any Works handed down to us, were all Men inspired of God. We find among them, Kings, Law-givers, Prophets. *Moses*, *Baruch*, *David*, *Solomon*, *Hezekiah*, *Job*, *Isaiah*, *Jeremiah*, and most of the Prophets, have compos'd Poems or Pieces in Verse. And what Kind of Poetry? why, the most pompous, the most majestick, and the most sublime that can be conceived. The Expression, the Sentiments, the Figures, the Variety, the Action, every thing is surprizing. But as to the Laws of this Poetry, they are entirely unknown to us, as has been observed before.

Tit. i. 12. St. *Paul* gives to the *Pagan* Poets the Name of Prophets. *One of themselves, even a Prophet of their own said*, &c. Because among the Heathen, Poets were what Prophets were among the *Hebrews*. They were look'd upon as inspir'd, and animated with the Spirit of *Apollo*. They spoke by Enthusiasm, Oracles were commonly deliver'd in Verse, the Poets were the Interpreters of the Wills of the Gods.

The Poet quoted here by St. *Paul*, is *Epimenides*. The Antients relate many Particulars of him, which prove, that they esteem'd him as an inspir'd Person, and favour'd by the Gods. *Aristotle* says, that he did not indeed foretell future Events, but that he discover'd Things that were past and unknown. *Diogenes Laertius* and *Plutarch* give an Account, that seeing the Fort of *Munichium*, which is the Port of *Athens*, he cry'd out, O the Blindness of Men! If the *Athenians* could but foresee the Misfortunes that this Fort will create to them, they would demolish it with their Teeth. The Truth of these Words was evinced some Years after, when King *Antigonus* placed a Garison there, to curb the City of *Athens*. Another Time he encouraged the *Athenians*, who were in Apprehension of an Invasion from the *Persians*. He told them, that it would be ten Years before they came, and that then they would be obliged to return again, after having suffer'd great Losses. He also foretold to the *Lacedemonians* and *Cretans*, the Captivity to which the *Arcadians* should one Day reduce them. 'Twas probably from such Predictions as these, whether true or false, that made the *Greeks* consider *Epimenides* as a Prophet, and which were a Reason to St. *Paul* for his giving him the same Appellation, whether by way of Irony, or otherwise.

Aristot. Rhet. l. 3. c. 17.

Diogen. Laert. l. 1. Plutarch. in Solone.

Diogen. Laert. l. 1.

The same Apostle quotes the Poet *Aratus*, who was a Native of *Cilicia* as well as himself. He cites these Words from him, We are the Children and the Race of God. *Ipsius enim & genus sumus.* This is but a part of a longer Passage, the Sense of which is this: *We must begin from* Jupiter, *whom we must by no means forget. Every thing is replete with* Jupiter. *He fills the Streets, the publick Places, and Assemblies of Men. The whole Sea and its Harbours are full of this God, and all of us in all Places have need of* Jupiter. 'Twas certainly not to prove the Being, or to enhance the Merit of *Jupiter*, or to procure Authority to the Poet *Aratus*, that the Apostle quotes this Passage. But he has deliver'd out of Bondage, as we may say, a Truth which this Poet had utter'd, without penetrating into the true Meaning of it. He has made use of it to prove the Existence of the true God, to People that were not convinced of the divine Authority of the Scriptures, and would have rejected such Proofs as the Apostle might have derived from thence.

Acts xvii. 28. Τοῦ γὰρ καὶ γένος ἐσμέν.

POINTS, or *Vowels*. Though the *Hebrews* in their Alphabet have both Vowels b and Consonants, like other Nations, yet it is true, however, that in writing they do

a Grot. in Luc. i. 46. Erant enim ῥυθμοὶ Hebræorum non ἔμμετροι, sed lege soluti, cujusmodi etiam erant, & nunc quoque [illegible] eorum saltationes.

b Their Vowels are, *Aleph*, *Vau*, *Jod*, *He*, *Gnain*; א, ו, י, ה, ע. The *He* is rather an Aspiration than a Vowel.

do not always place their Vowels with the Consonants. Sometimes the Vowels that are inserted are not pronounced; or lastly, these Vowels having sometimes one Sound and sometimes another, being sometimes long and sometimes short, it is very difficult to those that have not been long acquainted with the *Hebrew* Tongue, to read rightly the Books written in *Hebrew*. 'Twas this Difficulty that gave Occasion to the Invention and Use of the *pointed Vowels*, which are certain Points placed below or above the Consonants, which supply the Place of Vowels, when they are wanting, or which determine their Sound, Quantity, and Value, when they are present.

The Grammarians reckon fourteen pointed Vowels, *viz.*

| *Five long.* | | *Five short.* | | *Four very short.* | |
|---|---|---|---|---|---|
| א Camets | ā | א Patach | ă | א Shevah | ĕ |
| א Tzere | ē | א Segol | ĕ | א Chateph patack | ă |
| אי Chirec | ī | אי Chirec short | ĭ | א Chateph segol | ĭ |
| וא Cholem | ō | א Chametz chatuph | ŏ | א Chateph cametz | ŏ |
| וא Shurec | ū | א Kibbutz | ŭ | | |

If we have Recourse to the Rabbins, and to some *Hebrew* Grammarians among the *Christians*, concerning the Antiquity of these Points, we must believe them as antient as the *Hebrew* Scriptures themselves, and must derive their Original from *Moses*, or from *Esdras*, or from the Antients of the great Synagogue, who lived in the Time of *Esdras* and of *Nehemiah*. [a] But the most Judicious believe this Invention to be much more modern. Some [b] refer their Original to the *Massorites*, or to the Doctors of the School of *Tiberias*, who lived about the 500th Year of *Jesus Christ*. F. *Morinus* thinks, that it was from the *Arabians* that the *Hebrews* received both the Art of Grammar, and also the Use of these Points. But the *Arabians* themselves did not begin to write but very late; for when the Empire of the *Mahometans* was settled, about the Year 622, they had not had the Use of Letters very long. The Names of these pointed Vowels, which are entirely *Arabick*, are a Proof that they were originally dirived from these People. Besides, the first Grammarians that the *Jews* had, being *Arabians*, and having writ in their own Language, it is very probable, that the pointed Vowels are of their Invention, and proceed from the same Source from whence their Art of Grammar is derived.

F. *Morin*, who has examin'd this whole Matter to the Bottom, as to what concerns the Antiquity of the pointed Vowels, shews that they were not yet invented in the Time of *Origen*, nor in the Time of St. *Jerome*, nor even in the Time of the Doctors that composed the *Talmud*, which was not finish'd but in the Seventh Century. The same Author running over the several Works that were composed by the *Jews* in the eighth and ninth Ages; the first Footsteps that he meets with of the pointed Vowels are in the Writings of the Rabbins *Ben-aser*, Head of the School of the Western *Jews*, and in those of *Ben-nephtali*, Head of the School of the Eastern *Jews*, who lived about the Year 940, or about the Middle of the tenth Century. It follows then, that we cannot well place the Introduction of the Points before the Middle of the tenth Century. See *Morin. Exercit. Biblic.* l. 2. *Exer.* 18. c. 1, 2, 3, &c. *Walton*'s *Proleg.* 3. n. 38, &c. and the other Writers who have composed *Prolegomena* to the Scriptures; as M. *Du Pin*, F. *Frassen*, and F. *Thomassin*, in his Method of studying the Scripture.

The modern *Jews* admit indeed of the pointed Vowels, and of *Bibles* printed with these Points, for ordinary Use; but the Books they publickly make use of in their Synagogues, the authentick Rolls from which they solemnly read the sacred Text, are still without Points. As at the Beginning the *Samaritans* also did not put any Points in their *Pentateuch*, which was written in the antient *Hebrew* Characters. The Scrupulosity of each of these in this respect, is a Proof of the Novelty of the pointed Vowels.

It had been thought, that *Esdras* had inserted the pointed Vowels in the *Hebrew*, 'till the Time of *Elias Levita*, a *German Jew*, who about the Middle of the sixteenth Century wrote against this Opinion, and maintain'd, that the pointed Vowels were not receiv'd 'till after the Compleating of the *Thalmud*, about the Year of *Christ*

a Vid. Morin. Exercit. Bibl. Exer. 18, l. 2, c. 1, 2, 3, &c. Briani Waltoni Prolegom. Biblic. Prol. 3, art. 38, &c. & alios passim. b Elias Levita. Vide & Kimchi, Aben-ezra, Judam Levit. & alios apud Tiam.

*Christ* 500; that 'till that Time the Manner of reading the sacred Text, and of supplying the Vowels therein, was only preserved by Tradition. All the *Jews* in general, as well those who referr'd the Points to *Esdras*, as those who ascrib'd them to the *Massorites*, maintain, that the manner of reading, according to this Punctuation, is of divine Authority, and that it may not be allow'd to make the least Alteration therein. But the greatest part of our Criticks, even of those that hold *Esdras* for the first Author of the Points, maintain it to be a mere human Invention, and that no Scruple should be made of mending it, when the Tenour of the Discourse, the Analogy of Things, or the Rules of good Criticism can offer a better Sense.

These are the chief Reasons urged by the two *Buxtorfs*, Father and Son, [a] to prove the Antiquity of the pointed Vowels. First, two antient Books call'd *Babir* and *Zohar*, the first of which was written a little before the Birth of *Jesus Christ*, and the second a little after, which expressly mention the pointed Vowels in more Places than one. Secondly, the *Massorites* of *Tiberias*, to whom the Invention of the Points is ascribed, do not appear to have had sufficient Capacity for this Work, nor does any antient Author impute it to them. *Aben-ezra*, a Rabbin of the twelfth Age, is the first who does them this Honour. Thirdly, that since the *Hebrew* has ceas'd to be the vulgar Tongue of the *Jews*, that is, since the Captivity of *Babylon*, it was not possible to teach this Language without the Assistance of the pointed Vowels; therefore at least they must have been in being since *Esdras*, and have always been in use from that Time. Fourthly, by subverting the Authority of the pointed Vowels, and putting them upon the Footing of an Invention merely human, the Text will be given up to uncertain Reading and arbitrary Explications, which will overturn the Certainty and Authority of the Holy Scriptures.

But to these Reasons we may thus reply: First, that the Books *Babir* and *Zohar* have nothing near that Antiquity that has been imputed to them. There are even found Things in these Books, that must have been written above a thousand Years since that Time, at which they are pretended to be written. No antient Author has either own'd them or quoted them. Secondly, the *Massorites* of *Tiberias* were certainly in being a long Time in *Judea*; and abstracting from the Notion that has been received of their Capacity, and from the Testimony of *Aben-ezra* and of *Elias Levita*, it is known with great Certainty, that the pointed Vowels were not found out before their Time.

Thirdly, that since the *Hebrew* Tongue has ceas'd to be a living Language, and spoke by the *Jews*, the Necessity of the pointed Vowels is not so great as is pretended. The *Samaritans*, who understand *Hebrew* no better than the *Jews*, have no Points to this Day; yet they read the *Hebrew* Text in *Samaritan* Characters. The *Arabians* had Points but late. One might very well be without them in their Language, as also in the *Hebrew*, the *Syriack*, and the *Chaldee*, even on Supposition that these were not living Languages, provided we preserve the antient Character, provided we speak a Language that has some Affinity to those whose Character we preserve, and lastly, that this Language, dead as it is, may however subsist in the Ecclesiastical Offices, in the Prayers, and even in an infinite Number of Terms written in the Language of Commerce and Conversation. Upon this Supposition, which is really the Case in which the *Jews* are at present, in respect of the *Hebrew*, the Difficulty of reading the *Hebrew* without Points is vastly less than one would imagine. We certainly know that many *Jews*, who are far from knowing this Language to Perfection, yet, however, can read *Hebrew* without Points, and even write it too. This is enough to prove, whatever may be said to the contrary, that they might have done well enough without Points, for several Ages, and that we might still do well enough without them. Add to this, that the *Hebrew* Tongue is not absolutely destitute of Vowels; it has three or four, *viz.* *Aleph*, *Jod*, *Vau*, and *Hain*; *He* and *Cheth* are Aspirations. These Letters and these Aspirations are every where to be found in the Text. One Vowel alone is sufficient for the reading a whole Word. To judge of the Force of these Reasons, it is necessary to understand the Language.

The fourth Proof relating to the Authority of these pointed Vowels has but an indirect Glance to their Antiquity; and it is easy to retort the Argument against those that use it, by applying it to the *Greek* and *Latin* Tongues, which have always had Vowels. Without meddling with the Vowels, cannot one often take the same Passage in ten different Senses, and that without changing any thing in the Words, or Accents, or Punctuation, only by altering the Order and Structure of the Words? Can this be said to give up the sacred Text to an uncertain Reading, and to arbitrary Explications? Is there any Language in the World, in which one does not often happen upon equivocal Expressions, Amphibologies,

[a] Buxtorf. P[illegible] Tiberiade, c. 9. Buxtorf. Fil. Tract. de punctor. antiq. c. 5.

philologies, and Uncertainties, and that notwithstanding Points, Accents, and Vowels? I own that the *Hebrew* without Points is more subject to this than any other Language; but Tradition, good Sense, the Coherence of the Discourse, Custom, supply Rules to correct these pretended Inconveniencies. And what would be the Event, if we were always obliged servilely to follow the Punctuation of the *Massorites*? How many Passages have been happily restored, or explain'd, by having Recourse to antient Versions, and by quitting the Manner of Reading assign'd by the *Massorites*?

POLYGAMY. Polygamy was tolerated among the *Hebrews*, and authorized by the Example of the Patriarchs. We do not see it established by any Law, and the Scripture, which transmits to us the Name of the first bigamous Person, and of
Gen. iv. 19. his two Wives, seems to insinuate, that his Action was not approved of by good People, and that he was afraid of the Consequences. For he says thus to his two Wives, *Adah* and *Zillah*: *Hear my Voice, ye Wives of* Lamech, *hearken unto my Speech. For I have slain a Man to my wounding, and a young Man to my hurt. If* Cain *shall be avenged seven-fold, truly* Lamech *seventy and seven-fold.* As if he would thus comfort his Wives, who were terrify'd with the Irregularity of his Polygamy: This is not a Crime that deserves Death; I have not kill'd a Man. Whoever shall dare to lay his Hand on me, will be severely punish'd for it. Compare my Action to that of *Cain*, and then conclude, that if the Murderer of *Cain* shall deserve Punishment, how much more shall he deserve it that shall murder *Lamech*?

The Rabbins maintain, that Polygamy was in use from the very Beginning of the World, and that before the Deluge every Man had two Wives. *Tertullian* on the contrary thinks, [a] that *Lamech* was the first who transgressed the establish'd Order of God, by marrying two Wives, and that Polygamy commenced from a Man that was accursed. *Numerus matrimonii à maledicto viro cæpit.* He says, that the bad Example of this Man had Consequences, which continued down to the total Subversion of the *Jewish* Nation, and that before the Deluge nobody imitated *Lamech*. St. *Jerome* says, [b] that *Lamech*, who was an Homicide and a bloody-minded Person, was the first who divided one Flesh to two Wives, and that the Flood expiated his Parricide and his Polygamy together. (He supposes *Lamech* to have kill'd *Cain*.) Pope *Nicholas* I. [c] accuses *Lamech* of Adultery, because of his Polygamy; and Pope *Innocent* III. maintains, [d] that it was never allow'd to have a Plurality of Wives at once, without a Permission and particular Revelation from God.

'Tis upon this Supposition that they justify the Polygamy of the Patriarchs. 'Tis believed that God permitted it to them, or at least that he tolerated it for superior Views. The Laws of *Moses* plainly suppose this Custom, and yet condemn it not. The Rabbins allow the King to have as far as 18 Wives, after the Example of *Rehoboam* King of *Judah*, who had to that Number. They allow the *Israelites* to marry as many as they can maintain. But for all this, Examples of Polygamy among private Persons were not common. The wiser Men among them easily saw the Inconveniencies that attended this Irregularity. But instead of Wives they took Concubines, which Practice was not liable to the same Disorders. There is this Difference between a Wife and a Concubine, according to the Rabbins; that a Wife was marry'd by Contract, and had her Dowry, whereas the Concubines were taken without Contract, and lived in a State of Submission and Dependance, under the Matron of the Family, as *Hagar* in respect of *Sarah*; and that the Children of the Concubines had no Share in the Inheritance.

The Saviour of the World reduced Marriage to its primitive and lawful Condition, by revoking that Permission that tolerated Polygamy and Divorce. He allows *Christians* to have but one Wife, according to those Words of the Creator: *In the Beginning God created them Male and Female, wherefore a Man shall cleave unto his Wife, and they two shall be but one Flesh.*

Polygamy is no longer allow'd the *Jews* at present, neither in the East nor in the West. The Emperors *Theodosius*, *Arcadius*, and *Honorius* forbid it them by their Decrees. The *Mahometans*, who allow Anno 393.
themselves this Liberty, will not, however, allow it to the *Jews* in their Dominions. The *Samaritans*, who are extremely devoted to the Laws of *Moses*, marry but one Wife, and make it a Crime in the *Jews*, that they secretly practise Polygamy in the East. There was a Book printed at *London*, call'd *Polygamia triumphatrix*, the Author of which was one *Lyserus*, a Native of *Saxony*, who conceal'd himself under the Name of *Theophilus Aletheus*. This Work has been confuted by several learned Men.

Polygamy is divided into simultaneous and successive. The first is, when a Man has more than one Wife at a Time. It is condemned

[a] Tertull. exhort. ad castit. c. 5. & de monogam. c. 5.
[b] Hieronym. l. 1. cont. Jovin. & Ep. ix. ad Salvian. & ep. xi. ad Agerach.
[c] Nicol. 1. Epist. ad Lothar. Regem.
[d] Cap. Gaudemus extra De Divortio.

condemned by both Canon and Civil Law. Successive Polygamy is, when a Man has several Wives one after another, each of which he marries after the Decease of the preceding Wife. It is allow'd in the Church, though with a good deal of Regret, the Fathers and Councils having often testify'd, that they did not approve of second Marriages. And the Canons do not admit into Holy Orders such as are under this Incapacity, unless they obtain an express Dispensation for it. [a]

POLYGLOTT. This Word literally signifies a variety of Languages, and this Name is given to the *Bibles* publish'd in several Languages, or at least in three, of which the Texts are ranged in different Columns. Some of these *Polyglotts* contain all the Books of the *Bible*, others contain but a Part. These following are the principal *Polyglotts* that have yet appeared.

1. The *Bible* of *Francis Ximenes* of *Cisneros*, Cardinal of the Order of St. *Francis*; it was printed in 1517, in four Languages, in *Hebrew*, *Chaldee*, *Greek*, and *Latin*.

2. The *Bible* of *Justiniani* Bishop of *Nebio*, and of the Order of St. *Dominick*; it appear'd in 1518, in five Languages; in *Hebrew*, *Chaldee*, *Greek*, *Latin*, and *Arabick*. Only the *Psalter* was printed, the rest remaining in Manuscript.

3. *John Potken*, Provost of the Collegiate Church of St. *George* at *Cologn*, caus'd the *Psalter* to be printed in 1546, in four Languages, *Hebrew*, *Greek*, *Chaldee*, or rather *Ethiopic*, and *Latin*.

4. The *Jews* of *Constantinople* caus'd to be printed in 1546, in the same City, the *Pentateuch* in *Hebrew*, *Chaldee*, *Persian*, and *Arabick*, with the Commentaries of *Solomon Jarchi*.

5. The same *Jews* caus'd also to be printed in 1547, at *Constantinople*, the *Pentateuch*, in four Languages, in *Hebrew*, *Chaldee*, the vulgar *Greek*, and in *Spanish*.

6. *John Draconitis* of *Carlostad* in *Franconia*, in 1565, made an Edition of the *Psalter*, the *Proverbs* of *Solomon*, and the Prophets *Micah* and *Joel* in five Languages, in *Hebrew*, *Chaldee*, *Greek*, *Latin*, and *German*. The Death of the Author prevented the Compleating of the Impression of this Work.

7. *Benedictus Arias Montanus* had the chief Care of the Edition of the *Polyglott Bible* perform'd by *Christopher Plantin*, by the Order of *Philip* II. King of *Spain*. This *Bible* is in eight Volumes, and was finish'd in 1572. 'Tis in *Hebrew*, *Chaldee*, *Greek*, and *Latin*, with the *Syriac* Version of the *New Testament*. 'Tis properly but a Copy of that of Cardinal *Ximenes*.

8. There appear'd at *Heidelberg* in 1586, an Edition of the Books of the *Old Testament* in *Hebrew* and *Greek*, with two *Latin* Versions; one of St. *Jerome*, and the other of *Santes Pagninus*, ranged in four Columns, at the Bottom of which were Notes ascribed to *Vatablus*. This was the Reason that it obtain'd the Name of the *Polyglott Bible* of *Vatablus*.

9. *David Wolder*, a *Lutheran* Minister, in 1596, at *Hambourg*, caus'd to be printed by *James Lucius*, a *Bible* in three Languages, *Greek*, *Latin*, and *German*.

10. *Elias Hutter*, a *German*, printed several *Polyglotts*. The first is a *Bible* in six Languages, printed at *Nuremberg* in 1599. There was only printed the *Pentateuch*, the Books of *Joshua*, *Judges*, and *Ruth*. There was the *Hebrew*, the *Chaldee*, the *Greek*, the *Latin*, and the *German* of *Luther*; and as to the sixth Language, the Copies varied according to the Nations they were designed for. Some had the *Sclavonian* Version of the Edition of *Wittemberg*; others the *French* of *Geneva*; others the *Italian* also of *Geneva*; and others the *Saxon* Version from the *German* of *Luther*.

This Author also gave the *Psalter* and the *New Testament* in *Hebrew*, *Greek*, *Latin*, and *German*. But his chief Work is the *New Testament* in twelve Languages, *Syriack*, *Greek*, *Hebrew*, *Italian*, *Spanish*, *French*, *Latin*, *German*, *Bohemian*, *English*, *Danish*, and *Polish*. This *Polyglott* was printed at *Nuremberg* in 1599, in two Volumes in *Folio*, and in four Volumes in *Quarto*.

11. The Bible of M. *le Jay* in seven Languages, was printed at *Paris* by *Anthony Vitre* in 1645. It contains the *Hebrew*, *Samaritan*, *Chaldee*, *Greek*, *Syriack*, *Latin* and *Arabick*. He has follow'd the *Greek* Version printed at *Antwerp*, as also the *Chaldee* and *Latin*. Nothing can be more magnificent than this Impression, as to the Paper and Character; but Complaint has been made of the many Faults that are to be found in it.

12. No sooner did the *Polyglott* of M. *le Jay* appear in *England*, but the Learned Men of this Nation undertook to give a new Edition of it more correct, more extensive, and more perfect. They accomplished this Design in 1657, and produced a new *Polyglott* in five Volumes, with *Prolegomena*, and several other Treatises in the first Tome, several new Oriental Versions in the Fourth and Fifth, and a very large Collection of various Readings in the Sixth. *Brian Walton* was the Undertaker of this Edition, which he finish'd in 1657. Hence it is that this Bible has the Name of *Walton's Polyglott*. Those that

a The Church of *England* has decided nothing upon this Point, but has left every one to be guided by his own Prudence and Discretion.

that are curious to know the History of these Polyglotts more at large, may consult F. le Long of the Oratory, in his Work call'd, *An Historical Discourse of the principal Editions of the Polyglott Bibles*, printed at *Paris* by *Pralard* in 1713.

POLYMITA. These were Works of several Threads and several Colours. 'Tis said in *Genesis*,[a] that *Jacob* made his Son *Joseph* a Coat of divers Colours, *tunicam polymitam*. The *Hebrew* has it *a Coat of Passim*. And the same Text makes use of
2 Sam. xiii. 18. a like Expression, to denote the particular kind of the Robe of *Thamar* the Daughter of *David*. 'Tis thought that *Passim* signifies different Colours, variegated Stripes, *tunicam fasciatam*, such as the eastern People still wear. St. *Jerome* puts sometimes into the *Latin* Text of the Scripture,[b] *opere polymito* instead of *opere polymitario*. The *Hebrew* Letter is *opere cogitantis*, a
Ezekiel xxviii. 24. רקמה Polymitaria. Work of Tapestry. *Ezekiel* makes use of the Term *Polymito*; or rather St. *Jerome* in his Translation of *Ezekiel*, has used this Word to express the *Hebrew Meshi*, which the Rabbins and several Interpreters explain by *Silk*. In another Place of the
Ezek. xvi. 10, 13. משי Meshi. same Prophet, St. *Jerome* has translated *Rakamah*, which signifies Works of Embroidery, by *Polimitarius*.

BOLYMITARIUS, or *Polimitarius*. This Term is found in several Places of the *Vulgat*, as *Exodus* xxxv. 35. xxxvi. 35. xxxviii. 23. xxxix. 5. It answers to the *Hebrew* Word *Choshcb*,[c] which properly signifies a Workman that contrives and labours with his Mind and Imagination. It appears by examining the Passages where it is found, that it signifies a Workman in Tapestry, one that makes Veils of several Colours, and Webs of different Threads. This is the true Signification of *Polymitarius*, which is derived from the *Greek*, and which literally signifies one that works in several Colours, as Weavers of Tapestry, and *Turkey* Carpets. These Works are also call'd *Phrygia*, *Phrygionica*, *Babylonica*, *Alexandrina*, and even *Plumaria*, because of the Resemblance of the Arts of Embroidery and Tapestry.

It appears from *Moses*, that the Makers of Tapestry *Polymitarii*, who worked for the Tabernacle in the Wilderness, made use not only of Wool of the Colour of Purple, Hyacinth, Azure, and Crimson,
Ex. xxxix. 3. 9. but also of gold Thread. *Incidit bracteas aureas, & extendit in fila, ut possent torqueri cum priorum colorum subtegmine.* We cannot know exactly how they drew their Gold into Threads; but there is no Room to doubt, but that Gold Thread was made use of, in the Embroidery of the High-Priest's Pectoral.

POMGRANATE. The Pomgranate is a kind of Apple, cover'd without with a reddish Rind, and Red within, which opens Length-ways, and shews red Grains within, full of Juice like Wine, with little Kernels. God gave Orders to *Moses*, to put embroider'd Pomgranates, with golden Bells between, at the Bottom of the High Priest's blue Robe or Ephod. Ex. xxviii. 33.
Pomgranates being very common in *Palestine*, and being a very beautiful Fruit, the Scriptures often make use of Similitudes taken from the Pomgranate.

The Pomgranate Tree, *malus punica*, or *malo-granatum*, is the Tree or Shrub that bears the Pomgranates. There are of two Sorts, wild and domestick. The cultivated Pomgranate Tree has several small angular Boughs, armed with Prickles, and cover'd with a reddish Bark. Its Leaves are small, like to those of Myrrh, but not so sharp, of a green Colour, drawing towards Red. Its Blossom is large, beautiful, of a red Colour inclining to Purple, compos'd of several Stalks in the Form of a Rose, in the Hollow of the Cup. This Cup is oblong, hard, Purple, having a Figure something like that of a Bell. This Garden Pomgranate Tree sometimes bears double Flowers, and then it has no Fruit.

The Wild Pomgranate Tree is a Shrub like the former, but it is more rude and thorny. Its Blossoms are called *Balausts* by the Apothecaries. They are Astringent, and very good in a Dysentery, Diarrhœa, and Lientery.

We are assured, that in *Perou* there have been seen Granates as large as a Barrel; that the *Spaniards*, by way of Curiosity, carry them in the Procession of the Sacrament. The *Mussulmen* speaking of the Holy Land, say, That five Men could hardly carry a Grape of this Country, and that five Persons might hide themselves in one Shell of their Pomgranates. This is carrying the Hyperbole as far as it will go.

POMPEY. *Cneius Pompeius*, surnamed the *Great*, one of the most celebrated Captains that the *Roman* Commonwealth ever had. His Name indeed is not to be found in the Scriptures, but *Josephus* speaks of him often, nor can we be dispensed with from saying, in a Word, how he behaved towards the Nation of the *Jews*. Having finished the War against *Tigranes*, in the Year of the World 3938, and that against several other People in 3939, he sent *Scaurus*[d] into *Judea*, who arriving at *Damascus*, and being informed of the Troubles of *Judea* occasion'd by the two Brothers *Hircanus* and *Aristobulus*; he

a Gen. xxxvii. 3. 23. כתנת פסים LXX. Χιτῶνα ποικίλον.
b Exod. xxviii. 6. 15. xxxvi. 8. xxxix. 8.
c חשב Chosheb. Cogitans, artifex, inventor. LXX. Ὑφάντης. Textilis.
d Joseph. de Bello, l. 1. c. 5. & Antiq. l. 14. c. 4. In the Year of the World 3939, before Christ 61, before the vulgar Era 65.

he came thither in great Haſte, thinking to make great Advantage of their Diviſion. No ſooner had he enter'd into this Province, but he received Ambaſſadors from both, each of them deſiring his Friendſhip and Protection. But *Ariſtobulus* having preſented him with Three hundred Talents, he declared for him, and ſent Word to *Hyrcanus* and *Aretas*, who kept *Ariſtobulus* beſieged in *Jeruſalem*, that if they did not deſiſt from this Undertaking, he ſhould uſe them as Enemies to the *Romans*. So that *Ariſtobulus* was thus deliver'd from the Danger that threatned him.

Some time after *Pompey* himſelf came to *Damaſcus*; *Hyrcanus* and *Antipater* came to wait on him, and complain'd of the Proceedings of *Scaurus*, who had ſuffer'd himſelf to be corrupted by *Ariſtobulus*'s Money; and they intreated him to fix *Hyrcanus* upon the Throne of *Judea*, which belonged to him by Birth. The Beginning of the next Year, [a] *Pompey* having again heard the mutual Complaints of *Hyrcanus* and *Ariſtobulus*, and alſo of the *Jews*, who complained againſt them both, he ſent them back in Peace, ſaying, he would ſoon come into *Judea*, and then he would decide their Controverſy. But *Ariſtobulus* withdrawing himſelf, inſtead of ſtaying for *Pompey*'s Determination, he fortify'd himſelf, and put himſelf into a Poſture of oppoſing him, if he ſhould pretend to dethrone him.

After *Pompey* had finiſhed his War againſt *Mithridates*, he marched into *Judea*, [b] where *Hyrcanus* and *Ariſtobulus* came before him, and pleaded their Cauſe, each maintaining their ſeveral Pretenſions in his Preſence. Afterwards *Pompey* having order'd *Ariſtobulus* to ſurrender his Fortreſſes into his Hands; he obey'd, though not without Difficulty, and at the ſame time withdrew to *Jeruſalem*, to prepare for the Event. *Pompey* would not give him time to fortify himſelf, but follow'd him cloſe; and when he came near the City, *Ariſtobulus* fearing to engage himſelf in a War againſt the *Romans*, came out to meet him, promiſed him to put the City into his Hands, with a great Sum of Money, and beſeeched him not to come to an open Breach with him. *Pompey* forgave him what was paſs'd, and ſent *Gabinius* to receive the Money, and to take Poſſeſſion of the City. But *Ariſtobulus*'s Soldiers ſhut the Gates againſt him, ſo that he was forc'd to return without performing his Commiſſion.

This Procedure provoked *Pompey*, who thereupon ſecured *Ariſtobulus*, and kept him in Bonds; and then marched againſt *Jeruſalem*. He firſt made Propoſals of Peace to the Beſieged, but finding they rejected them, he began to form the Siege of the City. He encamped on the North Side of the Temple, which was the weakeſt Part of the City. The *Roman* Soldiery being uſed to Labour and Fatigues, ſoon raiſed Terraſſes whereon to place their Machines, and to batter the Walls. But the *Jews* defended themſelves with ſo much Courage, and made ſo many Sallies againſt the Beſiegers, that if the Sabbath-day had not interrupted their Oppoſition, the *Romans* could never have compleated their Approaches. The *Romans* therefore perceiving that on this Day they made no Attacks, but contented themſelves to be upon the Defenſive, they made no Attack againſt them, but only carry'd on their Works.

When they were finiſh'd, they began to batter the Towers and Walls of the Temple with Machines they had brought with them from *Tyre*. One thing gave great Cauſe of Admiration to *Pompey*, that during the whole Siege, as if they had been in a profound Peace, the *Jews* did not forbear to offer Morning and Evening their accuſtom'd Sacrifices to God, not ſuffering any Proſpect of Danger to interrupt them. The third Month of the Siege the Breach being found practicable, the *Romans* in great Numbers pour'd into the Temple, where they made a dreadful Slaughter of the Prieſts, and of all ſuch as had taken Refuge there. *Cornelius Fauſtus*, the Son of *Sylla*, was the firſt that enter'd the Breach. This was the firſt Year of the Hundred and ſeventy-ninth Olympiad, a Day of Faſting among the *Jews*, in Memory of the Volume of *Jeremiah*, which was burnt by King *Jehoiakim*, the Twenty-eighth Day of this third Month of the Civil Year, which is called *Caſleu*, and which anſwers partly to our Month of *November*, and partly to *December*, in the Year of the World 3941, before *Chriſt* 59, and before the vulgar Era 63.

*Pompey* being enter'd into the Temple, there ſaw ſuch Things as were not allow'd to be ſeen, but only by the Prieſts alone. In the inward Part of the Temple he found the Golden Table, the Candleſtick, with the Veſſels and Cenſers, and a great Quantity of Incenſe. And beſides this there was about Two thouſand Talents of Silver in the Treaſuries of the Temple. But he meddled with nothing of all this, and when he had given Orders to have the Temple clear'd of the dead Bodies that were there in great Number, the Day following he cauſ'd Sacrifices to be offer'd to God. After this he reſtor'd *Hyrcanus* to the High Prieſthood, and to the Government

[a] In the Year of the World 3940, before *Chriſt* 60, before the vulgar Era 64.
[b] In the Year of the World 3941, before *Chriſt* 59, before the vulgar Era 63. Joſeph. Antiq. l. 14. c. 6. & de Bello, l. 1. c. 5.

ment of his Nation; but he forbad him to wear the Diadem, or to assume the Title of King. As to *Aristobulus*, he kept him in Bonds, and carry'd him to *Rome* with two of his Daughters, and all the Sons he had. Concerning the War, the Reader may consult *Josephus Antiq. l.* 14. *c.* 8. and *Usher* on the Year of the World 3941, where he relates not only what he finds in *Josephus* concerning this War, but also what prophane Authors have said about it. The rest of the Life of *Pompey* has no Relation to our Design. When this great Man was conquer'd by *Julius Cæsar* at *Pharsalia*, he came into *Egypt*, where he was basely put to death by the Officers of the young *Ptolemy*, the last King of *Egypt*, in the Year of the World 3956, before *Christ* 44, before the vulgar Era 48.

PONTIUS PILATE. See PILATE.

PONTUS. The Province of *Pontus* in *Asia minor*, having the *Euxine* Sea to the North, *Cappadocia* to the South, *Paphlagonia* and *Galatia* to the East, and the Lesser *Armenia* to the West. 'Tis thought St. *Peter* preached in *Pontus*, because he addresses his first Epistle to the Faithful of this Province, and to those of the neighbouring Provinces. St. *Jerome* in *Genesis*, puts *Arioch* King of *Pontus* with *Chedorlaomer* and his Confederates, who came to make War with the Inhabitants of *Pentapolis*.[a] But the *Hebrew* has *King of*
מלך אלסר Melech Ellasar. *Ellasar*; *Jonathan*, *King of Thalassar*; the *Syriack*, *King of Dalassar*. *Isaiah* insinu-
Isa. xxxvii. 12. ates to us, that this Country of *Thalassar* was either in the Country of *Eden*, or very near it, since he speaks of the Children of *Eden*, that were at *Thalassar*, and testifies that this Province was conquer'd by the Kings of *Assyria*, with the other Provinces about the *Tigris*. The *Septuagint* and *Onkelos* have kept to the original Word *Ellasar*; St. *Jerome* has follow'd *Symmachus* in translating it King of *Pontus*. *Grotius* thinks he was King of the *Elizarians*, a People of *Arabia* mentioned by *Ptolemy*. But it is much more credible he was a King beyond the *Euphrates*, as well as the other Kings confederated with *Chedorlaomer*.

PONTIF. See PRIEST.

POOR. This Word is often taken for a Man that is humble, afflicted, and mean in his own Eyes, and in the Eyes of God. *Humilem & pauperem justificate, & factus est Dominus refugium pauperi, & oculi ejus in pauperem respiciunt*, &c. In these Passages and others of the like Importance, the Word *Poor* is not taken for a Man that is destitute of the good Things of the Earth, but for a Man that is sensible of his Misery and Indigence, and applies for Succour to the Mercy of God. In this Sense the greatest and richest Men of the World are the poorest in the Eyes of God.

In *Exodus*, chap. xxiii. 3. *Moses* forbids the Judges *To countenance a poor Man in his Cause*: Or, as he says elsewhere, *Thou* Levit. xix. 15.
*shalt not respect the Person of the Poor, nor honour the Person of the Mighty; but in Righteousness shalt thou judge thy Neighbour*. In a Word, judge without respect of Persons, have only Truth and Justice before your Eyes, consider that you stand in the Place of God upon the Earth.

One of the Characters of the *Messiah* was to judge the Poor, and to preach the Psal. lxxii. 2, 4. Isai. xi. 4. Matt. xi. 5.
Gospel to them. *Jesus Christ* chose to himself Disciples that were poor, and the greatest Part of the first Believers were really poor Men, as we may see by St. *Paul*, and others in Ecclesiastical History.

*Solomon* says, *The Rich and Poor meet* Prov. xxii. 2.
*together*; that they are like each other in one thing, that is, that God created them both, and that both Riches and Poverty are of his bestowing. He says elsewhere, *The Poor and Deceitful Man meet together*, Prov. xxix. 13.
or the Debtor and Creditor. That is to say, that they belong to God, and that each are in the Hands of his Providence. That the Rich should not be exalted, nor the Poor be discouraged; they are both equal in the Eyes of God.

*Jeremiah* says, speaking to *Jerusalem*, Jerem. ii. 34.
*In thy Skirts is found the Blood of the Souls of the poor Innocents. In alis tuis inventus est sanguis animarum pauperum & innocentum.* The Word *Ala* in this Passage is taken for the Skirts of a Garment. *Sanguis animarum*, is as much as to say, the Blood of a Person put to death.

*Amos* reproaches the *Israelites* with Amos iii. 6. viii. 6.
having sold the Poor for a contemptible Price, and for Shoes and Sandals. Probably he aims at the Rich, who thus sold their poor Debtors for Things of no Value.

St. *James* seems to carry the Obligation, James ii. 1.
of not respecting Persons, so far as to give no Mark of Distinction to Persons in Power, or raised to Dignity, in the publick Assemblies of Religion. These are his Words; *My Brethren, have not the Faith of our Lord Jesus Christ, the Lord of Glory, with respect of Persons. For if there come unto your Assembly, a Man with a Gold Ring, in goodly Apparel, and there come in also a poor Man in vile Rayment; and ye have Respect to him that weareth the gay Cloathing, and say unto him, Sit thou here in a good Place, and say to the Poor, Stand thou there, or sit here under my Footstool: Are ye not then partial in your selves, and are become Judges of evil Thoughts?* But all this ought to be understood rather of an inward Preference, and of the Sentiments of the Heart, than of external Marks

a Gen. xiv. 1. In the Year of the World 2079, before *Christ* 1921, before the vulgar Era 1925.

Marks of Respect. It is never allow'd a *Christian* to prefer a rich Man before a poor one, only because he is rich, and to think better of him, to judge him more worthy of Esteem and Consideration, rather than he that has not the same Advantages of the Goods of Fortune.

In Scripture, the Poor in general are often put for the meaner People, and for such Inhabitants of the Country as are in the lowest Condition of Life, without considering whether they have Accommodations suitable to their State.

Poverty, in the Old Testament, was consider'd by the carnal *Jews* as a great Evil,
Job xxxvi. 8. and a Punishment from God. *Job* speaks of it as of a Prison, and a State of Bondage. *Si fuerint in catenis & in vinculis paupertatis.*
Isai. xlviii. 10. And *Isaiah* speaks of it as of a Furnace or Crucible, wherein Metals are purified. *Ecce excoxi te, sed non quasi argentum; elegi te in camino paupertatis.* God try'd *Job* and *Tobit* by Poverty; they belong'd to the New Covenant; they knew the Value of Suffering, of Humiliation, of Indigence. They knew how to make a right use of them, and to apply them to their own Advantage. They were already poor in Spirit, in the Disposition of their Hearts, before God made them to feel the Effects of an actual Poverty. See POVERTY.

PORCH. See TEMPLE.

PORPHYRIO. [a] A sort of Water-fowl, which has the Name *Porphyrio* given to it, because of its red Beak. It has the Ground of its Plumage of a blue Colour; the Half of its Tail, towards its Extremity, is of a whitish Ash-colour, its Eyes are black, its Beak and Legs are of a purple Colour, and very splendid. It has four Claws, disposed like those of a Pye. This is a rare Bird; there are seen of them about *Narbon* a City of *Spain*, where they call it by the Name of *Calamon*. *Pliny* says, that it comes from the Islands *Balearides*, that it is very beautiful, and that it is as big as a Cock. 'Tis observ'd to drink Water as if it bit it, and that it dips its Food in Water, and conveys it to its Beak with its Foot. *Elian* affirms, That the *Greeks* and *Romans* never used to eat this Bird at their Feasts.

This Bird haunts the Rivers. *Pliny* says, That at *Comagene* they are found in great Plenty. From its Fore-head, or the upper Part of the Beak, to the Top of the Head, it has a yellow Spot resembling that of a Coot, but of a different Colour. The part of the Head below this Spot, and the Fore-part of the Neck, are of a greenish Colour. It has hardly any Tail. *Elian* says, That in the House where it is kept, if it perceives the Woman to commit Adultery, it discovers it to the Husband by certain Motions that it makes. But these are Fables. *Moses* prohibits the Use of it to the *Jews*, perhaps because of its Voracity. The Continence and the Modesty of this Bird is pass'd into a Proverb, *Porphyrione castior*. 'Tis thought to be a sort of *Hern*. The *Jews* believe it to be the Wood-pecker. The *Samaritan* Translator is for the Pelican. *Bochart* will have it the Vulture. The *Hebrew* Word *Rachamah* signifies Mercy; and the Care and Tenderness of the Vulture for its Young is well known. The *Egyptians* took the Vulture for the Symbol of Pity.

Targum. ירקרק Viridis.

PORTERS *of the Temple*. The *Levites* discharged the Office of Porters of the Temple both Day and Night, and had the Care of the Treasures and Offerings. This Office of Porter was in some sort Military; they were as it were Soldiers of the Guard to the Lord. See LEVITE.

PORTIUS FESTUS. See FESTUS.

POSSESSION *of the Devil*. Possession and Obsession differ in this, that in Obsession the Devil acts outwardly, whereas in Possession he acts within the Patient. See OBSESSION before. Examples of Possession are common, especially in the New Testament. *Jesus Christ* and his Apostles have cured great Numbers of such as were possess'd; and Ecclesiastical Historians still furnish us with many other Instances. But as it has been found by many Examples, that often the Credulity of the Simple has been imposed on, by fictitious Obsessions and Possessions; some pretended Free-thinkers have maintained, that all these Obsessions were nothing else but Diseases of the Mind, and the Effects of a distemper'd Imagination: That Persons sometimes thought themselves to be possess'd in good earnest; that others feign'd themselves to be so, in order to carry on some Designs; in a Word, that there never were any real Possessions or Obsessions. The most plausible Arguments that they bring for this Opinion are such as follow:

The Devil cannot naturally act upon our Bodies. He is of a spiritual Nature, and by his Will only cannot move our Limbs, nor act upon our Fluids, nor Organs, without an express Allowance from God. If he had naturally this Power, the World would be full of People that were possess'd or obsess'd; he would be always exerting his Hatred against Man, and would exercise his Power and Authority to the utmost that his Pride and Malice could suggest. How many Men should we see every Day possess'd, agitated, tormented, choak'd, strangled, thrown from Precipices, drowned, burnt, if the Devil had this Power we impute to him? If it be said that God moderates this Power, that he restrains the Devil, and does not allow him to

[a] Levit. xi. 18. Deut. xiv. 17. Heb. רחמה Rachamah. LXX. Πορφυρίων

to exercise his Malice against Sinners and wicked Men; do not we see on the contrary, that he often possesses or obsesses very harmless Persons? We know what Sufferings he inflicted upon *Job*; we see Children possess'd, and other Persons, whose Lives seem to have been exempt from any great Crimes or Disorders.

Why do we not see Men and Women possess'd, but only at certain Times, and in certain Countries? That there are whole Nations, where the Thing is not so much as known? How is it that they are only seen in such Countries where the People are generally Superstitious, and in such Persons as are of a weak Understanding, and of a melancholly Temper? That if we examine those Men and Women, who either are or have been possess'd, we shall find none but what have some of the Qualities and Weaknesses now mentioned.

If we suppose the Devil to suspend the Operations of the Soul of the Party possess'd, and to usurp the Office of the Soul to himself; or even that several Devils agitate and possess the same Demoniack, the Difficulty will be still much greater. What Conception can we have of that Soul, that no longer acts in the Body which it animates, and which surrenders up itself to the Devil, as we may call it? How can all these Evil Spirits combine and concur to govern the same Man? If all this can be done without a Miracle, what Proof can there be of Miracles to incredulous People? May it not be said, that all such Things that we call Miracles, are no other than Operations of the Devil? And if a Miracle be requir'd, that a Man should be possess'd of the Devil, it would make God the Author, or at least a Co-operator with the Devil, in his Obsessions and Possessions of Men.

We have so many Examples of natural Things, which however appear to be Supernatural, that there is Room to imagine, that what are call'd Possessions of the Devil, may be of this Kind. So many People have fancy'd themselves to be turned into Wolves, or Oxen; to be made of Glass or Butter; to become Kings or Princes: No one in this Case has Recourse to the Devil, or to a Miracle, to explain the Phænomenon. They tell us roundly, that it is a Disorder in the Brain, a Disease of the Mind or Imagination caus'd by a Heat of the Bowels, or by the Predominance of black Bile. Nobody has Recourse for a Cure to Exorcisms, or to the Priests. They apply themselves to Physicians, take Medicines, use the Baths; they look out for Methods of curing the Imagination of the Patient, or of giving it another Turn. Would it not be the same with such as are possess'd? Would they not obtain a Cure by natural Remedies, by purging them, cooling them, deceiving them dextrously, and making them imagine that the Devil has forsaken them and fled away? There have been remarkable Experiments of this kind; but if we should relate them, the Favourers of Possessions would still say, that these People were not indeed possess'd, and will not deny but there has been much Delusion in this Matter. But they will still maintain, that among the great Number of Demoniacks, it cannot be deny'd, but there must have been some that were really possess'd. The others maintain, that there never were any such, and that whatever has happen'd to those that were reputed to be possess'd, might conveniently be explain'd by natural Means, without having any Recourse to the Devil. This is the whole Knot of this Dispute.

The Defenders of Possessions of the Devil observe, that if this were only an Illusion, *Jesus Christ* and his Apostles, and the whole Church, would be in an Error, and must wilfully involve us in one too, by speaking, acting, and praying, as if there were real Possessions. Our Saviour speaks to, and commands the Devils, who actuated the Possess'd; which Devils answer'd and obey'd, and gave Proofs of their Presence by tormenting those miserable Creatures, which they were obliged to quit. They put them into violent Convulsions, throw them upon the Ground, leave them for dead, take Possession of Hogs, and hurry those Animals into the Sea. Can this be called Delusion? The Prayers and Exorcisms of the Church [of *Rome*,] what are they but Pageantry and Grimace, if Possessions be nothing else but whimsical and imaginary Distempers? *Jesus Christ* alledges it as a Proof of his Mission, that the Devils are cast out; he promises his Apostles the Luke vii. 20, 21. same Power that he exercised himself against those wicked Spirits. Can all this be no- Mark xvi. 17. thing but *Chimera*?

'Tis allow'd, that there are several Tokens of Possession which are equivocal and fallible, but there are others also which are indubitable. A Person may counterfeit a Demoniack, and imitate the Actions, Words, Motions, Contortions, Cries, Howlings, and Convulsions of one that is possess'd. Some Efforts, that seem to be supernatural, may be the Effect of an heated Imagination, melancholy Blood, or Trick and Contrivance. But if a Person all on a sudden should speak and understand Languages that he has never learn'd, talk of sublime Matters he has never study'd, discover Things that are secret and unknown. Should he lift up himself into the Air without visible Assistance, act and speak in a Manner very distant from his natural Temper and Condition: If all this should happen without any Inducement from Interest, Passion, or any other natural Motive: If all

all these Circumstances, I say, or the greatest part of them, should concur in the same Possession, can there be any Room to suspect that it is not a real one?

But there have been many Possessions, in which all these Circumstances have concurr'd together. There have therefore been real ones, but especially those which the Gospel declares as such. God was pleased to permit, that in our Saviour's Time there should be many such in *Israel*, to furnish him with Occasions of signalizing his Power, and to supply us with more Proofs of his Mission and Divinity.

Though we must own, that true Possessions of the Devil are very rare, and very difficult to be distinguish'd, yet it cannot be allow'd that they are miraculous. They do not happen without the Permission of God, but they are neither contrary nor superior to the Laws of Nature. Nobody thinks he has recourse to a Miracle, when he says, that a good Angel inspires him with good Thoughts, or prompts him to avoid any Danger. It is suppos'd in like manner, that the Devil may tempt us to Evil, excite irregular Impressions in our Bodies, or raise Tempests. The Scripture imputes to evil Angels the Death of the First-born of *Egypt*, and the Destruction of *Sennacherib*'s Army. It imputes to good Angels the raining of Fire, by which *Sodom* and *Gomorrah* were consumed. These Events are miraculous in some of their Circumstances, but not in all. God only suffers the Demons to act; they then only exercise a Power that is natural to them, which was before suspended and restrain'd by the Power of God. Men generally conclude too hastily concerning the Power of a Spirit, which they know so little of.

Joseph. Antiq. l. 7. c. 25. *Josephus* was of Opinion, that Possessions of the Devil, were caused by the Souls of wicked Men, who dreading to repair to the Place of their Punishment, seize upon the Body of some Man, toss it and torment it, and do what they can to destroy it. This Sentiment appears to be peculiar to *Josephus*; for the generality of *Jews* did not doubt but that it was the Devils who had Possession of the Demoniacks. The Scripture shews us in *Tobit*, that the Demon *Asmodeus* was put to flight by the Fumes of the Liver of a Fish. *Josephus* relates, that *Solomon* compos'd Exorcisms to drive out the evil Spirits out of the Bodies of those that were possess'd, and that a *Jew* named *Eleazar* cured some that were possess'd, in the Presence of *Vespasian*, by putting a Ring under their Nose, in which was inclosed the Root of an Herb recommended by *Solomon*. At the same time that the Name of this Prince was pronounced, and the Exorcism that he had taught, the Patient fell upon the Ground, and the Devil ceased to torment him. They believed therefore, that the Devils could act upon Bodies, and that Bodies also made an Impression upon them. Upon this Subject of Possessions and Obsessions of the Devil, the Reader may consult our Dissertation which we have compos'd for that Purpose, and is printed in the new Collection of our Dissertations by themselves, in three Volumes in *Quarto*, at *Paris*, 1720.

(Margin: Tob. vi. 19. viii. 2, 3. — Joseph. Antiq. l. 8. c. 2.)

POSSIDONIUS, or *Posidonius*; he was one of those that were sent by *Nicanor* to *Judas Maccabeus*, to treat of Peace with him, 2 *Macc.* xiv. 19.

POSTS. This Name is given to Messengers or regulated Couriers, appointed to carry with Expedition the Dispatches of Princes, or the Letters of private Persons in general. *Lewis Horninck* has written a very accurate Treatise, concerning the Original of Posts. He makes four Kinds of 'em, those that go on Horse-back, by Water, in a Chariot or Chaise, or those that travel on Foot. We may also refer to the Article of Posts, the Manner of conveying Intelligence by Beacons, or Signals, which are set up at several Distances on the Tops of Mountains. This latter Method we may observe to have been made use of in Scripture. *Isaiah* says, That the Lord shall set up a Signal among the Nations, to gather together the scatter'd Children of *Israel*, and to bring them back into their own Country, from the four Corners of the Earth. Elsewhere he says, That Signals shall be set up to assemble the Troops that were to compose the Army of *Darius* the *Mede*. And again, *All ye Inhabitants of the World, and Dwellers on the Earth, see ye, when he lifteth up an Ensign on the Mountains, and when he bloweth a Trumpet, hear ye.* These Signals were set up on the Tops of very high Trees or Masts. *Till ye be left as a Beacon* [or Mast] *upon the Top of a Mountain, and as an Ensign on an Hill.* See *Isaiah* xxxiii. 23. xlix. 22. lxii. 10. *Jerem.* iv. 6. i. 2. li. 12, 27.

(Margin: Isai. v. 26. xi. 10, 12. — Isai. xiii. 2. — Isai. xviii. 3. — Isa. xxx. 17.)

'Tis thought that the Use of Posts is derived from the *Persians*. *Diodorus Siculus* observes, That the Kings of *Persia*, that they might have Intelligence of what pass'd through all the Provinces of their vast Dominions, placed Centinels at Eminences, at convenient Distances, where Towers were built. These Centinels gave notice of publick Occurrences from one to another, with a very loud and shrill Voice, by which News was transmitted from one Extremity of the Kingdom to another with great Expedition.

(Margin: Diod. Sicul. l. 19. p. 680, seu 666.)

But as this could not be practised except in the Case of general News, which it was expedient that the whole Nation should be acquainted with; *Cyrus*, as *Xenophon* relates, set up Couriers and Places for Post-horses, building on purpose on all the high

(Margin: Xenoph. Cyropæd. l. 8. c. 232.)

high Roads, Places for the Reception of the Couriers, where they were to deliver their Pacquets to the next, and so on. This they did Night and Day, so that no Rain or bad Weather was to stop them; and, in the Judgment of many, they went faster than Cranes could fly. This is what *Xenophon* says.

Herodot. l. 8. c. 98. *Herodotus* owns, That nothing swifter was known, for a Journey by Land. *Xerxes*, in his famous Expedition against *Greece*, planted *Posts* from the *Egean* Sea to *Shushan*, or *Susa*, to send Notice thither of what might happen to his Army: He placed these Messengers from Station to Station, to convey his Pacquets, at such Distances from each other as an Horse might easily travel.

We see *Couriers* or *Posts* plainly described in the Book of *Esther*: It is there said, That *Ahasuerus*, otherwise *Darius*, Son of *Hystaspes* King of *Persia*, sent Expresses to all the Nobles of his Kingdom, to give them Orders to put to Death all the *Jews* in their respective Provinces: *Missæ sunt per Cursores Regis ad universas Provincias.* And when these first Orders were to be revoked, Dispatches were sent by the Couriers; *Missæ per Veredarios qui per omnes Provincias discurrerent.* (Esth. iii. 13. — Esth. viii. 10.)

D'Herbel. Bibliot. Orient. p. 287. col. 1. The Orientals impute to *Darius* King of *Persia*, Cotemporary with *Philip* King of *Macedon*, the Invention of *Posts* through all the Provinces of his Kingdom, that he might easily know every thing that passed therein. Plutarch. lib. de Fortun. Alex. *Darius Codomannus*, who was conquered by *Alexander the Great*, was a Courier of the King, before he obtain'd the Regal Power.

The *Greeks* borrow'd the Use of *Posts* from the *Persians*, and, in Imitation of them, called them *Angari*. Matth. v. 41 *Jesus Christ*, in his *Gospel*, alludes to these *Angares*, or *Posts*, when he says, If any one compels you to go a Mile with him, do not refuse to go two Miles; *Si quis te angariaverit milliarium, vade & duo*: Because the Cities were compell'd to provide Horses, or Couriers, for the publick *Posts*.

Among the *Romans*, it was *Augustus* that first set up publick and regular *Posts*. They were at first young Men, active and nimble, who run from *Post* to *Post*, and delivered Pacquets from Hand to Hand. Afterwards they were changed into Post-Chariots and Horses, for the greater Expedition: Sueton. in August. *Juvenes primò modicis intervallis, deinde vehicula disposuit.* *Adrian* regulated the *Posts* with more Regularity than before, and discharg'd the People of the Obligation they were under before, of furnishing Horses and Carriages.

*Procopius* assures us, that the Emperors appointed *Posts* upon the great Roads, to be ready at Hand, and that they might be speedily inform'd of whatever pass'd in the Empire: There were not fewer than five *Posts* a-Day, and sometimes eight: They kept forty Horses at each *Post*, and as many Post-men and Riders as were necessary. *Justinian* dismiss'd the *Posts* at several Places, and particularly those that went from *Calcedon* to *Diacibiza*, which is the ancient *Lybissa*, famous for *Hannibal's* Tomb, lying in the Gulph of *Nicomedia*. The same Author tells us, that *Justinian* set up *Ass-Posts* in several Places of the *Levant*.

The Use of *Posts* having declined with the Empire, *Charlemaign* made many Attempts, about the Year 807, to restore them again: But his Undertaking was not prosecuted by his Successors. *Lewis* XI. [a] is thought to have set up the Common *Posts* at every two Leagues Distance, throughout the Kingdom of *France*. Count *Taxis* first set them up in *Germany* at his own Expence: And, as a Recompence, the Emperor *Matthias*, in 1616, gave him, in Fee, the Office of Post-Master General, to himself and his Successors, for ever. [b]

As high as the Ninth Century there were Publick Couriers set up in several Places of the *Ottoman* Empire: [c] Some went on Foot, and others on Horse-back, and carry'd Dispatches from the Emperor with wonderful Diligence. There are some also among the *Chinese*; but they are appointed only to carry Orders from the King, and the Governors of Provinces, and, in a Word, for Publick Affairs, and those of the greatest Consequence.

POTIPHAR, or *Putiphar*, an Officer of the Court of *Pharaoh* King of *Egypt*, and General of his Troops, according to the Version of the *Vulgate*, or Chief of his Butchers or Cooks, according to the *Hebrew* [d]. The same Text calls him *Eunuch* [e]: But it is very probable that this Word, in this Place, means only an Officer of the King's Court. Certain it is, that *Potiphar* was married, and had Children also, if *Asenath* Daughter of *Potipherah*, who was given to *Joseph* for Wife, were his Daughter, as most of the Interpreters agree, and as it will be mention'd afterwards.

*Potiphar* then having bought *Joseph*, [f] who was sold to him as a Slave by the *Midianites*, who had bought him of his Brethren; he seeing all Things to prosper in his Hands, took an Affection to him, Gen. xxxix. 1, 3, 4, &c. and gave him the Superintendance of his whole

[a] *Bergier*, Hist. of the Great Roads of the Empire, and the Treatise of the Original of Posts, by Monf. *de la Neuille*, at *Paris*, 1708. [b] *Lewis Hornik*, Treatise of the Original of Posts. [c] *Renaudot*, Notes upon the Travels of two *Arabians* to *China*, p. 193. [d] Gen. xxxvii. 36. שר הטבחים *Sar. Princeps laniorum, or coquorum, or victimas jugulantium.* [e] סריס, *Saris, Eunuchus.* [f] In the Year of the World 2316, before *Christ* 1724, before the Vulgar Era 1728.

whole House. But, some Years after, [a] the Wife of *Potiphar*, having taken an unlawful Liking to *Joseph*, and having even solicited him to the Crime of Adultery, *Joseph* refused her. Then, the Love of this Woman being changed into Rage, she accused him to her Husband, of making Attempts upon her Chastity. *Potiphar* being too easy to believe this Accusation, put *Joseph* into Bonds; and having, by Employment, the Charge of the Prisoners, he laid this Care upon *Joseph*; whether he had found out his Innocence, or whether he thought him fitter for this Office than any other of his Domesticks, as being himself confined in the Prison with the other Prisoners.

But God had replenish'd *Joseph* with his own Spirit, and had given him an extraordinary Talent of Interpreting Dreams, (Gen. chap. xl, xli.) which made him known to *Pharaoh*, upon the Occasion related under the Article of Joseph. This Prince made him Ruler of his own House, and of all the Land of *Egypt*, [b] and gave him in Marriage *Asineth* Daughter of *Potipher*, or *Potipherah*, Priest of *Heliopolis*, or Priest of the City of *On*, according to the *Hebrew*. (Gen. xli. 45.)

Opinions are divided upon the Question, whether this *Potiphar* be the same as *Joseph*'s Master. The *Hebrews* [c], *Origen* [d], St. *Jerom*, Abbot *Rupert*, *Tostat*, and some others, think it is the same Person. And the *Jews*, cited in *Origen*, think it was *Asineth* that informed *Potiphar* of the Injustice of the Accusation that her Mother had form'd against *Joseph*. The Quality of *Chief of the Army of Pharaoh*, and that of *Head of the Cooks* or *Butchers*, or, *of those that slew the Victims*; (for the *Hebrew* Text [e] may signify all these), are not incompatible with the Dignity of *Priest of Heliopolis*. The different Ways by which the Names of *Potiphar* are written, in *Genesis*, *chap.* xxxviii. where the Master of *Joseph* is mention'd, and in *chap.* xli. wherein his Father-in-Law is mention'd, is so inconsiderable, that it hardly deserves to be taken Notice of. Lastly, Tho' the City of *Heliopolis*, wherein *Potiphar* was Priest, was pretty far from that of *Tanis*, where the King of *Egypt* kept his Court, and where *Potiphar* had an Employment; it was not so far off, but that these two Employments were very consistent. *Potiphar* might divide his Time between the King's Service, and his Attendance at the Temple of *Heliopolis*, in Quality of Priest of this City; for it appears from *Strabo*, (Strabo l. 16.) that anciently there were a great Number of Priests in this City, where their chief Employment was to study Philosophy and Astronomy, and where are still to be seen great Apartments where they had their Habitations. Nothing in *Egypt* was more grand than these Priests, and several among them have been exalted to the Crown itself. Their Quality of Priests, did not exclude them either from Offices at Court, or in the Camp.

We think, therefore, that no Inconvenience can follow, from supposing that *Potiphar*, *Joseph*'s Master, might afterwards become his Father-in-Law; and we have answer'd beforehand such Reasons as have been brought to support the contrary Opinion. These Reasons may be seen under the Article Asineth, and in our Commentary upon *Genesis*, *chap.* xli.

POTTER. Frequent mention is made of the *Potter*, in Scripture. *Jeremiah* represents him to us at work, sitting upon two Stones. (Jer. xviii. 3. על האבנים super duos lapides.) And the Author of *Ecclesiasticus* says, *So doth the Potter sitting at his Work, and turning the Wheel about with his Feet; who is alway carefully set at his Work, and maketh all his Work by Number: He fashioneth the Clay with his Arm, and boweth down his Strength before his Feet.* (Ecclus. xxxviii. 29, 30.) *Homer*, quoted by *Strabo*, saith, That the *Potter* turns his Wheel with his Hands. (Homer. Strab. l. 7. Geograph.) And at this Day there is a great Difference in the several Manners and Postures used by the *Potters*, when they work at their Art.

When God would shew his absolute Dominion over Men, and his irresistible Power over their Hearts, he has often recourse to the Similitude of a *Potter*, who makes what he pleases of his Clay; sometimes a Vessel of Honour, and sometimes of Dishonour; now forming it, and then breaking it; now preserving it, and then rejecting it. *Thou shalt break them with a Rod of Iron; thou shalt dash them in Pieces like a Potter's Vessel.* (Psal. ii. 9.) *As the Clay is in the Potter's Hand, to fashion it at his Pleasure; so Man is in the Hand of him that made him, to render to them as liketh him best.* (Ecclus. xxxiii. 13.) *Shall the Thing formed say to him that formed it, Why hast thou made me thus? Hath not the Potter Power over the Clay, of the same Lump, to make one Vessel to Honour, and another unto Dishonour?* (Rom. ix. 21.) See also *Jer.* xviii. 2, 3, &c.

POTTERS FIELD; the *Field* that was bought with the Money, for which *Judas* sold our Saviour *Christ*, and which he brought back again to the Temple. (Mat. xxvii. 7, 10.) See the Article Aceldama. This *Field* is seen to this Day to the South of Mount *Sion*, and about a Stone's Cast from the Pool of *Siloam*: It is surrounded by Walls of the Length of seventy Cubits, and of the Breadth of fifty; and cover'd with a Vault, with seven Openings above, to let down

[a] In the Year of the World 2287, before *Christ* 1713, before the Vulgar Era 1717. [b] In the Year of the World 2289, before *Christ* 1711, before the Vulgar Era 1715. [c] Hebræi apud Hieron. in quæst. Heb. in Genes. [d] Origen in Catena M. S. Vid. Nov. Edit. Hexapl. t. 1. p. 49. [e] פוטיפר, Putiphar, cap. xxxvii. & xxxix. פוטיפרע, Putiphara, cap. xli. 45.

down the Bodies which are to be buried there, and which are consumed in the Space of twenty-four Hours. This Earth must necessarily abound with the Spirit of a very corrosive Salt, that can dissolve Flesh in so little Time. They say it was the Empress *Helena* that caus'd the Vault to be built over this *Field*, which is still there to be seen; and 'tis said likewise, that she loaded several Ships with the Earth of *Aceldama*, and order'd it to be carry'd to *Rome*, where it was laid near the Mount *Vatican*, and still preserves to this Day its Quality of consuming dead Bodies in the Space of four and twenty Hours. This Place is call'd the *Holy Field*, and serves for a Burying-place to Strangers. *Cornelius à Lapide* assures us, that he has seen it at *Rome*, and that he was inform'd of this Matter by the Curate of the Place.

Adrichom. Cornel. à Lapide in Matth.

We cannot tell what Use the *Potter* could make of this *Field*, except it was to dry his Pots before he baked them; and the Price of thirty Pieces of Silver, for which it was bought, shews it was of no considerable Value. *Raban Maur* is quoted, to shew, that *Judas* himself was the first that was buried in this Place. The *Jews* of *Pisa*, they say, have a Burial-place very like this at *Rome*, where the Bodies are consumed in a very short Time; and they think themselves happy that they can be buried there, because they think the Earth was brought from *Jerusalem*. The *Jews* of the neighbouring Cities esteem it as an Honour, that they can be buried there; which is some Comfort to 'em, for their Misfortune, that they cannot be buried at *Jerusalem*.

*I have not found this Passage in this Author.*

We read in the *Mishna*, that they did not allow Malefactors, or such as were executed for their Crimes, a Burial in the Tombs of their Fathers, except that their Flesh had first been consumed in other Places appointed for the Punishment of such Offenders. And 'tis, perhaps, for this Reason, that *Joseph* of *Arimathea* begg'd the Body of *Jesus* from *Pilate*, that he might immediately lay him in a private Sepulchre, before he was laid in this publick Burying-place, where he might have been undistinguish'd from the common Criminals.

Misna tract. de Synedr. c. 6. n. 14, 15.

POVERTY. Voluntary *Poverty* is commended, in the Gospel, as the first of the Beatitudes: *Jesus Christ* has sanctify'd it in his own Person, and in that of his Parents; in that of his Apostles, and of the most perfect of his Disciples. But Involuntary *Poverty*, especially when it is extreme, can only be consider'd as a Consequence of Sin, and as a Punishment from God. *Solomon* besought the Lord, to give him neither Poverty nor Riches; that is, he look'd upon both Extremes, as two dangerous Rocks to Vertue: He asked only for what was convenient for him; *Mendicitatem & divitias ne dederis mihi, tribue tantùm victui meo necessaria.* Nothing is more earnestly recommended in the Ancient Law, and also in the New, than Alms and Compassion to the Poor.

Matth. v. 3.

Prov. xxx. 8.

*Moses* would have them to be admitted to the religious Feasts that were celebrated in the Temple; and order'd, that in the Fields, in the Vineyards, and upon the Trees, something should be left on purpose for them; that in the Sabbathical Years and the Years of Jubilee, all should be left in common for the Poor, the Widow, and the Orphan. He commanded them to lend to the Poor, and acquainted them that the Poor should never be wanting in the Country, but that they should always have Opportunity to bestow their Alms. That if any Pledge be taken from the Poor, they shall not enter their Houses to take it by Force, but shall receive what is offer'd; and that if the Poor is forced to give his Goods or his Cloaths, they shall be restor'd him at Night, that he may have wherewith to cover himself. *Jesus Christ* has above all carry'd this Point of the Law of *Moses*, concerning Alms-giving, to its highest Pitch of Perfection; he has practised it himself, he has recommended it to his Disciples, and has inspired his Servants with the tenderest Charity towards the Poor. He advised those that would in earnest become his Disciples, to sell all that they had, and give it to the Poor. He gives us excellent Rules for the practising of Charity, and avoiding Vain-glory and Ostentation, which otherwise may be the Occasion of losing all the Fruits of our Charity. See *Matth.* vi. 1, 2, 3, 4.

Deut. xvii. 11, 12. Lev. xix. 10. & xxiii. 22. Exod. xxiii. 11. Deut. xv. 8, 9. Deut. xxiv. 12, 14. Matth. xix. 21. Luke xviii. 22.

The *Jews* take great Care of the Poor of their Nation. In most considerable Cities they have several established Societies, on purpose for the Poor. One of 'em, for Example, receives Alms for such Poor as are too modest to ask for themselves; another makes a Gathering for the Redemption of Captives; a third for providing Portions for poor Maidens. Besides which, there are two Persons appointed for the ordinary Collection, which is made every Sabbath-day. They go from House to House, without ever parting, that they may not be liable to the Suspicion of violating their Trust; and when they distribute what they have gather'd, they call a third Person to their Assistance. Every *Saturday* the *Parnassim*, or Judges of the Synagogue, give to each poor Person wherewith to maintain themselves and Family for the whole following Week.

*Leo of Modena, of the Ceremonies of the Jews*, p. 1. c. 14.

When any one is found to be under any urgent Necessity, and which exceeds their ordinary Charities, the Chanter passes thro' the Synagogue, and says, to all those that

promise

promise their Relief, *Blessed be such an one, who gives for such an Occasion.* Every one promises according as he is disposed, and afterwards they gather from House to House what has been promis'd; for the *Jews* meddle not with Money on the *Saturday*. These Promises are always strictly perform'd. If the Synagogue of the Place is not thought to be sufficient for the present Occasion, they give out a Certificate, which they send to other Synagogues, who receive it into their Houses, and give their Contributions to it both publick and private.

Vide apud Selden. de Jure Nat. & Gent. l. 6. c. 6. 'Tis a Maxim of the *Talmudists*, that a poor Man ought never to be sent away empty-handed, even tho' we could afford him but a Grain of Wheat. According to them, the least charitable should give a tenth part of their Estate, and others as far as a fifth part. Nor is it sufficient to relieve the Poor in his present Necessity, but he must be cloathed suitably to his Birth and Education; and he must have a Horse and a Slave bought for him, if he had such before he fell into Poverty. Those that refuse the Rates they are assessed at, are punish'd by the Judges, as they formerly were by the *Sanhedrim*, who condemned them to the Penalty of the Whip, 'till they had satisfy'd what had been demanded of them. *Maimonides* says, that sometimes Entry was made into their Houses, and Pledges were forcibly taken for such Alms as were due from them.

PRAYER. The Prayers that we direct to God, are the ordinary Conveyance of the Graces that we receive from him. The Prayers of a just Man are of great Power with God. The Saints both of the *Old* and *New Testament* have pray'd; *Jesus Christ* himself, the great Example of the Righteous, and of the Elect, taught us to pray, to inform us, that 'tis by that we honour God, and draw down upon our selves his Favours and his Graces. *Multum valet deprecatio justi assidua*, says St. *James*. (Jac. v. 16, 17.) The Apostle St. *Paul* throughout almost all his Epistles, entreats the Faithful to pray for him, or offers to God his own Prayers for them.

*Publick Prayer.* Quite down from the first Promulgation of the Law, the *Hebrew* Nation did not intermit to have publick Prayer in the Tabernacle, or in the Temple, as Time served. This publick Prayer consisted in the Offering of the Evening and Morning Sacrifices, every Day of the Year, and in the Prayers that the Priests and Levites offer'd up in this Place. We do not pretend to affirm, that there was then a regular Form or Office established in the Temple, something like what we see in our religious Communities: But there was something equivalent to it; every Day they offer'd there Sacrifices, Incense, Offerings, First-fruits; they perform'd there every Day the Ceremonies for the Redemption of the First-born, for the Purification of such Men or Women as had contracted any Pollutions; in a Word, they came thither from all Parts of *Palestine*, to discharge their Vows, and to satisfy their particular Devotions, not only on the great and solemn Days, but also on ordinary Days; but nothing of this was perform'd without Prayer.

The Author of *Psal.* cxix. says, that he pray'd to God, or praised him seven times a-day. *Septies in die laudem dixi tibi.* And the Author of *Psal.* lv. says; *Evening and Morning, and at Noon will I pray, and cry aloud, and he shall hear my Voice.* *Daniel* bent his Knees three times a-day, and (Dan. vi. 10.) worshipped the Lord, opening his Windows, and turning himself towards *Jerusalem*. *Tribus temporibus in die flectebat genua sua, & adorabat.* The *Levites* that were appointed to take Care of the Temple, lifted up their Hands in the Night-time, and encouraged one another to adore the Lord. *In noctibus extollite manus vestras in sancta, & benedicite Domino.* (Psalm cxxxiii. 2.) The *Psalmist* says, that he arose in the Middle (Psal. cxviii. 62.) of the Night, to praise the Lord. *Media nocte surgebam ad confitendum tibi.* In *Nehemiah* (Nehem. ix. 3.) we see four Hours of Prayer on a Fast Day. *Surrexerunt ad standum & legendum quater in die, & quater confitebantur & adorabant Dominum.*

Some Rabbins inform us, that *Abraham* instituted Morning-prayer, *Isaac* that at Mid-day, and *Jacob* that at Evening. Others think, that nothing was fix'd relating to the Hour or Form of Prayer, 'till the Time of the Captivity of *Babylon*.[a] Before that Time every one pray'd as his Devotion prompted him, and according as his Heart was disposed. But during the Captivity, *Esdras* observing that several *Jews* mingled foreign Terms with their Prayers, which were not suitable to the Sanctity of that Exercise; he compos'd eighteen Benedictions, which every *Israelite* is obliged to learn, and to repeat every Day. The Rabbi *Gamaliel* added a nineteenth to them, a little while before the Destruction of the Temple. It is against Apostates and Hereticks, and it is not doubted but under these Names he meant the *Christians*. Sure it is that these eighteen Prayers are of great Antiquity; for the *Mishnah* speaks of them as of a *Formula* that had been for a long Time established. (Misnah in Barachot. c. 4. §. 3.)

The same *Esdras* also fix'd the Time for Prayer.[b] And as they offer'd to God the perpetual Sacrifice in the Evening and Morning,

[a] *Basnage's* History of the *Jews*, t. 5. l. 7. c. 17. art. 3. commentat. in Act. iii. 1.

[b] Maimon. apud Vitring. de Syn. l. 1. part. 2. c. 12.

Morning, he appointed two ſolemn Prayers for theſe two Seaſons. On Feſtival Days and the Sabbath there was a Sacrifice about the Middle of the Day; he order'd a third Prayer for this Time alſo. And becauſe the Evening Sacrifice was conſuming in the Night-time, he appointed a Nocturnal Prayer.

However, there are but three Hours that are obligatory each Day for Prayer, in the Morning, at Noon, and in the Evening. Morning Prayer might be perform'd any time from Sun-riſing to the third Hour of the Day; that is, 'till nine o'Clock in the Morning in the Equinox. That in the Middle of the Day, from the third Hour to the ſixth; that is, from nine in the Morning 'till Noon. That in the Evening from three o'Clock in the Afternoon 'till ſix in the Evening, during the Equinox. The Prayer that was added on Feſtivals was ſaid about nine o'Clock, and might be compleated at Noon. That upon Faſt Days was not ſettled.

The publick Prayers that were celebrated in the Synagogues, were perform'd thrice every Day. The Miniſter began the Service with a Prayer which was call'd *Kaddiſh*, becauſe therein they ask'd of God to ſanctify his Name, after this Manner; *O God, let thy Name be magnify'd and ſanctify'd in the World, which thou haſt created according to thy good Pleaſure. Let thy Kingdom have Dominion therein, let Redemption flouriſh, and let the* Meſſiah *come ſpeedily, that thy Name may be glorify'd*, &c. This Prayer paſſes for the moſt antient that the *Jews* have preſerved; and as it is rehearſed in the *Chaldee* Language, it gives Room to think, that it was compoſed during the *Babylonian* Captivity, or a little Time after the Return from that Captivity. The People anſwer, *Amen*. It ſeems to be from hence that our Saviour borrow'd thoſe Words in the *Lord's Prayer*; *Hallowed be thy Name, thy Kingdom come.*

After this Anthem, or Benediction, they heretofore repeated the Decalogue, which is the Foundation of the *Jewiſh* Religion. But at preſent they content themſelves with reading a Paſſage out of the fifth Chapter of *Deuteronomy*, which begins with theſe Words; *Hear, O Iſrael.* When this Leſſon is ended, as alſo the Benediction that follow'd, the whole Aſſembly aroſe, and pray'd ſtanding with a low Voice, the Miniſter as well as the reſt. After this private Prayer, every one goes three Steps backwards out of Reſpect, and the Miniſter repeats the eighteen Prayers, of which the three firſt contain the Praiſes of God, the twelve following regard the Neceſſities of the Church and of private Perſons, and the three laſt contain a Confeſſion of their own Unworthineſs and Inſufficiency. It is allow'd after the third Bleſſing to reſume their Places again, that is, to advance three Steps forwards.

When they are come to the Prayer which is call'd *Modim*, they muſt ſtoop a little. They ſit down while they repeat other Prayers, ſometimes they hang down their Heads, at other Times they lift up their Voice, according to the Tenour of the Prayer that is pronounced. After ſeveral Benedictions and ſeveral Pſalms, they repeat the Anthem, by which the Office was begun. Then the Miniſter pronounces the Benediction to the People, who withdraw, ſaying; *Lord, do thou guide me in thy Juſtice, and prepare the Way before me, becauſe of my Enemies.* And ſuch are the Morning Prayers.

Thoſe at Noon and at Evening are alſo perform'd regularly every Day. The Miniſter of the Synagogue preſides therein, and the Prayers, the Benedictions, and the Leſſons are different, but yet almoſt in the ſame Order. The Language they uſe is the *Hebrew*, with ſome Forms of Prayer in the *Chaldee* Tongue. The Generality of the *Jews* do not perfectly underſtand either of theſe Languages; but the long Uſe they have had, of praying in theſe Tongues, and the great Number of Words they are ſtill acquainted with in both, are the Reaſons that they do not anſwer *Amen* without ſome Underſtanding of what they ſay. Juſt as among us [*Roman Catholicks*] many Perſons that never ſtudy'd the *Latin* Tongue, yet, however, underſtand it pretty well in the Reading of the Goſpel, and in the Pronunciation of the Prayers of the Church, ſo as to join their Attention to that of the Prieſts.

Every *Jew* is oblig'd to repeat an Hundred Benedictions in a Day. To theſe Benedictions they muſt add certain Extracts out of the *Pſalms*, which are the moſt effectual for raiſing a Spirit of Piety. They chiefly make Choice of the latter Verſes of the hundred and forty-ſixth *Pſalm*, and every one ſings them according to the Cuſtom of his Country. The *Germans* ſing them higher, and with greater Vehemence than others. The *Spaniards* and thoſe of the *Levant* approach nearer to the *Turkiſh* Way of Singing; and the *Italians* ſing them compoſedly, and with Eaſe.

When they have ſung theſe *Pſalms*, they read the *Shema*, that is to ſay, three different Sections taken out of *Deuteronomy* vi. 4, 9. xi. 19, 21. and *Numbers* xv. 37, 41. They are call'd *Shema*, becauſe the firſt of theſe Sections begins by the Word *Shema*, which ſignifies, *Hear*. Theſe Sections of Scripture are interrupted by Prayers and Bleſſings, which often mention the Unity of God. Theſe Prayers are ended by bleſſing God *who redeems Iſrael*; and when they pronounce theſe laſt Words, they riſe up, and begin to repeat the eighteen Prayers

שמע *Shemah, Audi.*

Prayers and Benedictions, which *Esdras* left to the great Synagogue, to be a Rule and Standard for all their Prayers. When they have rehearsed these Benedictions, they sit down, they stoop with their Faces to the Ground, they raise their Heads a little, and begin their private Prayers. They repeat the hundred and forty-sixth *Psalm*, and then go about their Business.

Some repeat their hundred Benedictions one after another, that they may be discharged of them, as of a Task and Labour imposed upon them. But the Doctors condemn this Custom, because each Benediction should be placed in its proper Place, and connected to its proper Subject. In the Evening they begin their Prayers again, pretty nearly in the same Form; at least *Maimonides* tells us so, and he is the most exact of the *Jewish* Authors, and one whom *Christian* Writers chiefly rely upon.

*Leo* of *Modena*, Ceremonies of the *Jews*, part. 1. c. 9. *Leo* of *Modena* says, that the Custom of the greatest Part of the *Jews* is, to repeat along with their Morning Prayers in the Synagogue, the hundred Benedictions we now spoke of. For which Reason they call these Prayers in the Morning, *Meah Beracoth*, that is, the hundred Benedictions. He says, moreover, that the Rabbins have obliged the *Jews* to repeat Blessings and Praises peculiar to God, not only in their Prayers, and every Time they receive any Favour from him; but also on all unforeseen Occasions, and at every Action they do, whether they eat or drink, or smell any sweet Savour; lastly, for every Precept of the Law, or of the Rabbins. And this they extend to whatever new or extraordinary Thing presents itself to them. For they have different Benedictions for every thing. The Particulars of this may be seen in a large Treatise, which the Rabbins have composed about this Matter.

In the Morning, as soon as they are up, they say; *Blessed be Thou, O Lord our God, King of the World, who restorest Life to the Dead, who enlightenest the Blind, and who spreadest the Earth over the Waters:* And several other Things of a like kind. If they wash their Hands, according to the Precept, they say; *Blessed be Thou, O Lord our God, King of the World, who hast sanctify'd us by thy Precepts, and hast commanded us to wash our Hands.* When they apply themselves to study the Law; *Blessed be Thou*, &c. *who hast given us the Law.* When they take Food; *Blessed be Thou*, &c. *who bringest Bread out of the Earth.* When they drink; *Blessed be Thou*, &c. *Creator of the Fruit of the Vine.* At eating such Fruits as grow upon Trees; *Blessed be Thou*, &c. *Creator of the Fruit of the Tree.* For Fruits of the Earth; *Blessed be Thou*, &c. *Creator of the Fruits of the Earth.* For good Scents; *Blessed be Thou*, &c. *who hast created such a Smell or Scent.* When they see a high Mountain, or a wide Extent of Sea; *Blessed be Thou*, &c. *Creator of all Things at the Beginning.* At the Commencing of solemn Festivals, or when they eat, or put on any thing new; *Blessed be Thou*, &c. *who hast given us Life, and hast preserved us to this Day.* If any one dies that belongs to them; *Blessed art Thou, Judge of Truth.*

Lastly, On all Occasions, before and after every Action, they repeat some Blessing to God, thinking it to be a Sin of Ingratitude, to enjoy or make use of any thing in this World, without first acknowledging by some Thanksgiving, that they hold it from God, and that he is Lord and Master of every thing.

In the *Jewish* Prayers we may observe in general, their excessive Length, and their Battology, or their tedious Repetitions, which *Jesus Christ* reproaches them with in his Gospel. *When ye pray, use not vain Repetitions as the Heathen do; for they think that they shall be heard for their much Speaking.* They are not at all reform'd by this, in the Length of their Prayers. Secondly, as to their Posture. They generally pray sitting, or stooping with their Faces towards the Ground. They stretch out their Feet and their Hands, and make a loud Cry. *Jesus Christ* pray'd thus in the Garden of *Olives.* He prostrated himself, and sent forth a great Cry. *Who in the Days of his Flesh, when he had offer'd up Prayers and Supplications, with strong Crying and Tears.* Thirdly, they think that Prayers are to supply the Place of Sacrifices, which are ceased by the Destruction of the Temple and its Altars; they give them the same Name, and impute to them the same Efficacy. *Basnage*, History of the *Jews*, t. 5. l. 7. c. 17. Matth. vi. 7. Heb. v. 7.

It is very likely that the Prayers of the first Believers were formed upon the Model of those of the *Jews*. We have seen some Traces of the first and chief Benediction of the *Jews*, in the first Articles of the *Lord's Prayer*. Our Saviour principally intended to oppose its Brevity to the Battology of the *Jews*. St. *Paul* gives Directions, that the Faithful should pray in all Places, and at all Times, lifting up pure Hands towards Heaven, and blessing God for all Things, whether in eating or drinking, or doing any other Action; and that every thing may be done to the Glory of God. In a Word, our Saviour has recommended to us, to pray without ceasing. *Vigilate omni tempore orantes.* Ephes. vi. 18. 1 Thes. v. 17. 1 Tim. ii. 8. 1 Cor. x. 31. Luk. xviii. 1. xxi. 36.

The Reader will not be displeased to see here the eighteen Prayers appointed by *Esdras*, and the nineteenth appointed by *Gamaliel*. This is commonly placed in the twelfth Place, and we shall not remove it from thence.

I. "Blessed

I. "Bleſſed be thou, O Lord our God, "God of our Fathers, God of *Abraham*, "God of *Iſaac*, God of *Jacob*; the great "God, the powerful, the terrible, the "high-exalted, the liberal Diſpenſer of "good Things, the Creator and Poſſeſſor "of the Univerſe; who remembreſt the "good Actions of our Fathers, and who "in thy Love doſt ſend a Redeemer "to their Poſterity, for the Love of thy "Name. O King our Succour, our Sa-"viour and our Buckler: Bleſſed be thou, "O Lord, the Shield of *Abraham*.

II. "O Lord, thou art potent for ever. "Thou raiſeſt up the Dead, thou art "powerful to ſave, thou ſendeſt the Dew, "thou ſuppreſſeſt the Winds, thou mak-"eſt the Rain to deſcend upon the Earth, "and by thy Goodneſs thou ſupporteſt all "living Creatures. Thy rich Mercy raiſes "up the Dead, thou lifteſt up thoſe that "fall, thou cureſt the Sick, thou unbind-"eſt thoſe that are in Fetters, thou ſheweſt "the Truth of thy Promiſes to thoſe that "ſleep in the Duſt. Who is comparable "to Thee, O Lord Almighty? who is "like to thee, O King? who killeſt and "makeſt alive, and who makeſt Salvation "to ſpring up like the Graſs of the Field. "Thou art faithful, even to raiſing us "from the Dead. Bleſſed be Thou, O "Lord, who raiſeſt up the Dead.

III. "Thou art holy, and thy Name is "holy, thy Saints praiſe thee every Day, "for Thou art a great and an holy King. "O God, bleſſed be Thou, O Lord, O "God moſt holy.

IV. "'Tis Thou whoſe Goodneſs giveſt "Men all their Knowledge, and teaches "them Wiſdom. Grant us thy Mercy, "give us Knowledge, Wiſdom, and Pru-"dence. Bleſſed be Thou, O Lord, whoſe "Goodneſs gives Underſtanding and Know-"ledge to Men.

V. "Bring us back, O Father, to the "Obſervation of thy Law, and grant that "we may continue firm to thy Precepts, "devoted to thy Worſhip, O King, and "converted to Thee, by a perfect Repen-"tance in thy Preſence. Bleſſed be Thou, "O Lord, who art willing to receive us "to Repentance.

VI. "Have Mercy on us, O Father, for "we have ſinned. Pardon us, O King, "for we have tranſgreſſed thy Laws. For "thou art a merciful God, and ready to "forgive. Bleſſed be Thou, moſt merci-"ful Lord, who ſo abundantly diſplayeſt "thy Mercies, in the Pardon of our Sins.

VII. "Look with Pity on our Afflicti-"ons, we beſeech Thee. Take our Side "in all our Quarrels. Plead our Cauſe in "all our Differences. Make haſte to re-"deem us by a perfect Redemption, for "the Love of thy Name. For Thou art "our God, our King, and a powerful "Redeemer. Bleſſed be Thou, O Lord, "the Redeemer of *Iſrael*.

VIII. "Cure us, O Lord our God, and "we ſhall be cured, ſave us, and we ſhall "be ſaved, for thou art our Praiſe. Send "us Health, give us a compleat Remedy "for all our Weakneſſes, our Pains, and "our Wounds. For thou art a God that "cureſt, and thou art merciful. Bleſſed "be Thou, O Lord our God, who cureſt "thy People *Iſrael*.

IX. "Bleſs us, O Lord our God, in all "the Works of our Hands. Bleſs all the "Seaſons of the Year for our uſe. Give "us Rain and Dew, with thy Bleſſing "upon all our Country. Repleniſh the "whole Earth with thy Benedictions, and "ſend neceſſary Moiſture upon all the "Places of the habitable Earth. Bleſſed "be Thou, O Lord, who extendeſt thy "Benediction upon the Year.

X. "Aſſemble us all together, at the "Sound of the great Trumpet, to cauſe "us to enjoy Liberty. Diſplay the Stan-"dard, to bring back into their own Coun-"try all thoſe of the Captivity, from the "four Corners of the Earth. Bleſſed be "Thou, O Lord, who aſſembleſt the diſ-"perſed of thy People *Iſrael*.

XI. "Reſtore us our Judges as heretofore, "and our Counſellors as at the Beginning. "Put away from us Affliction and Trou-"ble. Do Thou only reign over us, in "thy Goodneſs and Mercy, in Juſtice and "Equity. Bleſſed be Thou, O Lord our "God, who loveſt Juſtice and Equity.

XII. (This twelfth Prayer is thought to be againſt the *Chriſtians*.) "Let there be "no Hope for them who renounce the true "Religion. Let all Hereticks, how many "ſoever they may be, periſh as in a Mo-"ment, and let the Kingdom of Pride be "quickly deſtroy'd in our Days. Bleſſed "be Thou, O Lord our God, who de-"ſtroyeſt the Wicked, and humbleſt the "Proud.

*That is, The Roman Empire.*

XIII. "Let thy Compaſſion be moved "for the Good and the Juſt, for the Pro-"ſelytes of Juſtice, and for the reſt of thy "People of the Houſe of *Iſrael*, O Lord "our God; and reward all thoſe who put "their Truſt in thy Name, and grant to "us thy Law, and let us never be con-"founded, for we have put our Truſt in "Thee. Bleſſed be thou, O Lord, the "Support and the Confidence of the Juſt.

XIV. "Vouchſafe to dwell in the Midſt "of thy City *Jeruſalem*, according to thy "Promiſe. Build it up ſo that it may con-"tinue for ever, and do it quickly in our "Days. Bleſſed be thou, O Lord, who "buildeſt up *Jeruſalem*.

XV. "Let the Race of *David* thy Ser-"vant ſprout up, grow and flouriſh, and let "the Horn of thy Salvation be exalted; for "we daily expect thy Salvation. Bleſſed

"be

" be Thou, O Lord, who causest the " Horn of our Salvation to flourish.

XVI. " Hear our Voice, O Lord our " God, most beneficent Father; pardon " us, and have Mercy on us. Receive " our Prayers in thy Mercy and Favour, " and send us not away out of thy Pre- " sence, O King, with empty Hands. For " Thou hearest with Pity the Prayers of " thy People *Israel*. Blessed be Thou, O " Lord, who hearest our Prayers.

XVII. " Accept thy People *Israel*, O " Lord our God, and have Regard to " their Prayers. Restore thy Worship in " the inward Parts of thy Temple. Make " haste to receive with Favour and Love " the Burnt-offerings of *Israel*, and their " Prayers; and let the Worship of *Israel* " thy People be always acceptable to " Thee. Blessed be Thou, O Lord, who " restorest thy divine Presence to *Sion*.

XVIII. " We render Thee our Praises " and Thanksgivings, for Thou art the " Lord our God, the God of our Fathers " for ever. Thou art our Rock, and the " Rock of our Life, the Buckler of our " Salvation. We render Thee our Thanks " from Generation to Generation, and we " will declare thy Praises, for our Life is " always in thy Hands, and our Soul is " ever depending on Thee, because thy " Signs are always with us; and thy Mi- " racles and marvellous Goodness are con- " tinually before our Eyes, Morning, " Evening, and Night. Thou art good, " and thy Compassions cannot be exhau- " sted. Thou art merciful, and thy Kind- " nesses never fail. We hope in Thee for " ever, and may thy Name, O King, be " for ever blessed for so great Favours. " May it be magnify'd and glorify'd for " all Eternity, and may every thing that " breathes pay Thee its Tribute of Thanks. " *Selah*. And may they celebrate thy " Name in Truth and Sincerity, O God of " our Salvation and our Succour. *Selah*. " Blessed be Thou, O Lord, whose Name " is good, and to whom it is fit always to " render Praises and Thanksgivings.

XIX. " Grant to us, and to *Israel* thy " People, Peace, Favour, Blessing, Grace, " Kindness, and Piety. Bless us, O our " Father, bless us all together, by the " Light of thy Face. For by the Light " of thy Face Thou hast given us, O Lord " our God, the Law of Life, Love, Kind- " ness, Equity, Benediction, Piety, Life, " and Peace. May it please Thee at all " Times and Seasons to bless thy People " *Israel*, and to grant them Peace. Bles- " sed be Thou, O Lord, who blessest thy " People *Israel*, and givest them Peace. " *Amen*.

*Prayers for the Dead*. I shall confine myself here to what is found in Scripture, concerning Prayer for the Dead. In the second Book of *Maccabees* it is said, that *Judas*, sirnamed *Maccabeus*, *made a Gathering throughout the Company, to the Sum of two thousand Drachms of Silver; he sent it to* Jerusalem *to offer a Sin-offering, doing therein very well and honestly, in that he was mindful of the Resurrection. For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the Dead. And also in that he perceived that there was great Favour laid up for those that died godly. (It was an holy and good Thought.) Whereupon he made a Reconciliation for the Dead, that they might be delivered from Sin.* 2 Maccab. xii. 43. The Law does not enjoin Prayers for the Dead; but the Practice of the *Jews*, founded upon their Opinion of the Immortality of the Soul, and the Rewards and Punishments of another Life. The modern *Jews* follow the Tradition of their Ancestors, in the Prayers and Alms which they make for the Dead.

Difficulties are started concerning this Passage of the *Maccabees* now quoted. How could it be said, that these Soldiers died in Piety, *qui cum pietate dormitionem acceperant*, who had transgressed the Law by a kind of Sacrilege, taking Things that had been consecrated to Idols? and how could Alms and Sacrifices be of Use to them? For we know that mortal Sin is not expiated by this kind of Things. It may be answer'd, that *Judas* might presume that the Soldiers were touch'd with Repentance for their Crime before they died: That God had inflicted Death upon them, to expiate in this Life a Fault that was not mortal, or that these Men had an Intention of delivering up these Spoils to the General after the Battle, without reflecting upon their having been consecrated to Idols. Lastly, the Charity of *Judas* inspired him with Sentiments of Indulgence, which we are not allow'd to condemn; and without entering upon this Inquiry, it is enough for us to shew, that his Opinion was, that Alms, and Sacrifices, and Prayers were of use for the Consolation of the Dead. We require no more to be granted here.

Another Passage, proving the Belief and Practice of Prayers for the Dead, is taken out of the Second Epistle of St. *Paul* to *Timothy*, chap. i. 18. *The Lord grant unto him* (Onesiphorus) *that he may find Mercy of the Lord in that Day. And in how many Things he ministred unto me at* Ephesus, *thou knowest very well.* There is great Probability that *Onesiphorus* was dead at that Time. St. *Paul* speaks of him as of a Man no longer in this World. In the same Epistle, ch. iv. 19. he salutes the Family of *Onesiphorus*, but does not mention him himself. *Grotius* does not doubt but that *Onesiphorus* was dead; if it were

were so, here is an express Instance of Prayers for the Dead, by St. *Paul* himself.

PRE-ADAMITES, or Men that are supposed to have lived before *Adam*. Those that think the World to have been eternal, and that it has been several times renew'd, pretend, that there were formerly Men before *Adam*, and this Opinion is to be found among several of the Antients. *Clemens Alexandrinus*, for Example, in his Book call'd *Hypotyposes*, held the Eternity of Matter, the *Metempsychosis*, and that there

Clem. Alex. apud Phot. Cod. 53.

were several Worlds before *Adam*. *Julian* the Apostate was of Opinion, that there were many Men created at the Beginning; and this is also the Sentiment of many of

Simon, Lettres choisies, t. 3. p. 36.

the *Mahometans*. The Author of the Book *Cozai* speaks of some ancient Records, wherein mention is made of *Janbuzar*, *Zagrit*, and *Roane*, who lived before *Adam*. 'Tis said there, that *Janbuzar* was *Adam*'s Master. The Rabbi *Abrar* assures us, that *Jafar Jonan* of the *Turks*, who lived about the Year 770, was a *Pre-Adamite*; since he maintain'd, that there had been three *Adams* before him who is mention'd by *Moses*; and there should be still seven others, since the World was to undergo so many Renovations.

The *Jews*, at least some of them, are suspected to maintain the Opinion of the *Pre-Adamites*. Some pretend, [a] That *Moses* himself, has taught, that there had been two Worlds; because he began the Book of *Genesis* by the Letter *Beth*, [b] which is the second Letter of the Alphabet, and stands for two. An ancient and famous Rabbin holds, [c] That God created seven Things before the Universe; the Law, Hell, Paradise, the Throne of his Glory, the Sanctuary, the Name of *Messiah*, and Repentance; all which is founded upon some Passages of Scripture, which ascribe Eternity to those Things. *Maimonides* suspected this Rabbin to fall in with the Opinion of *Plato*, who held the Eternity of the World. *La Peirere* pretended, That his System of the *Pre-Adamites* was taught by the Rabbins, and he quotes several of them in his Favour. But it must be acknowledged, that the Generality of the *Jews* are against him, and maintain the Creation as an Article of Faith.

La Peirere Systema Theolog. part. 1. l. 3. c. 3.

The Opinion, That there were Men before *Adam*, is common among the Orientals. *Giafar Sadich*, one of the twelve *Imans*, being asked if there was any other *Adam* before ours; made answer, That there had been three before him, and that there will be still seventeen after him. And when he was asked, If God would create other Men, after the End of the World; he replied, Wou'd you have the Kingdom of God remain empty, and his Power idle? That God has been Creating through his whole Eternity, is a pretty general Opinion among the *Mussulmen*; That the Pyramids of *Egypt* were rais'd before *Adam*, by *Gian-ben-Gian*, Universal Monarch of the World, in those Ages that were before this first Man. They assure us, That there have been forty *Solymans*, or Universal Monarchs, of the Earth, who reigned successively for the Course of a great many Ages before the Creation of *Adam*. All these pretended Monarchs govern'd each over Creatures of their own Species, who were different from those of *Adam*'s Posterity, tho' they were rational, as Men are; some of 'em had several Heads, others many Arms, and some were composed of many Bodies: Their Heads were still more extraordinary, some resembling those of an Elephant, others those of a Buffalo, or a Boar, or other Animals more monstrous. Such are the Dreams of the Oriental Mythologists.

Bibl. Orient. p. 56. col. 2.

Idem p. 311. col. 1.

Idem. p. 820. col. 1, 2.

In the last Age, *La Peirere* revived this Opinion of the *Pre-Adamites*: He says, [d] That God created Men in great Numbers, in all Parts of the World, long before the Creation of *Adam*. According to him, the first Men are those from whence proceeded the *Gentiles*; and *Adam* was Father of the chosen Race, or of the *Jewish* Nation; That *Moses* had no Design to trace the Original of Mankind in general, but only of the *Hebrews*, from whence he derived his Birth; and speaks of other Nations, but only as they have some Relation to the *Jewish* Affairs. He likewise asserts, That *Noah*'s Deluge was not Universal, and that it only extended to such Countries as were inhabited by the Race of *Adam*: That *Adam* having transgressed the Commandments of God, introduced Sin into the World, and infected all his Posterity with it; but that the *Gentiles*, being descended from the *Pre-Adamites*, and not having received the Law, or any Commandment from God, did not fall into Prevarication, tho' their Lives were not exempt from Crimes; but these Crimes were not imputed to them: These might be called the Faults of Matter, with which God was not offended, because of the Ignorance of those who committed them.

We would not here be at much Pains to refute so wild and monstrous an Hypothesis: The Reader may see what we have said upon *Genesis* ii. 7. and such Writers as have expresly written against this Author. He renounced his Error, and lived in Retirement with the Fathers of the Oratory at *Notre-dame des Virtus*, near

[a] See *Basnage*'s History of the *Jews*, t. 4. l. 6. c. 6. [b] Gen. i. 1. בראשית, *Bereshith*, *in Principio*. [c] Rabbi Eliezer in Pirke Abot, c. 3. [d] Praeadamitæ, seu exercitatio in Rom. v. 12, 13, 14. quibus inducuntur primi Homines ante Adamum conditi. Ann. 1655.

near *Paris*, where he died. His Treatise of the *Pre-Adamites* was first printed in *Holland* in 1652; and since that, has been reprinted several times.

PRECEPTS *of the Noachidæ*; or, Rules given to *Noah*, for his Children. These, according to the *Jews*, are the Precepts of the Law of Nature. See NOACHIDÆ.

PRECIOUS. 1 Sam. xxvi. 21. The Life of *Saul* was *precious* in the Eyes of *David*, when having found him alone, and at a Distance from his Company, he did not think fit to lay his Hands upon him; that is to say, he look'd upon it with Reverence, and as a Thing of great Value, which it was not Psal. cxvi. 15. allow'd him to take away. *Precious in the Sight of the Lord is the Death of his Saints*, says the *Psalmist*: God has too great an Esteem for it, to give it up to the Psal lxxii. 14. Wicked. And elsewhere; *Precious shall their Blood be in his Sight*. The *Septuagint* and *Vulgate* read, *Honorabile nomen eorum coram* Isai. xiii. 12. *illo*. And *Isaiah*; *Pretiosior erit vir auro*; The Enemy shall be more desirous of killing the Men, than of obtaining the Booty.

*Precious* is also us'd for *rare*, or *scarce*: Thus in the Days of *Eli* the High-Priest; 1Sam.iii.1 *The Word of the Lord was precious in those Days*; and God did not frequently communicate himself, or there were but few Prophets. And *Job*, speaking of Men, Job xxviii. 10. says, *Omne pretiosum vidit oculus ejus*; There is nothing so rare or precious, but he desires to see, and to enjoy it. And Prov. xviii 17. ויקר רוח איש תבונה׃ *Solomon*; He that moderates his Words, is wise and prudent; and he that opens not his Mouth, often has Understanding. *Pretiosi spiritus, vir eruditus*. The *Hebrew* has; *Pretiosus spiritus*, or *qui rarò spiritum emittit est vir intelligentiæ*.

*Si separaveris pretiosum à vili, quasi os* Jer. xv. 19. *meum eris*; If you know how to distinguish that which is precious or valuable, from that which is vile, you shall be as the Mouth of God. 'Tis God that thus speaks to *Jeremiah*; If you know how to value the Gift of Prophecy as you ought, and that Function to which I appoint you, you shall be my Mouth, my Ambassador, the Interpreter of my Will and Pleasure.

PREDESTINATION, *to Predestinate*. This Word is taken from the *Latin*, *Prædestinare*, which sometimes barely signifies a Designation or Appointment of any particular Thing to a particular Use, or of any Person to some particular Office, or Employment. But, in the Language of the Church, and of Divines, *Predestination* is taken for the Design that God has formed from all Eternity, of bringing by his Grace, to Faith and eternal Salvation, some certain Persons; whilst he leaves others to continue in their Infidelity, or in their Corruptions. Those that are so left are the *Reprobate*, and the others are the *Predestinated*.

*Predestination* is distinguished into two Kinds; one to Grace, and the other to Glory. All that are *predestinated* to Grace, are not therefore *predestinated* to Glory; because that several of those may forfeit that Grace, and may not persevere in doing good: Whereas, the others receive from God the Gift of Calling to the Faith, of Justification, and of Perseverance; and, finally, of Glory. 'Tis of these last that St. *Paul* speaks; *Moreover, whom he did* Rom. viii. 30. *predestinate, them he also called*; *and whom he called, them he also justified*; *and whom he justified, them he also glorified*.

All Divines agree, and 'tis an Article of our Faith, That *Predestination* to Grace is of meer Favour; otherwise, Grace would not be Grace; which is an Absurdity. But Opinions are divided concerning *Predestination*: Some will have it to be meerly gratuitous; and others believe that God has formed his Decree of *Predestination* upon a View of the future Merits of the Elect. St. *Austin*, the Fathers that have succeeded him, *Thomas Aquinas*, and the most celebrated Schools of the *Latin* Church, hold *Predestination* to be of meer Favour. Some *Greek* Fathers, and some *Latin* Divines, adhere to that *Predestination* that is made upon a Foreknowledge of the future Behaviour of the Elect. St. *Austin* thus defines *Predestination*; he says, It is Aug. de Dono Perseverantiæ, c. 14. n. 35. a Foreknowledge and Preparation of efficacious Means; in Virtue of which, the Elect are most certainly saved: *Hæc est prædestinatio sanctorum nihil aliud, præscientiæ, & præscientia scilicet, & præparatio beneficiorum, quibus certissimè liberantur quicumque liberantur*. And this great Doctor was so fully persuaded of the Gratuitousness of *Predestination*, consider'd in its full Extent, that is to say, taken as an absolute Decree of God, who determines the Glory of his Elect, by certain effectual Means that he has prepared to bring them to it; that he makes no Scruple to give this Opinion, as the Belief Idem de Dono Perseverantiæ, c. 23. of the Church; and to maintain, that no one can oppose it, without being guilty of an Error: Idem de Dono Perseverantiæ, c. 19. n. 48. *Hoc scio, neminem contra istam prædestinationem, quam secundùm scripturas sanctas defendimus, nisi errando, disputare potuisse*.

The ancient *Hebrews* were persuaded, as well as we, that God had a Foreknowledge of what each of us should be, do, and become, both as to Good and Evil. This is included in the very Notion of God, of his Providence, and infinite Knowledge. God says to *Jeremiah*, *Before I* Jer. i. 5. *formed thee in the Belly, I knew thee*; *and before thou camest forth out of the Womb, I sanctified thee, and I ordained thee a Prophet unto the Nations*. But when we endeavour to form a just Idea of their System of *Predestination* and *Reprobation*, and how they recon-

reconciled Grace and Free-Will, the Matter is not very eaſy. Theſe Things were not then ſo much enquired into as they have been ſince; and Men had not taken ſo much Pains to form Syſtems of Theology, for the Explaining of theſe Myſteries, which are ſtill ſo profound and ſo obſcure, after all our Diſcoveries.

*Philo* [a], *Joſephus* [b], and the Rabbins [c] are of Opinion, That in the Beginning God created all the Souls that exiſt, and all the Matter that compoſes the Univerſe: So that when a new Body is formed, it is not animated by a Soul newly created, but by one that was created at the Beginning of the World. *Philo* thinks that Angels, Demons, and the Souls of Men, are of the ſame Nature, and differ only in the Name: That as there are good and bad Genii, ſo there are good and bad Souls: That Souls, as well as Angels, have their Abode in the higheſt Region of the Air; from whence they deſcend to animate Bodies, and bring with them their good or bad Qualities: That they enjoy a perfect Liberty; and, according to the good or bad Uſe they make of it, they are puniſhed or rewarded, to all Eternity.

Joſeph. l. 18. Antiq. c. 2. & de Bello, l. 2. c. 12, &c. *Joſephus* acknowledges, that the *Phariſees* ſtand up for Fate, yet without excluding the Free-will of Man, and the Sovereign Power of God over his Creatures. That Souls that have lived well, at their Departure out of the Body, return to the Place from whence they came, with a Power of returning afterwards to animate ſome other Body; whereas the Souls of the Wicked are condemned to everlaſting Puniſhment. The *Eſſenians* think, That Souls are attracted, by I know not what Inclination, to incloſe themſelves in Bodies; that ſuch as live an innocent Life therein, depart, after the Death of the Body, to certain delightful Places beyond the Ocean; and thoſe of the Wicked, to dark Places, where they live in Torment.

Wiſd. viii. 19, 20. The Author of *the Book of Wiſdom*, whom ſeveral have thought to be *Philo*, makes *Solomon* thus ſpeak; *I was a witty Child, and had a good Spirit: yea, rather, being good, I came into a Body undefiled.* Where we ſee the ſame Principles as we have obſerv'd in *Philo*. John ix. 2. The Apoſtles, in the Goſpel, propos'd a Queſtion to *Jeſus Chriſt*, when they ſaw a Man that was born blind, Whether it was for the Puniſhment of his own Sins, or for thoſe of his Parents, that this Man was born blind? They therefore had a Notion, that his Soul had an Exiſtence before, and had offended God, before he animated the preſent Body.

*Origen*, [d] who believed the Pre-exiſtence of Souls, as well as the *Hebrews*, had alſo, probably, received from them his Syſtem of the Predeſtination and Reprobation of Men; according to which, he affirm'd, that God forms his Decree of Saving or Damning, of Rewarding or Puniſhing Men, upon the Knowledge he has of the good or bad Qualities with which their Souls are endued, before their Infuſion into the Body; and of the good or bad Uſe they have made of their Liberty, before their Birth, and of the Uſe they will make of it when they ſhall live upon the Earth. He was perſuaded, that before the Soul animates the Body, it is in full Liberty of doing Good or Evil; and that all the Good or Evil, the Proſperity or Adverſity, that happens to it in this Life, are either Rewards or Puniſhments for what it has perform'd well or ill in a former State: That it was for this, that *Jacob* was preferr'd before *Eſau*; that one is beloved, and the other hated; one appointed to Dominion, and the other to Subjection.

Thus, according to *Origen*, [e] we are not predeſtinated by the Preſcience of God, but from a Conſideration of our previous Merits. *Jacob* deſerved to be predeſtinated, for the Care he took of purifying his Soul; whereas *Eſau*, having not uſed the ſame Diligence to make himſelf worthy of God's Favours, deſerved to become a Veſſel of Diſhonour: That St. *Paul* alſo furniſhed from himſelf the Cauſe of his Election, to Him who knows all Things before they happen, God foreſeeing that he would labour more abundantly in the Vineyard of the Church. 'Twas from this Syſtem of *Origen*, that *Pelagius* form'd his Sentiments concerning *Predeſtination* and *Reprobation*. Which gave Occaſion to St. *Jerom* to ſay, That the *Pelagian* Hereſy is only a Branch of the Errors of *Origen*, and that *Origen* was the Predeceſſor of *Pelagius*: *Doctrina tua Originis ramuſcula eſt.* Hieron. Ep. ad Cteſiph.

St. *Chryſoſtom*, who may be conſider'd as the Oracle and the Mouth of the *Greek* Church, kept at a Diſtance from the Opinions of *Origen*, by maintaining, That God does not reject nor predeſtinate Men on Account of their paſt good or bad Actions, but only upon the Knowledge of their future Merits or Demerits: *Whence is it*, (ſays he) *that* Jacob *is beloved, and* Eſau *hated? 'Tis becauſe one is good, and the other is bad. And whence is it, that, before their Birth, God determined, that the Elder ſhould be in Subjection to the Younger? 'Tis becauſe God has no need to ſtay for the Event of Things, as we muſt do,* Chryſoſt. in Epiſt. ad Rom. ix. p. 325.

*to*

[a] Philo de Gigant. 285, 286. & de Confuſ. Ling. p. 331. de Plant. Noe, p. 216. & de Somniis, p. 586.
[b] Joſeph. de Bello, l. 2. c. 12. p. 787.
[c] Menaſſe Ben-Iſrael, Conciliat. in Geneſ. qu. 6. p. 12. & de Creatione, prob. 17. Vide Grot. in Sap. viii. 20. & in Johan. ix. 2.
[d] Origen. apud Hieronym. in Epheſ. iv. 2. & Origen. in Matth. tract. 35. p. 123. & lib. 2. peri Archon. & in Johan. i. 5.
[e] Origen. apud Hieronym. in Epheſ. i. 4. & iv. 2. & in Epiſt. ad Rom. i. 9.

*to judge whether a Man shall be good or bad; he sees that even before he is born. 'Twas by the Effect of his Prescience, that he chose* Jacob *and rejected* Esau. *He knew before their Birth what they would one Day prove. When he chose St.* Matthew, *there were several Persons who appear'd better than he; but by his infinite Penetration, he knew how to discover the Value of that Jewel, that then lay upon a Dunghill.*

He adds, speaking of *Pharaoh,* that this hardened Prince became a Vessel of Wrath, only by his own Iniquity: That the *Hebrews* were Vessels of Mercy, for nothing but their Integrity and Simplicity. In another Place he says, that the Kingdom of Heaven was prepared for the Elect from the Beginning of the World, and before they were born, because God foreknew what they would afterwards be. And writing upon those Words of the Psalmist; *Thou understandest my Thought afar off,* he thus reasons: Some People are absurd enough to say, such an one is a good Man, because God has chosen him and loved him; and such another is wicked, because God hated him. But the Prophet here tells us, on the contrary, that God proves us by our Works. He knows whether we will be vertuous or no, even before our Birth. And by that he gives us Proofs of his Prescience, he confirms it by our Works, for fear it should be imagin'd, that his Prescience was the Cause of our Vertue.

Chrysost. Homil. lxxx. in Matt. xxv. p. 837. Ps. cxxxix. 2.

The *Greek* Fathers that came after St. *Chrysostome* have express'd themselves much in the same manner, and the modern *Greeks* have follow'd the Sentiments of the Fathers before them. In the several Projects that have been form'd, for the Reunion of the *Greek* Church with the *Latin,* there were no Difficulties started about the Doctrine of Predestination and Reprobation. There was an Agreement, as to the Substance of this Article, though there was a Difference among the *Greeks* and *Latins,* as to their Way of expressing themselves. Both of them condemned *Pelagius* and *Celestius,* and maintain'd that Man was unable to do any good, without the Supernatural Assistance of God's Grace: Whereas *Pelagius* pretended, that Man might make use of his Liberty without the Assistance of Grace, and that Grace itself was conferr'd upon him only in proportion to his Merits. The Reader may see our Dissertation upon *Predestination* and *Reprobation,* which we have prefix'd to the Epistle of St. *Paul* to the *Romans.*

PRIEST. This Word comes from the *Greek* Word *Presbyteros,* which properly signifies an Elder, or an old Man. The *Hebrew* Word made use of in Scripture for a Priest, is *Cohen*; [a] the *Greek, Hiereus,* and the *Latin, Sacerdos* or *Presbyter.* But this last Word, in the *Latin* Text of *Scripture,* does not always stand for a Priest. For Example, *Judith* sent to call to her House *Ozias,* and *Chabris* and *Charmis,* the Elders of the City; *Presbyteros civitatis.* *Jesus* the Son of *Sirach* advises the Poor to humble themselves before the Antients, and to appear with a respectful Air before the Great. *Presbytero humilia animam tuam.* And elsewhere, be present in the Assembly of the Elders; *In multitudine Presbyterorum prudentium sta.* The Name of *Presbyteri,* or Elders, is given also to the two Judges of *Israel* that were *Susanna's* Accusers. But in the *Latin* of the *New Testament,* the Word *Presbyter* is always appropriated to the Priests. [b]

Judith viii. 9. Eccluf. iv. 7. Ecclus. vi. 35. Dan. xiii. 28.

In the *Old Testament,* the Priesthood was not annex'd to a certain Family, till after the Promulgation of the Law of *Moses.* Before that Time the First-born of every Family, the Fathers, the Princes, the Kings were Priests, born in their City and in their House. *Cain* and *Abel, Noah, Abraham,* and *Job, Abimelech* and *Laban, Isaac* and *Jacob,* offer'd themselves their own Sacrifices. In the Solemnity of the Covenant that the Lord made with his People, at the Foot of Mount *Sinai, Moses* perform'd the Office of Mediator, and young Men were chosen from among the Children of *Israel,* to perform the Office of Priests.

Exod. xxiv. 5, 6.

But after that the Lord had chosen the Tribe of *Levi* to serve him in his Tabernacle, and that the Priesthood was annex'd to the Family of *Aaron,* then the Right of offering Sacrifices to God was reserved to the Priests alone of this Family. The Lord says, *That no Stranger, which is not of the Seed of* Aaron, *come near to offer Incense before the Lord; that he be not as* Korah, *and as his Company.* The Punishment of *Uzziah* King of *Judah* is well known, who having presumed to offer Incense to the Lord, was suddenly smote with a Leprosy; put out of his Palace, and excluded from the Administration of Affairs to the Day of his Death. However it seems, that on certain Occasions the Judges and Kings of the *Hebrews* have offer'd Sacrifices to the Lord, especially before a constant Place of Worship was fix'd at *Jerusalem.* See 1 *Sam.* vii. 9. where *Samuel,* who was no Priest, offer'd a Lamb for a Burnt-sacrifice to the Lord. See also 1 *Sam.* ix. 13. where it is said, that this Prophet was to bless the Offering of the People, which should seem to be a Function appropriated to the Priests. Lastly, 1 *Sam.* xvi.

Numb. xvi. 40. 2 Chr. xxvi. 19.

[a] כהן Cohen. *Gr.* Ἱερεὺς, or Πρεσβύτερος, Presbyter. *Lat.* Sacerdos.
[b] The Author here and elsewhere, according to the Decisions of the Church of *Rome,* quotes the *Latin Vulgate* as the Authentick Text of Scripture, and those Books as Canonical Scripture, which we admit only as Apocryphal.

xvi. 5. he goes to *Bethlehem*, where he offers a Sacrifice at the Inauguration or Anointing of *David*. *Ad immolandum Domino veni: Sanctificamini & venite mecum ut immolem.*

*Saul* himſelf offers a Burnt-offering to the Lord, perhaps as being King of *Iſrael*. 1 Kings xiii. 9, 10. *Afferte mihi holocauſtum & pacifica; & obtulit holocauſtum.* *Elijah* alſo offer'd a 2 Kings xviii. 33. Burnt-offering upon Mount *Carmel*. *David* himſelf ſacrificed, at leaſt the Text expreſſes it ſo, at the Ceremony of the bringing the Ark to *Jeruſalem*, and at the Floor 2 Sam. vi. 13. of *Araunah*. *Solomon* went up to the brazen Altar that was at *Gibeon*, and there offer'd 2 Sam. xxvi. 24. Sacrifices. I know that theſe Paſſages are commonly explain'd, by ſuppoſing that 2 Chron. i. 5. theſe Princes offer'd theſe Sacrifices by the Hands of the Prieſts; but the Sacred Text will by no means favour ſuch Explications; and it is very natural to imagine, that in the Quality of Kings and Heads of the People, they had the Privilege of performing ſome Sacerdotal Functions upon ſome extraordinary Occaſions. So we ſee *David* conſulted the Lord, being cloathed with the 2 Sam. vi. 14. 1 Sam. xxiii. 9. xxx. 7. Prieſtly Ephod, and upon another Occaſion he gave a ſolemn Benediction to the People. 2 Sam. vi. 18, 1 Kings viii. 55, 56. His Son *Solomon* alſo did the ſame.

Numb. iii. 41. The Lord having reſerved to himſelf the Firſt-born of all *Iſrael*, becauſe he had preſerved them from the Hand of the deſtroying Angel in *Egypt*, by way of exchange and as a kind of Compenſation, accepted of the Tribe of *Levi* for the Service of his Tabernacle. Thus the whole Tribe of *Levi* was appointed to the ſacred Miniſtry, but not all in the ſame manner: For of the three Sons of *Levi*, which were *Gerſhon*, *Kohath*, and *Merari*, and which are the Heads of the three great Families, the Lord choſe the Family of *Kohath*, and out of this the Houſe of *Aaron*, to exerciſe the Functions of the Prieſthood. All the reſt of the Family of *Kohath*, even the Children of *Moſes* and their Deſcendants, remain'd of the Order of mere *Levites*. But having already mention'd, under the Article Levites, all that concerns them, I ſhall not repeat it here, but confine myſelf to what belongs to the Prieſts only.

The High-prieſt was at the Head of all religious Affairs, and was the ordinary Judge of all Difficulties that belong'd thereto, and even of all Matters that concern'd the Juſtice and Judgments of the *Jewiſh* Deut. xvii. 8, 9, 10, 11, 12. Nation. *If there ariſe a Matter too hard for thee in Judgment, between Blood and Blood, between Plea and Plea, and between Stroke and Stroke, being Matters of Controverſy between thy Gates; then ſhalt thou ariſe, and get thee up into the Place which the Lord thy God ſhall chooſe. And thou ſhalt come unto the Prieſts the* Levites, *and unto the Judge that ſhall be in thoſe Days,*[a] *and enquire; and they ſhall ſhew thee the Sentence of Judgment. And thou ſhalt do according to the Sentence, which they of that Place (which the Lord ſhall chooſe,) ſhall ſhew thee, and thou ſhalt obſerve to do according to all that they inform thee. According to the Sentence of the Law which they ſhall teach thee, and according to the Judgment which they ſhall tell thee thou ſhalt do; thou ſhalt not decline from the Sentence which they ſhall ſhew thee, to the right Hand nor to the left. And the Man that will do preſumptuouſly, and will not hearken unto the Prieſt (that ſtandeth to miniſter there before the Lord thy God,) or unto the Judge, even that Man ſhall dye, and thou ſhalt put away the Evil from* Iſrael. See alſo *Deut.* xix. 17. xxi. 5. xxiii. 9, 10. *Ezek.* xliv. 24. *Joſeph. Antiq. l.* x. *c. ult. & contra Appion. l.* 2. *c.* 6. where this Diſciplinc is well explain'd. Laſtly, the Reader may conſult our Diſſertation upon the Polity of the *Hebrews*, prefix'd to our Commentary upon the Book of *Numbers*; and the great Work of *Selden*, *De Synedriis veterum Hebræorum*.

The High-prieſt only had the Privilege of entering into the Sanctuary once a Year, Levit. xvi. 2, 3, 4, &c. which was the Day of ſolemn Expiation, to make Atonement for the Sins of the whole People. See the Article Expiation. He ought to be born of one of his own Tribe, whom his Father had married a Virgin, and was to be exempt from all Levit. xxi. 13. thoſe corporal Defects mentioned in *Leviticus*. *Non accedet ad miniſterium ſi cœcus* Levit. xxi. 17, 18. *fuerit, ſi claudus, ſi parvo vel grandi vel torto naſo; ſi fracto pede, ſi manu; ſi gibbus, ſi lippus, ſi albuginem habens in oculo, ſi jugem ſcabiem, ſi impetiginem in corpore, vel herinoſus.* In general, no Prieſt that had any corporal Defects could either offer Sacrifices, or enter into the Holy Place, to preſent the Shew-bread there. All that was allow'd him was this, to be maintain'd by the Sacrifices that were offer'd at the Tabernacle. *Levit.* xxi. 21, 22, 23.

God had appropriated to the Perſon of the High-prieſt the Oracle of his Truth; ſo that when he was habited with the proper Ornaments of his Dignity, and with the *Urim* and *Thummim*, he gave Anſwers to the Queſtions made to him, and God diſcover'd to him ſecret and future Things. Ex. xxviii. 30. It was forbidden him to mourn for any of Ecclus. xlv. 12. his Relations, even for his Father or 1 Sam. xxiii. 9. xxx. 7. Mother, or to enter into any Place where a dead Body lay, that he might not contract any Uncleanneſs. He could not marry a Levit. xxi. 10, 11, 12. Widow, nor a Woman that had been divorced, nor a Harlot, but a Virgin only of his own Race. He was to obſerve a ſtrict Levit. xxi. 13, 14. Continence

[a] *Joſephus*, *Philo*, the Rabbins, and many Commentators, think that this Judge is no other than the High-prieſt then actually in Office.

Vid. Joſep. l. 17. c 8. de Matthia Pontifice.

Continence during the whole Time of his Service.

Vid. Exod. xxxix. 1, 2, 3. &c.

The Habit of the High-prieſt was much more magnificent than that of the other Prieſts. He had about his Waiſt a Pair of Drawers of fine Linen, and next his Skin a Linen Tunique of a particular Make. Over this Tunique he wore a long Robe of an Azure Colour, or of Hyacinth, at the Bottom of which was a Border adorn'd with little golden Bells and Pomegranates, made of Wool of different Colours, and ranged alternately at equal Diſtances. This Robe was girded about him with a broad embroider'd Saſh, which in Scripture is call'd *the Ephod*. It conſiſted of two coſtly Ribbons, which going round the Neck and coming over the Shoulders, croſs'd each other at the Breaſt; then turning behind, it ſerved as a Saſh to gird up the Robe afore-mentioned. Upon the Shoulders the Ephod had two large precious Stones, upon each of which were engraven Six of the Names of the Tribes of *Iſrael*; and before upon the Breaſt, at the Place where the Ribbons croſs'd each other, was fix'd the *Pectoral* or *Rational of Judgment*, which was a ſquare Piece of a very precious and ſolid Work, ſix Inches wide, in which were ſet twelve precious Stones, upon each of which was engraved the Name of one of the Tribes of *Iſrael*. Some think the Rational was double, like a Pocket or Bag, in which was included the *Urim* and *Thummim*. Others believe the *Urim* and *Thummim* were two Hieroglyphical Figures, which hung at the Bottom of the Pectoral.

The High-prieſts Tiara or Bonnet was more adorn'd and more coſtly than that of any other Prieſt, but it is not diſtinctly known what Form it was of. See what we have ſaid before under the Article CIDARIS. That which chiefly diſtinguiſh'd the Tiara of the High-prieſt, was a Plate of Gold that hung down from the Bonnet upon his Forehead, upon which was written or engraven, *Holineſs to the Lord*. This Plate was ty'd behind his Head with two Ribbons faſten'd at its two Ends.

2 Chron. xxix. 34. xxxv. 11.

The ordinary Prieſts ſerved immediately at the Altar, offer'd the Sacrifices, kill'd and flea'd them, and pour'd their Blood at the Foot of the Altar. They kept up a perpetual Fire upon the Altar of Burnt-ſacrifices, and in the Lamps of the golden Candleſtick that was in the Sanctuary; they kneaded the Loaves of Shew-bread, baked them, offer'd them upon the golden Altar in the Sanctuary, and changed them every Sabbath-day. Every Day, Night, and Morning, a Prieſt appointed by caſting of Lots at the Beginning of the Week, brought into the Sanctuary a ſmoaking Cenſer, and ſet it upon the golden Table, otherwiſe call'd the *Altar of Perfumes*.

See Luke i. 9.

Ex. xxviii.

Antiq. l. 3. c. 8.

The common Habit of the Prieſts was a Surplice or Tunique of Linen without Seam, with a Saſh of ſeveral Colours, hollow like the Skin of a Serpent, of looſe Work, about three Fingers Breadth. 'Tis thus deſcribed by *Joſephus*. He adds, that the Prieſts wore it upon their Breaſts, under their Arms; that a kind of Flower-work was there repreſented, with Threads of Scarlet, Purple, and Hyacinth; that it went twice round the Body, was tied before, and the Ends hung down to the Feet, to render the Prieſts more venerable. When they were in the Act of Sacrificing, they threw this Girdle over the Left Shoulder, that they might perform their Office with the greater Freedom. The Rabbins make this Saſh to be two and thirty Cubits or Elns long.

Ex. xxviii. 39. xxxix. 3. 5.

'Tis thought the High-prieſt's Saſh was of a more precious Work, for *Moſes* ſays it was made by the Art of the Embroiderer; and it is believed, that beſides the Threads of Purple, Crimſon, and Hyacinth, there were alſo Threads of Gold. Others maintain, that it differ'd in nothing from thoſe of the other Prieſts. The Reader may ſee *Braunius*, who has carefully examin'd all theſe Particulars, in his Treatiſe concerning the Habits of the *Hebrew* Prieſts. The High-prieſt had two Saſhes or Girdles, one to gird up his Linen Tunique, which he wore under, and the other to gird up his Robe of Azure, and which is call'd *Cheſcheb ephudath*, *Levit.* viii. 7. which we have now deſcribed by the Name of *Ephod*.

Antiq. l. 3. c. 8.

The Cap or Bonnet of the Prieſts [a] is call'd in *Hebrew*, *Migbaoth*, and that of the High-prieſt is call'd *Miznepheth*. But the Rabbins aſſure us, that theſe two Words ſignify but one and the ſame thing, and that the Bonnet of the Prieſts, as well as that of the High-prieſt, was a Cap made of a Border of Linen ſixteen Elns long, which went round the Head ſeveral times, and made a Cap not unlike a Head-piece, as the *Hebrew* Word *Migbaoth* inſinuates, which has the ſame Signification. *Joſephus* thus deſcribes it: "It is compoſed "of ſeveral Folds of a linen Border, "folded back and ſewed, ſo that it ap-"pears like a thick Crown worked up of "Linen. Over this Cap there is a Cloth "that covers it quite, and comes down to "the Forehead, to hide all the Plaits and "Seams."

Hieronym ad Fabiol.

Laſtly, St. *Jerome* gives us a Deſcription of it, that agrees neither with that of the Rabbins nor of *Joſephus*. This Bonnet, ſays he, is round, and like to that which is repreſented upon the Head of *Ulyſſes*, as if a Sphere was cut into two equal Parts, and one of the Parts was taken for a Bonnet. There is no Point at the Top,

a Exodus xxviii. 11, 4. מגבעות Migbaoth. *Lat.* Cidaris.

Top, and it does not cover all the Hair, but leaves a third Part to be ſeen before; and that it may not fall off, it is ty'd behind with a Ribbon. Its Matter is of fine Linen, and it is cover'd with a Cloth, to hide the Foldings and the Seams. *Moſes* inſinuates to us, [a] that they were indeed tied on with a Ribbon, when he ſays, that at the Conſecration of the Prieſts their Bonnets were tied on.

As to the High-prieſt's Tiara, the Rabbins hardly make any Difference between it and the Bonnet of the other Prieſts, except that the High-prieſt's is flatter, and more approaching to the Form of a Turbant; whereas that of the other Prieſts more reſembles a Night-cap, riſing a little to a Point at the Top. *Joſephus* gives us a magnificent Deſcription of it, probably taken from what he had ſeen in his own Time, at the Temple of *Jeruſalem*. He ſays it was a Cap of the Colour of Hyacinth, or of an Azure Blue, which was put over the other Cap of the Shape of a Turbant, of which a Deſcription is given before. It covers the hinder Part of the Head, and the two Temples, and is incompaſs'd by a treble Crown of Gold, where there are little Buds of the Flowers of the Plant Henbane. The Circuit of theſe Flowers is interrupted on the forepart of the Tiara, to make Room for the Plate of Gold, on which the Name of God was engraven. (Antiq. l. 3. c. 5.)

The Prieſts did not wear their Hair long in the Temple, yet they did not ſhave their Heads, but only clipt their Hair with Sciſſars. *Caput ſuum non radent, neque comam nutrient; ſed tondentes attondent capita ſua.* They did not appear with their Heads bare during their Ceremonies. To appear bare-headed and uncover'd before any one, was look'd upon as a want of Reſpect, as it is ſtill among ſome Nations. They wore linen Drawers as well as the High-prieſt, when they went up to the Altar, that they might not ſhew any thing indecent there. The *Levites* had no peculiar Habit in the Ceremonies of Religion; but about the ſixty-ſecond Year of *Chriſt* they obtain'd from King *Agrippa*, that they might wear a linen Tunique as well as the Prieſts: Which *Joſephus* ſays, was look'd upon as an evil Preſage, Experience having always ſhewn, that Innovations in the antient Practices of religious Worſhip are always attended with ſome Diſaſter. (Ezek. xliv. 20. See Levit. x. 6. xxi. 5.) (Exodus xxviii. 42. xxxix. 27.) (Joſeph. Antiq. l. 20. c. 8. p. 699.)

The Prieſts were not ſuffer'd to offer Incenſe to the Lord with ſtrange Fire, that is, with any other Fire but what ſhould be taken from the Altar of Burnt-ſacrifices. 'Tis known with what Severity God chaſtiſed *Nadab* and *Abihu* for having fail'd herein. The Prieſts and *Levites* waited by the Week and by the Quarter in the Temple. They began their Week on the Sabbath-day, and ended it on the next. *Moſes* had fix'd the Age at which they were to enter on the ſacred Miniſtry, at twenty-five or thirty Years, and they were to end it at fifty: But in *David's* Time this Order was changed, and they were obliged to attend the Service of the Temple as ſoon as they were twenty Years of Age. [b] Thoſe that would dedicate themſelves to perpetual Service in the Temple, were well received, and were maintain'd by the conſtant and daily Offerings. (Levit. x. 1, 2.) (2 Kings xi. 1, 7.) (Numb. viii. 24. iv. 3.) (Deut. xviii. 6.)

The Lord had given no Lands of Inheritance to the Tribe of *Levi*, in the Diſtribution of the *Land of Promiſe*. He intended that they ſhould be ſupported by the Tythes, the Firſt-fruits, the Offerings that were made in the Temple, by their Share of the Sin-offerings and Thankſgiving-offerings that were ſacrificed in the Temple, of which certain Parts were appropriated to the Prieſts. In the Peace-offerings the Prieſts had the Shoulder and the Breaſt. In the Sin-offerings they burnt upon the Altar the Fat that covers the Bowels, the Skin of the Liver, and the Kidnies. The reſt belong'd to the Prieſt. The Skin or Fleece of every Sacrifice alſo belong'd to him; and this Article alone was no mean Allowance. When an *Iſraelite* kill'd any Animal for his own Uſe, he was to give the Prieſt the Shoulder, the Stomach, and the Jaws. He had alſo a Share in the Wool when the Sheep were ſhorne. All the Firſt-born, both of Man and Beaſt, belong'd to the Lord, that is to ſay, to his Prieſts. The Men were redeem'd for the Sum of five Shekels. The Firſt-born of impure Animals were redeem'd or exchang'd, but the clean Animals were not redeem'd. They were ſacrificed to the Lord; their Blood was ſprinkled about the Altar, and all the reſt belong'd to the Prieſt. See the Article FIRST-BORN. The Firſt-fruits of Trees, that is, thoſe that came on the fourth Year, belong'd alſo to the Prieſt. (Levit. vii. 33, 34.) (Levit. vii. 6, 7.) (Philo de præmiis Sacerdotum.) (Deut. xviii. 3.) (Deut. xviii. 4.) (Numb. xviii. 15, 16.) (Numb. xviii. 17.) (Lev. xix. 23, 24.)

They offer'd at the Temple the firſt of all the Fruits of the Earth, and the Quantity was fix'd by Cuſtom, which was between the fortieth and the ſixtieth Part. Beſides this, they offer'd whatever any one had vow'd to the Lord. See the Article FIRST-FRUITS before. They gave alſo to the Prieſts and *Levites* an Allowance out of the Dough that they kneaded. They had the Tythe of all the Fruits of the Land, and of all the Animals which were fed under the Shepherd's Crook. And when the *Levites* had collected all the Tythes and all the Firſt-fruits, they ſet apart the Tythe of that for the Prieſts. Thus (Lev. xxvii. 31, 32.) (Numb. xviii. 26.)

[a] Exod. xxix. 9. Levit. viii. 13. Hebr. Circumpoſuit Mitras. Ezek. xliv. 18. Vittæ lineæ erunt in capitibus eorum.
[b] 1 Chron. xxiii. 24. 2. Chron. xxxi. 17. Ezra iii. 8.

AARON AND HIS SONS CONSECRATED BY MOSES.

Thus though the Priests had no Lands or Inheritance in the Country, they lived however in great Plenty, and were abundantly supplied with what was necessary for their Subsistance. God had also provided them with Houses and Accommodations, by appointing them eight and forty Cities for their Habitation. In the Precincts of these Cities they possess'd only as far as a thousand Cubits beyond the Walls. Of these forty-eight Cities, six were appointed to be Cities of Refuge, for the Sake of those that should commit any casual and involuntary Manslaughter. The Priests had thirteen of these for their Share, and all the others belong'd to the *Levites*.

Numb. xxxv. 1, 2, 3.

Josh. xxi. 19, 20.

One of the chief Employments of the Priests, next to attending upon the Sacrifices and the Service of the Temple, was the Instruction of the People, and the deciding Controversies; the distinguishing the several Sorts of Leprosie, the Causes of Divorce, the Waters of Jealousy, Vows, all Causes relating to the Law, the Uncleannesses that were contracted several Ways; all these Things were brought before the Priests. *For the Priests Lips should keep Knowledge, and they should seek the Law at his Mouth; for he is the Messenger of the Lord of Hosts.* They publickly bless'd the People in the Name of the Lord. In the Times of War their Business was to carry the Ark of the Covenant, to consult the Lord, to sound the holy Trumpets, and to pronounce these Words at the Head of the Army; "Hear, O "*Israel*, you are now going to fight with "your Enemies, but fear not, for the "Lord is in the midst of you; he will "fight for you, and defend you from all "Danger."

Hos. iv. 6. Mal. ii. 7, &c. Levit. xiii. 14. Numb. v. 14, 15.

Malac. ii. 7.

Numb. vi. 23, 24, 25.

Numb. x. 8, 9.

The Consecration of *Aaron* and of his Sons was perform'd by *Moses* in the Desart with great Solemnity, and this is what pass'd upon that Occasion. *Aaron* and his Sons wash'd themselves all over in Water, and presenting themselves to *Moses* at the Tabernacle of the Covenant, with the Sacrifices that were to be offer'd for them, *Moses* first dress'd them with all the Ornaments mention'd before, then with the Oyl of the sacred Unction he anointed *Aaron* by pouring it upon his Head. Afterwards he offer'd up a Calf for a Sin-offering, and *Aaron* and his Sons having laid their Hands on this Sacrifice, *Moses* kill'd it, put some of its Blood with his Finger upon the Horns of the Altar, burnt the Fat upon the Fire of the Altar, and sent the Flesh, the Skin, and the Dung to be burnt without the Camp. After which he offer'd a Ram for a Burnt-offering. *Aaron* and his Sons laid their Hands upon the Head of the Victim, and *Moses* kill'd it, sprinkling the Blood about the Altar, and burning the Flesh and the Bowels upon the Altar of Burnt-sacrifices.

Deut. xx. 3, 4. Exod. xl. 12. Lev. viii. 1, 2, &c.

Lastly, they presented the Ram which was to serve for the Consecration of the Priests. *Aaron* and his Sons laid their Hands upon its Head; *Moses* kill'd it, and taking of the Blood of this Ram, he touch'd with it the Tip of the right Ear of each, the Thumbs of their right Hands, and the great Toes of their right Foot, and sprinkled the rest of the Blood upon the Altar. Then taking the Fat of the Kidneys and Bowels, the Rump, the Kidneys, and the right Shoulder of the Victim, with a Leaf of unleaven'd Bread, a Cake and a Wafer, he put them successively into the Hands of *Aaron* and of his Sons, who lifted them up before the Lord, with a waving Motion, *Moses* at the same time supporting and guiding the Hands of each. After which *Moses* received these Things again, and burnt them upon the Altar of Burnt-sacrifices, because it was the Sacrifice of the Consecration of *Aaron* and of his Sons. Then taking the Oyl of Unction, and the Blood that was upon the Altar, with these he sprinkled *Aaron* and his Sons, habited as they were in all their sacred Ornaments. This Ceremony was continued for seven Days successively, beginning it every Day in the same Manner, at least as to the offering of Sacrifices, the Unctions, and Aspersions; for it does not appear that *Aaron* and his Sons were dress'd every Day in their sacerdotal Habits. For these whole seven Days the Priests continued in the Court of the Tabernacle, without going out of it.

In this whole Ceremony *Moses* perform'd the Office of consecrating a Priest. It is much to be doubted, whether at every new Consecration of a High-priest all these Ceremonies were repeated. It is very probable they contented themselves with cloathing the new High-priest in the Habit of his Predecessor, as was put in Practice at the Death of *Aaron*. Others think they gave them the Unction also, which perhaps might be in use to the *Babylonish* Captivity, though there is no Proof of this Fact. We know on the contrary, that *Jonathan* the *Asmonean* contented himself with putting on the High-priest's Habit at the Feast of Tabernacles, in order to take Possession of this Dignity; and *Agrippa* King of the *Jews* having offer'd to *Jonathan* Son of *Ananus* the High-priesthood, a second Time, *Jonathan* thank'd him for it, saying, It was enough for him to have once received the Ornaments of this supream Dignity, which he would willingly resign to some other that should be more worthy of it.

Numb. xx. 25, 26, &c.

1 Macc. x. 21. Joseph. Antiq. l. 13. c. 5.

Antiq. l. 19. c. 6. p. 676. d.

As to the ordinary Priests, we do not see that any particular Ceremony was us'd for their Consecration; they were admitted to the Exercise of their Functions by *filling their Hands*, as the Scripture speaks, or by making them perform the Functions of their Order. But when the Priests had fallen away from the Lord, or had been a long Time without performing their Office, as it sometimes happen'd under the Reigns of some of the later Kings of *Judah*; for Example, under *Ahaz*, *Ammon*, and *Manasseh*, they thought it necessary to sanctify anew such Priests, who had been absent from the Holy Place, who for a long Time had interrupted the Exercise of their Ministry, or who had never yet exercis'd it; as it happen'd under *Hezekiah* and *Josiah*, when the Number of the Priests that were sanctify'd not being found sufficient for the great Number of Sacrifices that were to be offer'd, they were forced to employ the *Levites* in fleaing the Sacrifices; for the *Levites* were much sooner sanctify'd than the Priests. [a] *Levitæ quippe faciliori ritu sanctificabantur quam Sacerdotes.* (2 Chron. xxix. 34. 2 Chron. xxxv. 12.)

However, we must acknowledge, that we do not know what was done upon these Occasions, for the Consecration, or rather for the Sanctification of the Priests. Nor is it certain, whether any thing else was requir'd than the ordinary Sanctification, which was, the Exemption from legal Defilements and Uncleannesses, which was necessary for the approaching to holy Things. The *Hebrew* Text of the Passage now quoted reads only, "For the *Levites* "were upright of Heart, to sanctify them- "selves, rather than the Priests." The *Levites* shew'd more Zeal and Readiness than the Priests, to assist in this Ceremony.

As to the Priests of the new Covenant, their Dignity is vastly more exalted than that of the *Hebrew* Priests, because their Functions are more noble, and their Object more sacred and divine. They consecrate the Body and Blood of *Jesus Christ* upon the Altar; [b] they have the Power to bind and to loose, to remit or to retain Sins, they bear a sacred and inviolable Character. The *Christian* Priesthood is the Substance and the Truth, of which that of the *Jews* was but the Shadow and the Figure. *Jesus Christ* the everlasting Priest, according to the Order of *Melchisedeck*, abides for ever, as St. *Paul* observes; whereas the Priests, according to the Order of *Aaron*, were mortal, and therefore could not continue long. (Hebr. vii. 23, 24, &c.) The Priesthood of *Jesus Christ* is one, divided among many Priests, who partake of his Power, and who exercise in his Name the Functions of his Ministry. The Consecration given by *Moses* to *Aaron* and his Sons, was not again to be repeated to their Successors, because the Priesthood was always to continue in the same Family; whereas the *Christian* Priesthood not being continued to any particular Family, was to be conferr'd on every one of the Priests with distinct Ceremonies.

Lastly, the corporal Defects, which excluded from the legal Priesthood, and from the Privileges that attended it, ought in Proportion to be understood in an exalted and spiritual Sense, in respect of the *Christian* Priesthood. We have elsewhere spoke of the Superiority of the Bishops above Priests, and of the Primacy of the Pope, the Bishop of *Rome*, which we believe to be of Divine Right. [c] The Qualities that St. *Paul* requires in a Bishop, may be seen 1 *Tim.* iii. *Tit.* i. 7, *&c.*

[a] 2 Chron. xxix. 34. כי הלוים ישרו לבב להתקדש מהכהנים.
[b] Or rather, they consecrate the Elements of Bread and Wine, to be the Symbols and Representations of that Body and Blood; which is no mean Prerogative of the *Christian* Priesthood.
[c] What the Church of *England* holds in regard to the Primacy or Supremacy of the Bishop of *Rome* here mention'd may be seen in the Place referr'd to.

## *A Chronological* LIST *of the High-priests of the* Hebrews.

| 1. Succession, taken from several Places of the Holy Scriptures. | 2. Succession, taken from 1 *Chron.* vi. 3, 4, 5, 6, 7, *&c.* | 3. Succession, taken from *Josephus Antiq.* l. 5. c. 15. l. 10. c. 11. | 4. Succession, taken from the *Jewish* Chronicle, call'd *Seder Olam.* |
|---|---|---|---|
| 1. *Aaron*, the Brother of *Moses*, created High-priest in the Year of the World 2514, and died in the Year 2552, before *Christ* 1448, before the vulgar Era 1452. | 1. *Aaron.* | 1. *Aaron.* | 1. *Aaron.* |
| 2. *Eleazar*, created in 2552, died about the Year 2571, before *Christ* 1429, before the vulgar Era 1433. | 2. *Eleazar.* | 2. *Eleazar.* | 2. *Eleazar.* |
| 3. *Phinehas*, made about the Year 2571, died about 2590, before *Christ* 1410, before the vulgar Era 1414. | 3. *Phinehas.* | 3. *Phinehas.* | 3. *Phinehas.* |
| 4. *Abiezer*, or *Abishua*, under the Judges. | 4. *Abishua.* | 4. *Abiezer.* | 4. *Eli.* |
| 5. *Bukki*, under the Judges. | 5. *Bukki.* | 5. *Bukki.* | 5. *Abitub.* |
| 6. *Uzzi*, under the Judges. | 6. *Uzzi.* | 6. *Uzzi.* | 6. *Abiathar.* |
| 7. *Eli*, of the Race of *Ithamar*, created in 2848, died in 2888, before *Christ* 1112, before the vulgar Era 1116. | 7. *Zerahiah.* | 7. *Eli.* | 7. *Zadok.* |
| 8. *Abitub* I. | 8. *Meraioth.* | 8. *Abitub.* | 8. *Abimah*, under *Rehoboam.* |
| 9. *Abiah.* He lived in 2911, or 2912. | 9. *Amariah.* | 9. *Abimelech.* | 9. *Azariah*, under *Abiah.* |
| 10. *Abimelech*, or *Abiathar.* He was put to death by *Saul* in 2944, before *Christ* 1056, before the vulgar Era 1060. | 10. *Abitub* I. | 10. *Abiathar.* | 10. *Jehoachash*, under *Jehoshaphat.* |
| 11. *Abiathar*, *Ahimelech*, or *Abimelech*, under *David*, from 2944, to 2989, before *Christ* 1011, before the vulgar Era 1015. | 11. *Zadok* I. | 11. *Zadok.* | 11. *Jehoiarib*, under *Jehoram.* |
| 12. *Zadok* I. under *Saul*, *David*, and *Solomon*, from 2944, 'till about 3000, before *Christ* 1000, before the vulgar Era 1004. | 12. *Ahimaaz.* | 12. *Ahimaaz.* | 12. *Jehoshaphat*, under *Ahaziah.* |
| 13. *Ahimaaz*, under *Rehoboam*, about the Year 3030, before *Christ* 970, before the vulgar Era 974. | 13. *Azariah.* | 13. *Azariah.* | 13. *Jehoiadah*, under *Joash.* |
| 14. *Azariah*, under *Jehoshaphat*; probably the same as *Amariah*, 2 *Chron.* xix. 11. About the Year 3092, before *Christ* 908, before the vulgar Era 912. | 14. *Johanan.* 1 *Chron.* vi. 9, 10. | 14. *Joram.* | 14. *Phadaiah*, under *Joash.* |
| 15. *Johanan*, perhaps *Jehoiada*, in the Reign of *Joash.* 2 *Chron.* xxiv. 15. in 3126. He died at the Age of 130 Years. | 15. *Azariah.* | 15. *Issus.* | 15. *Zedekiah*, under *Amaziah.* |
| 16. *Azariah*, perhaps the same as *Zechariah* the Son of | 16. *Amariah.* | 16. *Axiora.* | 16. *Joel*, under *Uzziah.* |

*Jehoiada,*

| 1. Succession, taken from several Places of the Holy Scriptures. | 2. Succession, taken from 1 *Chron.* vi. 3, 4, 5, 6, 7, &c. | 3. Succession, taken from *Josephus Antiq.* l. 5. c. 15. l. 10. c. 11. | 4. Succession, taken from the *Jewish* Chronicle, call'd *Seder Olam.* |
|---|---|---|---|
| *Jehoiada*, who was kill'd in 3164, before *Christ* 836, before the vulgar Era 840. | | | |
| 17. *Amariah*, perhaps *Azariah*, under *Uzziah*, in 3221, before *Christ* 779, before the vulgar Era 783. | 17. *Abitub* II. | 17. *Phideas.* | 17. *Jothan*, under *Joatham.* |
| 18. *Abitub* II. } under *Jotham* | 18. *Zadok* II. | 18. *Sudeas.* | 18. *Uriah*, under *Ahaz.* |
| 19. *Zadok* II. } K. of *Judah.* | 19. *Shallum.* | 19. *Julus.* | 19. *Neriah*, under *Hezekiah.* |
| 20. *Uriah*, under *Ahaz*; he lived in 3265, before *Christ* 735, before the vulgar Era 739. | 20. *Hilkiah.* | 20. *Jotham.* | 20. *Hosaiah*, under *Manasseh.* |
| 21. *Shallum*, the Father of *Azariah*, and Grandfather of *Hilkiah.* | 21. *Azariah.* | 21. *Uriah.* | 21. *Shallum*, under *Amon.* |
| 22. *Azariah*, who liv'd in the Time of *Hezekiah*, 2 *Chron.* xxxi. 10. about the Year 3278, before *Christ* 722, before the vulgar Era 726. | 22. *Seraiah.* | 22. *Neriah.* | 22. *Hilkiah*, under *Josiah.* |
| 23. *Hilkiah*, under *Hezekiah.* | 23. *Jehozadak.* | 23. *Odeas.* | 23. *Azariah*, under *Jehoiakim* and *Zedekiah.* |
| 24. *Eliakim*, or *Joakim* under *Manasseh*, and at the Time of the Siege of *Bethulia*, in 3348. He continued to live under *Josiah* to 3380, and longer. He is also call'd *Hilkiah.* See *Baruch* i. 7. | 24. *Joshua.* | 24. *Saldum.* | 24. *Jehozadak*, after the taking of *Jerusalem.* |
| 25. *Azariah*, perhaps *Neriah*, the Father of *Seraiah* and of *Baruch.* | | 25. *Hilkiah.* | 25. *Jesus*, Son of *Jehozadak*, after the Captivity. |
| 26. *Seraiah*, the last High-priest before the Captivity, put to death in 3414, before *Christ* 586, before the vulgar Era 590. | | 26. *Seraiah.* | |
| 27. *Jehozadak*, during the Captivity of *Babylon*, from 3414 to 3469, before *Christ* 531, before the vulgar Era 535. | | 27. *Jehozadak.* | |
| 28. *Joshua* or *Jesus* the Son of *Jehozadak*; he return'd from *Babylon* in 3468, before *Christ* 532, before the vulgar Era 536. | | 28. *Jesus*, or *Joshua.* | |

*What follows is collected from* Ezra, Nehemiah, *and* Josephus.

29. *Joachim*, under the Reign of *Xerxes. Joseph. Antiq.* l. 11. c. 5.

30. *Eliasib*, *Joasib*, or *Chasib*, under *Nehemiah*, in 3550, before *Christ* 450, before the vulgar Era 454.

31. *Joiada*, or *Juda*; see *Nehem.* xii. 10.

32. *Jonathan*, or *John.*

33. *Jeddoa*, or *Jaddus*, who received *Alexander the Great* at *Jerusalem*, in 3673, and died in 3682, before *Christ* 318, before the vulgar Era 322.

34. *Onias* I. made High-prieſt in 3681, govern'd 21 Years, and died in 3702, before *Chriſt* 298, before the vulgar Era 302.

35. *Simon* I. call'd the *Juſt*, made in 3702, or 3703; and died in 3711, before *Chriſt* 289, before the vulgar Era 293.

36. *Eleazar*, made in 3712. 'Twas under this Pontiff, as they tell us, that the Tranſlation of the *Septuagint* was made, about the Year 3727; he died in 3744, before *Chriſt* 256, before the vulgar Era 260.

37. *Manaſſeh*, made in 3745, died in 3771, before *Chriſt* 229, before the vulgar Era 260.

38. *Onias* II. made in 3771, died in 3785, before *Chriſt* 215, before the vulgar Era 219.

39. *Simon* II. made in 3785, died in 3805, before *Chriſt* 195, before the vulgar Era 199.

40. *Onias* III. made in 3805, depos'd in 3829, died in 3834, before *Chriſt* 166, before the vulgar Era 170.

41. *Jeſus*, or *Jaſon*, made in 3830, depos'd in 3831, before *Chriſt* 169, before the vulgar Era 173.

42. *Onias* IV. otherwiſe call'd *Menelaus*, made in 3832, died in 3842, before *Chriſt* 158, before the vulgar Era 162.

43. *Lyſimachus*, Vicegerent to *Menelaus*, kill'd in 3834, before *Chriſt* 166, before the vulgar Era 170.

44. *Alcimus*, or *Jacimus*, or *Joachim*, made in 3842, died in 3844, before *Chriſt* 156, before the vulgar Era 160.

45. *Onias* V. He did not exerciſe his Pontificate at *Jeruſalem*, but retired into *Egypt*, where he built the Temple *Onion*, in 3854, before *Chriſt* 146, before the vulgar Era 150.

46. *Judas Maccabeus* reſtor'd the Altar and the Sacrifices in 3840, died in 3843, before *Chriſt* 157, before the vulgar Era 161.

47. *Jonathan* the *Aſmonean*, Brother to *Judas Maccabeus*, created High-prieſt in 3843, died in 3860, before *Chriſt* 140, before the vulgar Era 144.

48. *Simon Maccabeus*, made in 3860, died in 3869, before *Chriſt* 131, before the vulgar Era 135.

49. *John Hircanus*, made in 3869, died in 3898, before *Chriſt* 102, before the vulgar Era 106.

50. *Ariſtobulus*, King and Pontiff of the *Jews*, died in 3899, before *Chriſt* 101, before the vulgar Era 105.

51. *Alexander Jannæus*, alſo King and Pontiff for 27 Years, from 3899 to 3926, before *Chriſt* 74, before the vulgar Era 78.

52. *Hircanus* was High-prieſt for 32 Years in all, from 3926 to 3958, before *Chriſt* 42, before the vulgar Era 46.

53. *Ariſtobulus*, Brother to *Hircanus*, uſurped the High-prieſthood, and enjoy'd it 3 Years and 3 Months, from 3935 to 3940, before *Chriſt* 60, before the vulgar Era 64.

54. *Antigonus* his Son alſo uſurp'd the Prieſthood, in Prejudice to the Rights of *Hircanus*, and poſſeſs'd it for 3 Years and 7 Months, from 3964 to 3967, when he was taken by *Soſius*, before *Chriſt* 33, before the vulgar Era 37.

55. *Ananeel* of *Babylon*, made High-prieſt by *Herod* in 3968 'till 3970, before *Chriſt* 30, before the vulgar Era 34.

56. *Ariſtobulus*, the laſt of the *Aſmoneans*; he did not enjoy the Pontificate a whole Year. He died in 3970, before *Chriſt* 30, before the vulgar Era 34. *Ananeel* was made High-prieſt a ſecond Time in 3971, before *Chriſt* 29, before the vulgar Era 33.

57. *Jeſus* the Son of *Phabis*, depos'd in 3981, before *Chriſt* 19, before the vulgar Era 23.

58. *Simon* Son of *Boethus*, made in 3981, depos'd in 3999, before *Chriſt* 1, before the vulgar Era 4.

59. *Matthias* Son of *Theophilus*, made in 3999. *Ellem* was ſubſtituted in his Place for a Day, 'becauſe of an Accident that had happen'd to *Matthias*, which hinder'd him from performing his Office for that Day; before *Chriſt* 1, before the vulgar Era 4.

60. *Joazar* Son of *Simon*, Son of *Boethus*, made in 4000, the Year of the Birth of *Jeſus Chriſt*, 4 Years before the Beginning of the vulgar Era.

61. *Eleazar* Brother to *Joazar*, made in 4004, of *Chriſt* 4, of the vulgar Era 1.

62. *Jeſus* Son of *Siah*, made in 4009, of *Chriſt* 9, of the vulgar Era 6. *Joazar* was made a ſecond Time in 4010, deprived in 4016, of the vulgar Era 13.

63. *Ananus* Son of *Seth*, for 11 Years, from 4016 to 4027, of the vulgar Era 24.

64. *Iſhmael* Son of *Phabi*, made in 4027, of the vulgar Era 24.

65. *Eleazar* Son of *Ananus*, made in 4027, of the vulgar Era 24.

66. *Simon* Son of *Camithus*, made in 4028, of the vulgar Era 25.

67. *Joſeph*, ſurnamed *Caiaphas*, made in 4029, 'till 4038, of the vulgar Era 35.

68. *Jonathan* Son of *Ananus*, made in 4038, 'till 4040, of the vulgar Era 37.

69. *Theophilus* Son of *Jonathan*, made in 4040, depos'd in 4044, of the vulgar Era 41.

70. *Simon* ſurnamed *Cantharus*, and Son of *Simon Boethus*, was made in 4044, of the vulgar Era 41.

71. *Matthias* Son of *Ananus*, made in 4045, of the vulgar Era 42.

72. *Elioneus*, made in 4047, 'till 4048, of the vulgar Era 45. *Simon* Son of *Cantharus* was a ſecond Time made High-

priest in 4048, and depos'd the same Year, of the vulgar Era 45.

73. *Joseph* Son of *Caneus*, made in 4048, 'till 4050, of the vulgar 47.

74. *Ananias* Son of *Nebedeus*, made in 4050, 'till 4066, of the vulgar Era 63.

75. *Ismael* Son of *Phabeus*, made in 4066, of the vulgar Era 63.

76. *Joseph* surnam'd *Cabei*, the same Year 4066.

77. *Ananus* Son of *Ananus*, the same Year.

78. *Jesus* Son of *Ananus*, made in 4067, of the vulgar Era 64.

79. *Jesus* Son of *Gamaliel*, the same Year.

80. *Matthias* Son of *Theophilus*, made in 4068, 'till 4073, of the vulgar Era 70.

81. *Phannias* Son of *Samuel*, made in 4073, of the vulgar Era 70, which is the Year of the Destruction of the Temple of *Jerusalem* by the *Romans*, and of the entire Abolition of the *Jewish* Priesthood.

PRIESTHOOD, *Sacerdotium.* We may distinguish four Kinds of Priesthood. 1. That which belongs to Kings, to Princes, to the Heads of a Family, to the Firstborn. This may be called a natural Priesthood, because Nature and Reason teach us, that the Honour of offering Sacrifices to God should belong to the Greatest in Dignity. 2. The Priesthood according to the Order of *Melchisedech*, which does not differ from that now mentioned, but in its Dignity; because *Melchisedech* was raised up of God, to represent the Priesthood of *Jesus Christ*. 3. The Priesthood of *Aaron* and his Family, which subsisted as long as the Religion of the *Jews* was a true Religion. 4. Lastly, the Priesthood of *Jesus Christ*, and of the new Law. We have spoken of *Melchisedech* in a particular Article. As to the Priesthood of *Aaron*, See AARON before, and PRIEST.

The Priesthood passed from the Family of *Ithamar* into that of *Eleazar*, according to what the Lord had declared to the High-priest *Eli*. But this was not done presently. (1 Sam. ii. 30, 31, 32, &c.) The Family of *Eli* still possess'd the Priesthood for a good while. This High-priest had for Successor his third Son *Abitub*, or according to others, *Abijah*, to whom succeeded *Abimelech*, who was put to death by *Saul*, with the other Priests at *Nob.* [a] This Prince then gave the High-priesthood to *Zadoc*. But *Abiathar* Son of *Abimelech* having adhered to the Interests of *David*, was continued in the Possession of the High-priesthood in the Kingdom of *Judah*. So that for a good Part of *David*'s Reign, we find the High-priesthood to be exercised by the two High-priests *Zadoc* and *Abiathar*, the first of the Family of *Eleazar*, and the second of that of *Ithamar*. Lastly, towards the End of *David*'s Reign, *Abiathar* having adhered to the Party of *Adonijah* against *Solomon*, he was disgraced, [b] and *Zadoc* alone acknowledg'd as High-priest. He then began to exercise his High-priesthood at *Jerusalem*, whereas before he had only perform'd the Functions of it upon the Altar of *Gibeon*. (1 Kings ii. 26, 27. 1 Chron. xvi. 39.)

Some have pretended, that the High-priesthood was exercised, even after the Law took place, by others besides the Family of *Aaron*. For this are produced the Examples of *Moses*, *Joshua*, *Samuel*, and *Saul*, who sacrificed on some Occasions. But granting these Facts to be indisputable, yet nobody denies, first, that a Prophet may not extraordinarily, and by a particular Revelation, offer up Sacrifices. Secondly, that this Liberty was not of much greater Extent before the building of the Temple, than after the publick Worship of God was fix'd at *Jerusalem*. Thirdly, that it is not certain but that *Joshua*, *Samuel*, and *Saul* might offer their Sacrifices by the Hands of Priests; for often the Scripture affirms that to be done by a Man's self, which is only done by his Orders. See PRIESTS before.

The *Hebrew* Word *Cohen*, which signifies Priest, is sometimes put for a *Prince*. For Example, it is said that *Jethro* the Father-in-Law of *Moses*, was Priest of *Midian*, that is, according to some Interpreters, that he was Prince or Governor of his City. (Ex. ii. 16. כהן) In the second Book of *Samuel* it is said, [c] That the Sons of *David* were Priests, that is to say, Princes, and consider'd in the Country as Priests. *Filii autem David sacerdotes erant.* The *Septuagint* say, they were principal Courtiers, the Chief of the Court. The Author of the first Book of *Chronicles* [d] explains this, saying, they were the nearest at the King's Hand. They had the chief Employments at Court.

As to the Priesthood of *Jesus Christ*, which is infinitely superior to all the other, as to its Duration, its Dignity, its Prerogatives, its Object, and the Power which is annexed to it; the Priests of the New Law partake of the Royal Priesthood of *Jesus Christ*; they exercise his Priesthood and his Power. 'Tis properly *Jesus Christ* that baptizes, that gives the Holy Ghost in Confirmation, that binds and looses in the Sacrament of Penance, * that offers his own Body and his own Blood upon the Altar; † in a Word, that performs all the Functions

[a] 1 Sam. xxii. 16. 1 Chron. vi. 53. In the Year of the World 2944, before *Christ* 1056, before the vulgar Era 1059.
[b] In the Year of the World 2989, before *Christ* 1011, before the vulgar Era 1014.
[c] 2 Sam. viii. 18. ובני דוד כהנים LXX. Αὐλάρχαι ἦσαν. [d] 1 Chron. xviii. 17. הראשנים ליד המלך
* Our Church does not admit of Penance as a Sacrament, which are only two, Baptism and the Supper of the Lord.
† This Offering was once made, at *Christ*'s death upon the Cross, and needs not be repeated. And we are told by our Church, That *the Sacrifices of Masses, in which it was commonly said, that the Priest did offer* Christ *for the Quick and the Dead, to have Remission of Pain and Guilt, were blasphemous Fables, and dangerous Deceits.* Art. XXXI.

Functions of the sacred Miniſtry by the Hands of the Prieſts his Miniſters. The Prieſthood of *Aaron* was to have an End, but that of *Jeſus Chriſt* is everlaſting. That of *Aaron* was limited to his own Family, was exerciſed only in the Temple, and among only one People; its Object was nothing but bloody Sacrifices and Purifications, which were only external, and could not remit Sins; but the Prieſthood of *Jeſus Chriſt* is extended to the whole *Chriſtian* Church, ſpread over the Face of the whole Earth, and among all the Nations of the World. It exerciſes the Power of *Jeſus Chriſt* even over Souls, in forgiving or reſtraining Sins; it opens the Channels of ſupernatural Graces, it offers the Hoſt as an Expiation for all the Sins of the World. § The Epiſtle of St. *Paul* to the *Hebrews* ſhould be conſider'd by thoſe, that would comprehend the Excellence of the Prieſthood of the New Law, above that of the Law of *Moſes*. *Hebrews* iv. 14, 15, *&c.* alſo v. vi. vii. viii. ix. See alſo 1 *Peter* ii. 5, 6, 7, 8, 9.

Among all Nations the Prieſthood was ſo honourable and elevated a Station, and at the ſame time ſo commodious, that it was look'd upon by the People with ſome ſort of Jealouſy; ſo that the Lord, to expreſs to the *Hebrews* what great Favours he would confer upon them, ſays, that he would make them Kings and Prieſts.
Ex. xix. 6. *Eritis mihi in regnum ſacerdotale.* And St. *Peter* makes the ſame Promiſe to the *Chriſtians*, or rather he tells them, that they are in earneſt what *Moſes* promiſed to
1 Pet. ii. 9. the *Iſraelites*. *Vos autem genus electum, regale ſacerdotium, gens ſancta.* And St.
Rev. i. 6. *John* in the *Revelations* ſays, that the Son of God has made us Prieſts and Kings to God his Father. *Fecit nos regnum & ſacerdotes Deo Patri ſuo.* The Prieſthood of *Chriſtians* does not allow indifferently to all, the Liberty of offering the Sacrifice of the New Law; but it conſiſts in the Participation of the Prieſthood of *Jeſus Chriſt*, which is exerciſed in the Church by Prieſts legally ordain'd and conſecrated. Any one of the Faithful may offer up to the Lord, in an Union with the Sacrifice of *Jeſus Chriſt*, his own Body, his Inclinations, his Pleaſures, his temporal Goods. He may offer up the divine Sacrifice of the Altar in an Union of Heart and Intention with the Prieſt; laſtly, he may every Moment offer up to the Father the Merits of that Sacrifice which *Jeſus Chriſt* has once offered upon the Croſs. And this is that in which the Exerciſe of the Prieſthood of mere Laicks conſiſts. Beſides, as the Prieſthood of the New Law is not ſucceſſive, nor confin'd to one Family; all *Chriſtians* may aſpire at the Glory of the Prieſthood, and endeavour by their Virtue and good Lives, by their Innocence and acquired Abilities, to become worthy of this Honour.

We have already enlarged upon the Rights, Prerogatives, Functions, Ornaments, and Revenues of the Prieſts of the Old Law, under the foregoing Article. We cannot do the ſame thing here in reſpect of the Prieſts of the New Law, becauſe neither *Chriſt* in the Goſpel, nor his Apoſtles in any of their Writings which they have left us, have expreſs'd all the Ceremonies that are to be uſed in the Adminiſtration of the Sacraments, nor all the Circumſtances that are to accompany them. The Apoſtles have left ſome of theſe things to be regulated by the Wiſdom and Diſcretion of the Heads of the Church, though they taught the greateſt Part of them to the Faithful of their own Times, *vivâ voce*, from whom we have received them by the Canal of Tradition.*

PREPARE. The Word *Præparare*, or *Parare*, is often us'd for *founding*, *fixing*, *eſtabliſhing*. It anſwers to the *Hebrew* Word *Kun*, which bears the ſame Signification. *Præparans montes in virtute ſua.* He founds, he fixes the Mountains by his Power. *Parata ſedes tua ex tunc.* Thy Seat, thy Throne is eſtabliſhed from all Eternity. *Super flumina præparavit orbem terræ.* He has fix'd the Earth upon the Rivers, or upon the Waters.

PRESENTATION. By this Word is generally underſtood the Preſentation made by the Parents, of their Firſt-born Children to the Lord in the Temple; or that which they made of their Children, or of any other thing, that they had vowed to preſent to the Lord. Thus *Samuel* the Son of *Elkanah*, and of *Hannah*, was preſented to 1 Sam. i.
the Lord on theſe two Accounts, both as 11, *&c.*
the Firſt-born of *Hannah*, and as vow'd by her to the Lord. As the Firſt-born, he might have been redeem'd and reſtor'd to his Parents for the Sum of five Shekels: Lev. xxvii.
But having been vow'd to the Lord, to be 6.
employ'd in his Service all the Days of his Life, he continued at the Tabernacle from the Age of three Years, where he perform'd all the Services he was capable of.

The Holy Virgin preſented our Saviour at the Temple, on the Day of her Purification, becauſe he was her Firſt-born; and Luke ii.
ſhe redeem'd him, according to the Law, 22, *&c.*
for the Sum of five Shekels. The ſame obtain'd as to all the Firſt-born in *Iſrael*.

Laſtly,

§ Our Church ſays, *The Offering of* Chriſt *once made, is that perfect Redemption, Propitiation, and Satisfaction for the Sins of the whole World, both Original and Actual, and there is none other Satisfaction for Sin but that alone.* Art. XXXI.

* The Church of *England* thus declares herſelf concerning Traditions, in her XXXIVth Article; *It is not neceſſary that Traditions and Ceremonies be in all Places one, or utterly like; for at all Times they have been diverſe, and may be changed according to the Diverſity of Countries, Times, and Men's Manners, ſo that nothing be ordained againſt God's Word.* And afterwards. *Every particular or national Church hath Authority to ordain, change, and aboliſh Ceremonies or Rites of the Church, ordain'd only by Men's Authority, ſo that all things be done to edifying.*

Protevang. Jacobi n. 7, 8, 9, 10. Laſtly, there is an antient Tradition in the Church, delivered in very antient Monuments, though but little credited becauſe of ſome Circumſtances found therein which are falſe and uncertain, that the Virgin *Mary* was devoted to the Temple by her Parents; that ſhe was preſented there at the Age of two Years; that ſhe abode there, and was fed by the Hand of an Angel, till ſhe was twelve Years old. Then the *Prieſts* ſaid to the High-Prieſt *Zachariah*, 'Tis time to place out *Mary*, for fear the Temple of the Lord ſhould be defiled. Betake yourſelf therefore to Prayer, and we will perform whatever the Lord ſhall reveal to you. *Zachariah* having put on the ſacred Habit, enter'd into the Sanctuary; and as he was at Prayer, the Angel of the Lord ſaid to him; Aſſemble the Elders of the People, and let each of them bring a Wand, and he ſhall be appointed for *Mary*'s Huſband, by whoſe Wand God ſhall perform a Miracle. All the Elders of *Iſrael* met therefore at the Temple, and each of them gave in his Wand, which they received again the next Day, without any thing extraordinary appearing. But when the High-prieſt gave *Joſeph* his Wand again, a Dove aroſe from it, and lighted upon *Joſeph*'s Head. Then the High-prieſt gave him to Wife *Mary*, the Daughter of *Joachim* and *Ann*.

Evangel. de Nativ. Mariæ. n. 6, 7, 8. The Goſpel of the Birth of the Virgin, ſays much the ſame thing; That *Mary* was offer'd at the Temple by her Parents, to be bred up there with the Girls that were there kept. That having arrived to the Age of fourteen Years, the High-prieſt ſaid to all the Girls of that Age, that they might return to their Parents to be diſpoſed of in Matrimony. But *Mary* anſwer'd, that ſhe had been offer'd for ever to the Service of the Lord, and that ſhe had taken a Vow of Virginity. Then the High-prieſt not knowing what Reſolution to take in a Caſe ſo extraordinary, betook himſelf to Prayer with all the People that were then aſſembled in the Temple, being then a great Feſtival. The High-prieſt then heard a Voice from the midſt of the Sanctuary, that he ſhould aſſemble all thoſe that were unmarried of the Family of *David*, and that *Mary* ſhould be given to him whoſe Wand ſhould flouriſh, and upon whom the Holy Ghoſt ſhould alight in the Shape of a Dove.

*Joſeph* was therefore convened among the reſt, who was now very old. And as at firſt he did not preſent his Wand, God did not cauſe any extraordinary Sign to appear; but the ſecond time having brought his Wand with the others, it flouriſhed and the Holy Ghoſt alighted upon it in Form of a Dove. So *Mary* was given to him, that he might be the Guardian of her Virginity. I know that theſe Legends are of no Authority in the Church; but the principal Fact, to which theſe Circumſtances have been added, is however certain. That is, that the Holy Virgin was preſented at the Temple, that ſhe had made a Vow of Virginity, and that ſhe marry'd *Joſeph*, who was to be only the Guardian and the Witneſs of her Virginity. In the antient *Greek* Fathers we find ſome Alluſions to theſe Hiſtories; but theſe Circumſtances in general are not more to be truſted in the Fathers themſelves, than in thoſe Originals from whence they have taken them.

There is no Law in the *Old Teſtament*, by which the Parents were obliged to offer their Firſt-born Daughters to the Lord; and we have no Evidence that it was the Cuſtom to breed up young Girls in the Temple. *Moſes* ordains, That if a Girl Lev. xxvii. 6.
had been vow'd to the Lord, from the Age of a Month to five Years old, ſhe was redeem'd by giving to the Temple, or to the Prieſts, the Sum of three Shekels. It is true, there is Mention made in two Places of the Scripture, of devout Women that waited at the Door of the Tabernacle; Ex. xxxviii. 8. 1 Kings ii. 22.
and St. *Luke* ſpeaks of the Daughter of *Phanuel*, who did not ſtir from the Temple. But there is no Probability that theſe Per- Luke ii. 36.
ſons were dedicated to the Lord from their Infancy, or that they continued always in the Temple, without the Power of quitting it and marrying themſelves. On the contrary, it is very probable, that theſe Perſons were under no other Obligation of continuing there, than what their own Devotion or Reſolutions had laid upon them.

PRESEPE, or *Præſepium*, a Manger, for Beaſts to eat out of. The Holy Virgin was compell'd to put the new-born Infant *Jeſus* in a Manger, belonging to the Stable in which ſhe lay, becauſe ſhe had no Cradle, or other Place wherein to put him. The antient Fathers tell us,[a] That the Stable wherein *Joſeph* and *Mary* were obliged to take up their Quarters, was a Cave made in a Rock. The Manger might alſo be hollow'd in the Rock; but within the Manger of Stone, there might be alſo a wooden Trough, wherein the Child *Jeſus* lay. The Manger preſerv'd at *Rome* is a wooden Manger. A *Latin* Author quoted by *Baronius*,[b] under the Name of St. *Chryſoſtom*, ſays, That the Manger wherein *Jeſus Chriſt* lay was made of Earth, but that it was taken away to have a Silver one put in its Room.

The Painters have been uſed to repreſent near the Manger of our Saviour, an Ox and an Aſs. To juſtify which they quote this Paſſage

a Ambroſ. in Luc. p. 27. Juſtin. Dialog. cum Tryph. p. 304. Vid. Baron. & Caſaub. Vide & Euſeb. vit. Conſtant. l. 3. c. 41. Hieronym. Ep. 17. Origen. in Celſ. l. 1

b Baron. an. Ch. 1. §. 5. ex Chryſoſt. in Luc. c. 2. Nunc. nos Chriſtiani quaſi pro honore tulimus lateritium, & poſuimus argenteum.

Isai. i. 3. Habak. iii. 2. Passage of *Isaiah*, *The Ox knoweth his Owner, and the Ass his Master's Crib*; and that other of *Habakkuk*, Thou shalt be known between two Animals. And several of the Fathers say, [a] That *Christ* was known in his Manger by the Ox and the Ass. The Author of the Poem under the Name of *Lactantius* is directly for his Opinion, as also the Author of the Book of Promises, cited under the Name of St. *Prosper*. But notwithstanding these Authorities, several of the Criticks doubt whether the Ox and the Ass were then in the Stable of *Bethlehem*, neither the Gospel, nor the more antient Fathers having taken any Notice of it. And the Passages of *Isaiah* and *Habakkuk* brought to prove this, do not shew it fully and expresly.

PRESIDENT, *Præses*. This Term is given in general to all those that preside over others in any Affair or Business. As to those that are chief of a Band of Musick, over the Affairs of the Country, of the City, or Temple. Particularly it is given to the Governors of *Judea*, after this Nation was reduced to a Province by the *Romans*. See *Matthew* xxvii. 2, 11, 14. xxviii. 14. *Luke* ii. 2. xx. 20. xxi. 12. *Acts* xxiii. 24, *&c.* See also the Article GOVERNOR.

גת, Gath. Torcular. Græc. Ληνός. PRESS, *Torcular*; in *Hebrew*, *Gath*. Mention is often made in Scripture of *a Press*. But this Word is used, not only for the Machine by which the Grapes are squeezed, but also for the Vessel, or Vat, wherein the Wine runs from the *Press*, in which it is received and preserved, and which, in *Hebrew*, is call'd *Jekeb*; and in *Greek*, *Laccos*. Whence proceed these Expressions: He *digged a Wine-press* in his Vineyard; *Your Presses shall run over with Wine*; *Thy Presses shall burst out with new Wine*; *To draw out of the Press*; *Zeeb they slew at the Wine-press of Zeeb*. It was a kind of subterraneous Cistern, in which the Wine was received and kept, 'till it was put into Jars or Vessels of Earth or Wood. See *Plin.* l. 14. c. 21. *Columel.* l. 12. c. 18. *Cato de re Rust.* c. 113. where they speak of these Cisterns under-ground, wherein the Wine was put. We have spoken at large of the *Presses*, and of all that belongs to the Manner of Keeping the Wine, in the Commentary upon *Jeremiah*, chap. xlviii. 11.

(Margin: יקב, Jekeb. Græc. Λάκκος, or Ληνός. Isai. v. 2. Mat. xxi. 33. Joel iii. 18. Prov. iii. 10. Hag. ii. 16. Judges vii. 25.)

In the *Psalter*, we read several Titles of the *Psalms*, which intimate, *Pro Torcularibus*, For the Presses, which is differently explain'd. Some think, [b] that the *Psalms* are Songs of Rejoycing for the Vintage, which were chiefly sung at the *Feast of Tabernacles*, after the Harvest and the Vintage. Others think, [c] that *Gitthith*, which is the *Hebrew* Word translated by *Presses*, signifies an Instrument of Musick. The Fathers [d] explain them in a spiritual Sense, of the Church of *Jesus Christ*, who is the mystical *Vine* in which the *Press* is built, according to the Description of our Saviour in the Gospel. We think that we may translate the *Hebrew* by, *A Psalm addressed to the Master of Musick, who presided over the Band of Gittites*. In the Temple were several Bands of Singers, of which some might be of the City of *Gath*.

PRETORIUM. The Name of *Prætorium*, is given, in the Gospel, to the House wherein dwelt the *Roman* Governor of *Jerusalem*: [e] 'Twas there that the Governor sate in his Judicial Capacity, and where *Jesus Christ* was brought before him. Notwithstanding all the Revolutions that happen'd to *Jerusalem*, especially during the Siege of *Titus*; and notwithstanding the Ruine and Desolation of the whole City, after it was taken by the *Romans*, they pretended to shew Travellers the *Prætorium*, or the Palace of *Pilate*, where, afterwards (as they say) a Church was built.

St. *Paul* speaks also of the *Prætorium* (or Palace), wherein, being at *Rome*, he gave Testimony to *Jesus Christ*: *Ita ut vincula mea manifesta fierent in Christo, in omni Prætorio, & in cæteris omnibus*. Some think, [f] that by this Name, he means the Palace of the Emperor *Nero*. Others will have it to be the Place where the *Roman* Prætor sate to do Justice, and where he had his Tribunal. It is certain that the Emperor's Palace did not bear the Name of Tribunal; but St. *Paul* being accustom'd to call by this Name the Governor's Palace at *Jerusalem*, might also give this Name to the Emperor's Palace at *Rome*. Others have maintain'd, that under the Name of the *Prætorium* at *Rome*, St. *Paul* would express the Camp of the Pretorian Soldiers, whither this Apostle might have been carry'd by the Soldier that always accompany'd him, and who was fasten'd to him by a Chain, as the Manner was among the *Romans*. Phil. i. 13.

PRIAPUS, a false God of the ancient *Pagans*, whom the *Gentiles* pretended to be the Son of *Bacchus* and *Venus*. *Venus* brought him into the World at *Lampsacus* upon the *Hellespont*, where he was in great Honour. They sacrificed to him an Ass; and he was honoured as the God of Gardens and Orchards. He was represented with his obscene Parts of a monstrous Bigness. In some Places of Scripture there is mention

[a] Nazianz. Orat. de Christ. Nativ. Nyssen. de Christi Generat. Prudent. in Cath. die 8. Cal. Jan. [b] Psalm viii. 1. על הגתית׃ 70. Ὑπὲρ τῶν ληνῶν. Vide & lxxx. 1. & lxxxiii. 1. [c] Ita Rab. Quid. Grot. Bossuet. [d] Ita Euseb. Athanas. Didym. Theodoret. Hesych. Nicephor. Aug. Hieronym. in Psalmos. [e] Matth. xxvii. 27. Mark 15, 16, John xviii. 28, 33. [f] Ita Chrysost. Theodoret. Theoph. Est. Erasm. Menoch. Huber. Dissert. in hunc locum.

mention made of the God *Priapus*; and 'tis said that the Ladies of *Jerusalem* offer'd Sacrifices to him, and that *Maachah* the Mother of *Asa* King of *Judah* was his High-Priestess. But this Prince caus'd his Temple to be demolish'd, or the Cave wherein Abominations were committed in Honour of *Priapus*; he burnt the Statue of this infamous Deity, and oblig'd the Queen his Mother to renounce his Worship.

1 Kings xv. 13. 1 Chron. xvi. 16. מפלצת לאשרה. The *Hebrew* says, that *Maachah* had made a *Miphlezeth* for *Asherah*; that he destroy'd her *Miphlezeth*, and burnt it by the Brook *Kidron*; that he took away from his Mother the Sovereign Authority, because she had done this. It is not agreed on, that *Miphlezeth* signifies the God *Priapus*. Several Moderns translate this Word by a *Scare-crow*; and, perhaps, 'tis this that St. *Jerom* understands by the Word *Priapus*, which served as a Scare-crow to defend the Gardens.

Hor. l. i. Sat. 8.

——— *Inde ego furum aviumque*
*Maxima formido.*

Vide Seld. de Diis Syris. Sintag. 2. c. 5. But there is still more Likelihood, that she made some of those obscene Figures that the *Pagans* call'd *Phallus*, and *Ithyphallus*, in Honour of *Adonis* the Spouse of *Venus*, or of *Astarta*. *Phallus* is plainly deriv'd from the *Hebrew* Word *Phalaz*, which is the Root of *Miphlezeth*; and *Asherah*, in Honour of whom *Maachah* made the *Miphlezeths*, was the same as *Astarta*, or *Venus*.

PRIDE. This is a Sin very odious to God and Man, and which the Scripture condemns in a Multitude of Places. For what is to be seen in the whole Sacred History, but the Pride, the Presumption, the Vanity of Men overthrown? What else can can be seen, but the Humility, the Meekness, the Acknowledgment of Human Weakness, to be exalted, supported, recompensed? 1 Pet. v. 5. Jam. iv. 6. *God resisteth the Proud, and giveth Grace to the Humble.* Prov. xxix. 23. *A Man's Pride shall bring him low; but Honour shall uphold the humble in Spirit.* Prov. xvi. 18, 19. *Pride goeth before Destruction; and a haughty Spirit before a Fall. Better is it to be of an humble Spirit with the Lowly, than to divide the Spoil with the Proud.*

*Pride* is also put for the Hardness and Insolence of a Sinner, in Opposition to Sins of Infirmity or Ignorance: Numb. xv. 30. *But the Soul that doth ought presumptuously, the same reproacheth the Lord; and that Soul shall be cut off from among his People.* And elsewhere, Deut. xvii. 12. *And the Man that will do presumptuously, and will not hearken unto the Priest, or unto the Judge, even that Man shall die.* The Lord treated the *Egyptians* with the strictest Rigour, because they acted with Pride and Insolence towards the *Hebrews*: Exodus xviii. 11. *Eò quid superbè egerint contra illos. Job* and the *Psalmist* have mark'd out *Pharaoh* by the Name of *the Proud*: Job xxvi. 12. *Prudentia ejus percussit superbum*, says *Job*; Psalm lxxxviii. 11. *Humiliasti sicut vulneratum superbum*, says the *Psalmist*. *Isaiah* makes use of the same Isai. li. 9. Expression, to mark out the Destruction of *Pharaoh*; *Numquid non tu percussisti superbum*. And *Ezekiel*; Ezekiel xxxii. 12. *Vastabunt superbiam Ægypti*. The *Chaldeans* shall destroy the Pride, the Insolence, the Cruelty of *Egypt*. See also *Nehem.* ix. 16, 29.

The Scripture also often reproaches the *Moabites* with their *Pride*: It points them out, under the Name of Children of Haughtiness, or Pride; for so we translate what is said in the Book of *Numbers*; Numbers xxiv. 17. *And destroy all the Children of Sheth.* The *Hebrew* may signify, *He shall destroy all the Children of Pride*, or Haughtiness; which is confirm'd by this Passage of *Jeremiah*, which alludes to this in *Numbers*: *Jeremiah* says, Jer. xlviii. 29. *We have heard the Pride of* Moab, (*he is exceeding proud*), *his Loftiness and his Arrogancy, and his Pride and the Haughtiness of his Heart.* Compare *Numb.* xxi. 28. with *Jeremiah* xlviii. 45. in the *Hebrew*. See also *Isai.* xvi. 6.

*The Pride of Jordan*, is known in the Prophets, to express the Inundations of that River. See *Jer.* xii. 5. & xiii. 9. & xlix. 19. *Zech.* xi. 3. and what we have observed upon this in the Article JORDAN.

The Pride and the Proud, *Superbia & Superbus*, often represent *Babylon* and the *Babylonians*. In *Isaiah*, Isai. xiii. 19. *Inclyta superbia Chaldæorum*, expresses *Babylon*: *And* Babylon *the Glory of Kingdoms, the Beauty of the* Chaldees *Excellency, shall be as when God overthrew* Sodom *and* Gomorrha. *Jeremiah*, speaking of the King of *Babylon*, says, Jer. l. 31, 32. *Behold, I am against thee, O thou most Proud, saith the Lord of Hosts; for the Day is come, the Time that I will visit thee. And the most Proud shall stumble and fall, and none shall raise him up: And I will kindle a Fire in his Cities, and it shall devour all round about him.* See also *Psal.* cxviii. 21, 51, 69, 78, 85, 122.

PRINCE, *Princeps*. This Name is sometimes taken for the Chief, the Principal. Thus we say, *The Princes of the Families, of the Tribes, of the Houses of* Israel; *the Princes of the* Levites, *of the People, of the Priests; the Princes of the Synagogue, or Assembly; the Princes of the Children of* Reuben, *of* Judah, *&c.* Also, it is often taken for the King, the Sovereign of the Country, and for his principal Officers. Thus we say, the Princes of the Army of *Pharaoh*, *Phichol* Prince of the Army of *Abimelech*. *Potiphar* was Prince or Chief of the Butchers, or of the Guards of the Kings of *Egypt*; and *Joseph* was in Prison with the Prince of the Bakers. And so of others.

*Prince*

*Prince of the Priests*, sometimes expresses the High-Priest actually in Office [a], or he that had formerly possess'd this Dignity. Acts iv. 6. And sometimes, he that was at the Head of the Priests, waiting in the Temple [b], or an Intendant of the Temple, or the Head of the Sacerdotal Families. Whence it comes, that often in the Gospel [c] mention is made of the *Princes of the Priests*, in the Plural Number.

*Prince of the City*, *Princeps Civitatis*; [d] he had in the City the same Authority as the Intendant of the Temple had in the Temple: He took Care of the Preservation of the Peace, and to keep good Order.

*Prince of the Synagogue*. In the Old Testament, [e] this Term signifies, those that presided over the Assemblies of the People, the Chief of the Tribes and Families of *Israel*. But in the New Testament, the Prince of the Synagogue, is he that presides over the Religious Assemblies Luke viii. 41. Acts xiii. 15. & xviii. 17. 17. held in the Synagogues. This is he that the *Jews* call *Nasi* of the Synagogue. He had several Associates, which were also call'd Princes or Chiefs of the Synagogue. *Acts* xiii. 8.

*Prince of this World*. St. *John* often gives this Name to the Devil, who boasts of having all the Kingdoms of the Earth John xii. 31. & xiv. 30. & xvi. 11. at his Disposal. *Matth.* iv. 9.

*Prince of the Captivity*. This is the Name that the Oriental *Jews* give to him, whom they acknowledge as their Chief, and whom they obey in the Provinces beyond the *Euphrates*, under the Dominion of the *Persians*. See *Basnage*, in his History of the *Jews*, t. 2. l. 4. c. 3.

Here is the Succession of the Princes of the Captivity, from the Destruction of the first Temple, taken out of the lesser Chronicon of the *Jews*, call'd *Seder-olam-Zutha*.

1. *Jechoniah*, carry'd away by King *Nebuchadnezzar*.

2. *Salathiel* his Son, under King *Beltesbazzar*.

3. *Zerubbabel* Son of *Salathiel*, who brought the People back into *Judea*, under the Reign of *Cyrus*.

4. *Meshullam* Son of *Zerubbabel*. Prophecy ceased in his Time. He dy'd, as the *Jews* say, under *Alexander the Great*.

5. *Hananiah*, under the Reign of *Salmon*, *Alascan*, and *Mapparis*, Kings of the *Grecians*, Successors of *Alexander the Great*. (*Salmon* is *Ptolemy* Son of *Lagus*, *Alascan* is *Seleucus*, and *Mapparis* is *Cassander*.) *Hananiah* died in the Year 140 of the *Greeks*, or of the *Seleucidæ*.

6. *Barachiah* Son of *Hananiah*, under *Ptolemy*, who caus'd the Law to be translated into *Greek*; and under *Antiochus*, who built *Antioch*. He died in the Year of the *Greeks* 170.

7. *Hasadiah* his Son, in the Year 175. The *Jews* being ill treated by *Nicanor*, made an Insurrection, and slew him, with his whole Army.

8. *Esaiah* his Son.

9. *Abdiah* his Son, who died under *Herod the Great*.

10. *Shemaiah* his Son, who makes the Tenth Generation of the House of *David* from the Captivity.

11. *Shecaniah* his Son, who died in the Year 166 from the Destruction of the Temple, or the 236th Year of the Christian Era.

12. *Hezekiah* his Son, who was buried at *Arbeel*.

13. *Nathan*, Posthumous.

14. *Hana* his Son.
15. *Akob* his Son.
16. *Nahum* his Son.
17. *Jochanan* his Son.

(These four Heads or Princes had but one Chief or Master of the Academy, whose Name was *Nahamel*.)

18. *Shaphet* his Son.

19. *Anam*, or *Hona* his Son. *Samuel* the Lunatick was his Counsel. *Nahardea* was taken in his Time. He procured himself to be buried in *Judea*, near *Chaia*.

20. *Nathan* his Son, with *Ezekiel* his Counsel. The *Persians* resolved to persecute the *Jews*, in the Year 245 from the Destruction of the Temple.

21. *Nathan* his Son, with the Doctor *Sazbi*.

22. *Akabiah* his Son, with the Rabbi *Ada*. He was buried in *Judea*. The King of *Persia* subdued *Syria*.

23. *Marhona* his Brother, with the Doctors *Abal*, and *Joseph* Son of *Hama*. *Sapor* took *Nisibe*.

24. *Ocba* his Brother, with the Doctor *A. Henanel*.

25. *Aba* his Nephew, with *Rabba* and *Rabbena*. The World was without a King in the Year 416 from the Destruction of *Jerusalem*.

26. *Chana* his Brother.

27. *Saphira* his Brother, with *Atta Marpoteus*.

28. *Cahana* his Son, with *Rabbena*.

29. *Hona* his Nephew.

30. *Hona* Unkle of the former. He marry'd the Daughter of *Hanina* Head of the Academy.

31. His Son was the Destruction of the House of *David*: For having abused *Hanina*, the Plague destroy'd the whole Family, except,

32. *Zutra*, Posthumous. *Isaac* Head of the Academy was kill'd under his Government. *Mir the Great* appear'd; he saw a Column of Fire; he rebell'd against the *Persians*, acted as a King for seven Years; was kill'd. *Zutra* also was hang'd.

33. *Zutra*

[a] 2 Mac. iii. 4. Matth. xxvi. 57. [b] Jer. xx. 1. & xxix. 25, 26, 27. 2 Chron. xxxv. 8. [c] Matth. ii. 4. & xvi. 21. & xxi. 15, 23. & passim. Vulgat. [d] 2 Chron. xviii. 25. & xxxiv. 8. [e] Exod. xxxiv. 31. Numb. iv. 34. & xxxi. 13.

33. *Zutra* his Son was forced to withdraw into *Judea*, and there to ask for the Presidence of some School. He was made President of the Senate 452 Years after the Destruction of *Jerusalem*, in the 522d Year of the Christian Era.

34. *Guria* his Son.

35. *Zutra* his Son.

36. *Jacob* his Son.

37. *Migus* his Son.

38. *Nehemiah* his Son.

39. *Abdim* his Son, who compleated 87 Generations.

40. *Jacob Phinehas* his Son, Master of *Hatsah*.

41. *Azariah* his Son, who made the 89th Generation.

This is a pompous Succession of the Princes of the Captivity; but those that have enquir'd nearly into it, find many Errors and Anachronisms in it. (*Basnage's* Hist. of the *Jews*, t. 2. l. iv. c. 11.) They pretend, That the Princes of the Captivity were not establish'd in *Babylonia* 'till the Beginning of the Third Century from *Jesus Christ*, in 220; That the Succession exhibited by the Author of the lesser Chronicle, which we have here given, is not supported by the Authority of any ancient Author; That neither *Josephus*, nor *Justin Martyr*, in his Dialogue against *Tryphon*, have known any thing of these pretended Princes of the Captivity beyond the *Euphrates*; That the Tradition of the Sages, upon which it is founded, is of very slender Authority in Matter of History. If *Nathan*, whom the *Chronicon* affirms to retire into *Palestine*, while *Simeon*, Father of *Judas the Holy*, was Patriarch there, had been Prince of his Nation beyond the *Euphrates*, he would hardly have quitted that Dignity, to accept of that of *Father of the House of Judgment*, in a small City of *Palestine*, such as *Tiberias* was. He return'd beyond the *Euphrates*, after he had continued a good while in *Judea*; and as he had there seen a Patriarch the Head of his Nation, he entertain'd an Ambition of doing the same at *Babylon*. He set up, therefore, his Son *Huna*, who may be reckon'd the first who had borne this Title beyond the *Euphrates*.

As to the Title of *Prince*, the Reader is not to be led into any Mistake by it. In Scripture and in *Jewish* Authors, it often means no more than a meer Head of a Family, or he that is appointed to preside over his Equals. The Heads of the Synagogues of *Germany*, and of some Provinces of *Italy*, take the Title of *Duke*, or of *Princes of the Jews*. This makes 'em never the greater Men, nor gives them the greater Liberty.

(Gen. xxi. 33.) *Principes exercitus*, in *Genesis*, signifies Generals of an Army, which might not be very numerous; or even the Captains of a Prince's Guards. *Abraham* is call'd, by those of *Hebron*, *Princeps Dei*, a great Prince. (Gen. xxiii. 6. & xl. 20.) *The Prince of the Bakers*, was *Pharaoh*'s Chief Baker. *The Princes of the Families of the Levites*, were the Heads and the Chief of those Families. The *Prince of the Priests*, is the High-Priest. *Nicodemus* is call'd *a Prince of the Jews*; (John iii. 1. *Vulg.*) that is to say, he was of great Consideration among the *Jews*. *A Prince of the Pharisees*, is one that is much distinguish'd in that Sect; *&c.*

PRINCIPIUM, *Beginning*. This is the most general Acceptation of this Word: *In principio creavit Deus cœlum & terram*; (Gen. i. 1.) At the Beginning of Time, God created the Heaven and the Earth. *In principio*, sometimes also signifies, from Eternity. *In principio erat Verbum*; (John i. 1.) The Word was from the Beginning. And *Wisdom* says of herself, *Ab initio & ante sæcula creata sum*: (Ecclef. 24. 14.) And elsewhere, *The Lord possess'd me in the Beginning of his Way, before his Works of Old: I was set up from Everlasting, from the Beginning, or ever the Earth was.* (Prov. viii. 22, 23.)

*Principium* also denotes the Eastern Coast; as in this Passage; God created the Garden of *Eden* at the Beginning, *in Principio*. (Gen. ii. 8.) The *Hebrew* says, *Eastward*.

*Principium filiorum*; The Eldest of the Children. (Gen. xlix. 3.) *Principium gentium Amalec*; (& Deut. xxi. 17.) *Amalek* is the first, the most ancient, the most formidable of the Nations. *Principium filiorum Ammon*; (Dan. xi. 41.) The Chief, the Choice, the Principal of the Children of *Ammon*. *Principium viarum Domini*. The *Behemoth*, or *Elephant*, is the noblest of (Job xl. 14.) Animals that God hath made; 'tis by that, as we may say, he began to display his infinite Power; it is the Master-piece of his Ways. He only speaks of Terrestrial Animals. *Tecum principium in die virtutis tuæ*. (Psal. cix. 3. עמך נדבות Græce, μετὰ σου ἡ ἀρχὴ.) In this Passage, *Principium* may be taken two ways; either for Eternity, from which the Word was begot by the Father; or for the Power, the Command, the Authority of the Son, which must especially shine forth, in the Day of his Power, or at the Day of Judgment: The *Greek* Fathers readily understand it in this Sense. The *Hebrew* Text is differently translated. The *Jews* read; *Thy People is devoted to Thee in the Day of thy Might*; They freely expose themselves to the greatest Dangers, to follow Thee in the Day of Battle. The *Septuagint* have read otherwise; Liberality, Principality is with Thee. The *Hebrew* Word *Nadab*, which signifies, *to be liberal, to offer voluntarily and freely*, is also put sometimes for *a Prince*: For Liberality is a Quality that chiefly belongs to Princes. *Principium Verborum tuorum veritas*; (Psal. cxviii. 160. ראש דבריך אמת) The Word of God is essentially founded upon Truth. Truth, Fidelity, and Certainty, are the Characteristicks of his Words and Promises.

Promiſes. The *Hebrew* has literally; *The Head of thy Word is Truth.*

Iſai.41.26. *A Principio*, expreſſes a Time at a great Diſtance. God challenges Idols and Idol-worſhippers to diſcover thoſe Things which have paſſed *à principio*, in ancient Time, from the Beginning of the World. He Iſai. lii. 4. ſays, That his People went down into *Egypt*, *à principio*, a very long Time ago. The *Jews* complain to the Lord, That they are forſaken of him, and delivered up Iſai. lxiii. 19. to the Nations, *as at the Beginning*, before he had declared himſelf their God, and they were admitted as his People. Elſe- Jer.vii.12. where, God ſays, That his Name has remain'd to his Son *in the Beginning*; that is, for a long Time. And *Jeremiah*; Lam.5 21. Renew your Days, as in the Beginning, as Heretofore; Shew thy Mercy towards us, as in ancient Times.

*Principium peccati eſt filiæ Sion, quia in te inventa ſunt ſcelera Iſrael*; The Begin- Mich.1.13 ning of the Crimes and the Misfortunes of *Sion*, and of *Judah*, was, when they follow'd the Tranſgreſſions of the Kingdom of *Iſrael*. This is the Source of of all their Calamities.

Johan.viii. 25. *Principium qui & loquor vobis*; I am the Beginning, I that ſpeak to you. 'Twas thus that *Jeſus Chriſt* anſwer'd the *Jews*, when they asked him, *Who art thou?* I am the Beginning; This is the Name that agrees to me beſt of all; 'Tis by Me that all Things were firſt created, and ſtill ſubſiſt. This is the Name that St. *Paul* Col.i.18. gives him; *Qui eſt principium primogenitus ex mortuis.* And St. *John*, in his *Revelations*; Rev. i. 8. *Ego ſum Alpha & Omega, principium & finis.* The Words before mention'd, *Principium qui & loquor vobis*, by others are otherwiſe explain'd. Before I tell you who I am, hear firſt what I have to ſay to you. The *Greek* Text favours this Explication; it does not read it in the Nominative, but in the Accuſative: *Principium quod & dico vobis*; Before all things, hear what I have to ſay to you. Otherwiſe; I am what I have told you from the Beginning, and frequently ever ſince.

PRINUS, a Sort of green Oak, otherwiſe call'd *Holm-Oak.* 'Tis call'd *green Oak*, becauſe it preſerves its Leaves in the Winter. Theſe Leaves are like to thoſe of Lawrel, but whitiſh, rough without, and with Teeth that ſeem to be as Thorns. One of the Elders that accuſed *Suſanna*, ſaid he had ſeen her with a young Man Suſan. 59. under a Holm-Oak, *ſub prino*; and *Daniel* Πρῖνος σχίσει. making an Alluſion to the Word *Prinus*, anſwer'd him; *The Angel of God waiteth with the Sword to cut thee in two, that he may deſtroy you.* The *Greek* reads *Priſai*, which is, *to ſaw.* The Commentators may be ſeen concerning this Alluſion in the *Greek*, which ſeem to prove, that this Part of *Daniel* was never in *Hebrew*.

PRISCILLA, or *Priſca*, [a] a *Chriſtian* Woman, very well known in the *Acts*, and in St. *Paul*'s Epiſtles. She is ſometimes taken Notice of there before her Huſband *Aquila*. They were at *Corinth* [b] when St. *Paul* come thither, and had the Happineſs of entertaining him at their Houſe, where he lodg'd a good while, becauſe St. *Paul* and *Aquila* work'd at the ſame Buſineſs, which was that of making Tents of Leather, for the Uſe of the Army. *Aquila* and *Priſcilla* left *Corinth* with St. *Paul*, and came along with him to *Epheſus.* [c] Here they dwelt for ſome Time, and preach'd the Goſpel. Their Houſe was ſo well regulated, that St. *Paul* calls it a Church. From thence they went to Rom. xvi. 5. *Rome*, where they were when St. *Paul* writ his Epiſtle to the *Romans*, in the Year of *Chriſt* 58, and he ſalutes them firſt of all, and with great Commendations. They return'd into *Aſia* ſome time afterwards, and St. *Paul* writing to *Timothy*, deſires him to 2 Tim. iv. 19. In the Year of Chriſt 65. ſalute them on his Account. 'Tis thought they died here, and the *Latin* Martyrologies obſerve their Memory on the eighth of *July*. The *Greeks* celebrate the Feaſt of *Aquila* on the fourteenth of the ſame Month.

PROCHORUS, or *Procorus*, one of the Acts vi. 5. ſeven firſt Deacons. He was choſen ſoon after our Saviour's Aſcenſion, in the Year 33 or 34 of the common Era. The *Greeks* think he was the firſt Biſhop of *Nicomedia*. *Ado* ſays he ſuffer'd Martyrdom at *Antioch* the 9th of *Auguſt*, after having made himſelf very famous by his Miracles. We have an Hiſtory of St. *John the Evangeliſt*, under the Name of *Prochorus*; but it is modern, and full of idle Stories, unworthy of the holy Deacon here mention'd.

PROCULA, or *Proſcula*, or *Claudia Procula*: This is ſaid to be the Name of *Pilate*'s Wife. *Vincent* of *Beauvais* [d] quotes the falſe-Goſpel of *Nicodemus*, which aſſigns her this Name of *Procula*: But the Copy of this Goſpel, printed by *Fabricius*, has not this Name; it has only *Matrona* Evangel. Nicodem. c. 2. *ipſius Pilati procul poſita:* Yet *Malebas* in his *Chronicon*, *Nicephorus*, the falſe *Lucius* Nicephor. l. 1. c. 30. *Dexter*, call her *Procula*. Some of the Fathers [e] ſeem to think, that ſhe fear'd God, and that ſhe was ſaved. Others [f] will have it, that ſhe embraced the Faith of *Jeſus Chriſt*, and that ſhe was of the Number of the Saints. As to the Dream ſhe had on Acount of our Saviour, ſome think [g] that it was ſuggeſted to her by the

[a] She is generally call'd *Priſcilla*; yet ſhe is call'd *Priſca*, 2 Tim. iv. 19. [b] Acts xviii. 2, 3, 18. In the Year of *Chriſt* 52. [c] Acts xvii. 18. In the Year of *Jeſus Chriſt*, or of the Vulgar Era 54. [d] Vincent. Bellovac. l. 7. c. 41. ſpeculi hiſtorie. [e] Origen. in Matth. Chryſoſt. in Matth. Hilar. Can. 33. [f] Menolog. Græc. apud Cornel. à Lapide. [g] Evang. Nicod. Cyprian. ſeu alius Serm. de Paſſione. Athanaſ. tract. ad Maxim. l. 1. p. 165. Beda. Anſelm Hiſt. Scholaſt.

the Devil, who was in Suspense about something, and was in Fear of the Subversion of his Empire. Others [a] impute it to a good Spirit.

PROFANE. This is said of the Contempt and Abuse of holy Things. A Man who is defiled, and touches any sacred Thing, pollutes or profanes it. He is called *profane*, who is not distinguish'd by any sacred Character. *Profane* Persons are not to meddle with, to speak or write upon sacred Matters. A *profane* Man, or Laick, is not to touch the holy Vessels, or to be employ'd in divine Mysteries. He that makes a Jest of sacred Things, who *profanes* them by the Abuse he makes of them, who defiles himself by impure or shameful Actions, is a *profane* Person. The
Heb. xii. 16. Scripture calls *Esau profane*, because he sold his Birth-right, which was consider'd as an holy Thing. The *Egyptians* would not admit the *Hebrews* to their Tables, because they held them as *profane*. *Pro-*
Gen. xliii. 32. *fanum putant hujusmodi convivium.* The Priests of the Race of *Aaron* were enjoyn'd to distinguish between sacred and *profane*,
Lev. x. 10. between pure and defiled; and for this Reason the Use of Wine was forbid them in the Temple, during their Time of Waiting. It was forbid them to keep the Flesh of the Peace-offerings above two Days. If they eat of it on the third Day, they were punish'd as *Profaners* of
Lev. xix. 7. holy Things. *Profanus erit, & impietatis reus.*

Animals that were declared unclean by the Law, made those that touched them, or eat of them, unclean, *profane*, and pol-
Isa. lxv. 4. luted. *Isaiah* calls those *profane*, who eat of the Flesh of Swine, or who have *profane* Broth in their Pot. *Jus profanum in vasis eorum.* When the City of *Jerusalem* is compared to the Temple, the Soil of
Ezek. xlvii. 15. this City is called *profane*; that is to say, appointed to common Uses, and for an Habitation of Laicks. *Profana erunt urbis in*
2 Mac. xii. 23. *habitaculum.* In the second Book of *Maccabees*, the Heathen that composed the Army of *Timotheus*, are called *profane*.
1 Tim. vi. 20. St. *Paul* marks as *profane*, such novel Words and Expressions as are needlesly introduced into Religion. *Profanas vocum novitates.*

To *profane* the Temple, to *profane* the Sabbath, to *profane* the Altar, are common Expressions, to denote the Violation of the Repose of the Sabbath, the entering of Foreigners into the Temple, the Irreverences that are committed there, the impious Sacrifices that are offer'd on the Altar of the Lord.

Ps. lxxxix. 31. To *profane* the Statutes, or the Commandments of God, is to transgress and violate them.

To *profane* the Covenant, or Promises Ps. lxxxix. 34.
which are sworn to by an Oath, is to frustrate them, or not perform them.

To *profane* his Race, to blemish the Ecclus. xlvii. 22.
Glory of it. The Author of *Ecclesiasticus* says, that *Solomon profaned* his Race, because by his Sins he was the Occasion, that God did not give his Spirit of Wisdom to his Son *Rehoboam*, who by his Imprudence alienated the Minds of the *Israelites*, and caused the Revolt of the ten Tribes from him.

To *profane* a Vine, or a Tree, is to Deut. xx. 6.
make them common, and proper to be employ'd in ordinary Uses. *What Man is he that hath planted a Vineyard, and hath not yet eaten of it?* The *Hebrew* says literally, who hath not yet *profaned* it. In
*Leviticus*, where *Moses* passes a Law con- Levit. xix. 23.
cerning the Fruit of Trees newly planted, he expresses the Impurity of the First-fruits by the Name of Circumcision. *Ye shall count the Fruit thereof as uncircumcised.* For the three first Years, these Fruits were cut off as impure. The fourth Year they offer'd what was produced in the Temple. Lastly, in the fifth Year the Owner had the Liberty of making use of the Fruit as his own, which then became *profane* or common. *Jeremiah* promises
the *Israelites*, that they should return again Jer. xxxi. 5. נטעו נטעים וחללו
into their own Country, that they should plant Vineyards on the Mountains of *Samaria*, and should *profane* them; that is, should eat of the Fruit thereof. The *Vulgate* says, *Plantabunt plantantes, & donec tempus veniat, non vindemiabunt.* They should not touch thereof 'till the fifth Year. The *Hebrew* says, *Plantabunt plantantes, & profanabunt.*

PROFOUND, *Deep.* The *Latin* Word *profundus*, or *profundum*, is often put for the Grave, or for the Place wherein Souls are detain'd after Death. The antient *Hebrews* placed it below the Waters, in the most *profound* Abyss. *It is as high as Heaven, what canst thou do? deeper than Hell,*
*what canst thou know?* And again, *In pro-* Job xi. 8.
*fundissimum infernum descendent omnia mea.* Job xvii. 16.
I shall go down to the Bottom of the Isa. vii. 11.
Grave. And *Isaiah*; Ask a Sign of the Lord from the deepest Hell, or from the highest Heaven.

*Profundum, the Deep*, is often put for the Sea. The Army of *Pharaoh* that was drowned in the *Red-Sea*. *Ferebantur in profundum, & descenderunt in profundum*
*quasi lapis.* And *David*; Those that go to Exod. xv. 5. xv. 5. Ps. cvi. 24.
Sea have seen the Lord's Wonders in the Deep. *Mirabilia ejus in profundo.* The Words of a wicked Woman are as deep Water, or as a deep Pit. *Prov.* xxii. 14. xxiii. 27.



[a] Ambros. l. x. in Origen. Chrysost. Hieron. in Matth. Leo Magn. Serm. xi. de Passione. Mald. Grot. Brug. in Matth.

*Profound Thoughts* is generally us'd in a good Sense for deep Wisdom, prudent Counsels. The Words of a wise Man are like deep Water. *Aqua profunda ver-*
Prov. xviii. 4. *ba ex ore viri.* And again; *Sicut aqua profunda sic consilium in corde viri.* The Intentions of a Man are unsearchable. And
Ps. xcii. 5. the *Psalmist*; *Thy Thoughts are very deep*; no one is able to penetrate into them.
Isa. xxix. 15. *Isaiah* takes it in a bad Sense. Woe to those that are of a deep Heart. *Væ qui profundi estis corde.* That conceal their Sentiments, and think they can hide them from the Sight of God.

Ezek. iii. 5, 6. *Ezekiel*; I send you not to a People of a *profound* Language, or of an unknown Tongue. *Non enim ad populum profundi sermonis & ignotæ linguæ tu mitteris.* In this Passage *profound* is put for difficult,
1 Cor. ii. 10. conceal'd, unknown; as also in St. *Paul*; The Mind searches into all Things, even into the most *profound* Secrets of God. *Omnia scrutatus, etiam profunda Dei.* And
Dan. ii. 22. *Daniel*; 'Tis God that reveals *profound* and hidden Things: *Revelat profunda & abscondita.*

Rom. viii. 39. St. *Paul* says; that nothing shall be able to separate us from the Love of God, neither the most exalted Height, nor the *profoundest* Depth: *Neque altitudo, neque profundum*: Nor Heaven, nor the Abyss, nor Angels, nor Devils. This is a kind of
Ephes. iii. 18. Proverb and Hyperbole. And elsewhere; That you may comprehend with all the Saints, what is the Breadth, and Length, the Height and Depth of the Mysteries of God, of his Power, of his Love, of his Counsels, *&c.*

Isa. xxxi. 6. Hos. ix. 9. *To sin profoundly* is read in *Isaiah*, and in *Hosea*, to denote a long Habit of Crimes, an obstinate Course of Idolatry; or else a *profound* and very great Iniquity, a Crime that has taken deep Root in the Soul by long and inveterate Custom. *Profunde peccaverunt, ut in diebus Gabaa.* They have carry'd on their Wickedness to such a Pitch, as to imitate the antient Crimes of *Gibeah*, says *Hosea*; Return to the Lord, as you have so *profoundly* withdrawn yourselves from him, says *Isaiah*. *Convertimini sicut in profundum recesseratis.* And
Isa. vii. 2. elsewhere; Ask from the Lord a Token from the Depth of Hell. The *Hebrew* says literally; Make your Demands deep, ask something difficult, something as it were conceal'd in the Bottom of Hell.

PROMISES. The Word *Promise* in the *New Testament* is usually taken for those *Promises* that God heretofore made to *Abraham* and the other Patriarchs, to send them the *Messiah*. 'Tis in this Sense that St. *Paul*
Gal. iii. 16. Rom. iv. 13, 14, 15, & passim. Acts vii. 18. commonly uses the Word *Promise*. *Abrahæ dictæ sunt promissiones.* The Time of the *Promises* is the Time of the Coming of the *Messiah*. The Children of the *Promise* are, first, the *Israelites* descended from *Isaac*, in Opposition to the *Ishmaelites* descended from *Ishmael* and *Hagar*; and secondly, the *Jews* converted to *Christianity*, in Opposition to the incredulous *Jews*, Rom. ix. 8. Gal. iv. 28.
who will not believe in *Jesus Christ*: The *Christians* have enjoy'd the *Promises* made to the Patriarchs, from which the incredulous *Jews* have fallen away. The holy Spirit of *Promise*, which the *Christians* Eph. i. 13.
have received, *signati estis spiritu promissionis sancto*, signifies the Holy Ghost which God has *promis'd* to those that shall believe in him, which is the Pledge of their everlasting Happiness. The first Commandment to which God has annex'd a *Promise*, *primum mandatum in promissione*, is that, Eph. vi. 2.
*Honour thy Father and thy Mother*; to which God has subjoin'd this *Promise*, that their Days shall be multiply'd upon the Earth.

*Promises* in general also denote eternal Life, which is the Object of a *Christian*'s Hope. *Ut reportetis promissiones.* The an- Heb. x. 6.
tient Patriarchs were Heirs of the *Promises* by their Faith and their Patience. *Fide* Heb. vi. 12.
*& patientiâ hæreditabant promissiones.* All the *Promises* of God are accomplish'd and 2 Cor. i. 20.
fulfill'd in *Jesus Christ*.

Lastly, the Word *Promise* is often put for a Vow. If a Woman makes a Vow, and her Husband shall not give his Consent to it, she is not to be held to her *Promise*: *Non tenebitur promissionis rea.* And Numb. xxx. 13.
*Ecclesiastes*; It is much better not to vow Eccles. v. 5.
at all, than to vow, and not keep one's *Promise*.

PROOF, *Tryal*, *Temptation*. God intended to *prove* you, to see if you would walk in his Ways. After he had *proved* Exod. xx. 20.
you and afflicted you, he had Pity on you. God commands *Gideon* to bring his Troops Deut. viii. 16.
to a Brook, that he might *prove* them there As Gold and Silver are try'd in Judg. vii. 4.
the Furnace, so God *proves* the Heart. Prov. xvii. 3.
The Verb *probo* is also put for *to know*, *to examine*, *Omnia probate, quod bonum est* 1 Thes. v. 21.
*tenete.* You know how to examine the Appearance of the Heaven. *Faciem cœli,* Luk. xii. 56.
*nostis probare.* And elsewhere; *Ut probetis potiora.* Phil. i. 10.
And again; Be renew'd in Spirit, that you may know what is the Will of God. *Ut probetis quæ sit voluntas* Rom. xii. 2.
*Dei bona*, &c. *Probare tirones*; 2 *Kings* xxv. 10. He that exercises them, or that *proves* the young Soldiers. The *Hebrew* says, *He that is the Master of the Butchers*, 2 Kings xxv. 10. רב טבחים
or *of the Cooks*, or *of the King's Guard*.

PROPHET. This Word comes from the *Greek*, *Prophetes*, which signifies one that foretells future Events. The *Hebrews* at the Beginning call'd them *Seers*. After- 1 Sam. ix. 9. ראה videns.
wards they call'd them *Nabi*, which comes from the Root *Nibba*, to foretell, to divine. נביא Nabi. Propheta.
Also the Scripture often gives them the Name of *Men of God*, and of *Angels*, or *Messengers of the Lord*. The Verb *Nibba* to *prophesy*, in the *Hebrew* is of very great

Extent. Sometimes it signifies to foretell what is to come; at other times, to be inspired, to speak from God. God says to Exod. vii. 1. *Moses, Aaron thy Brother shall be thy Prophet*; that is to say, he shall explain thy Sentiments to the People. St. *Paul* in his Epistle to *Titus*, i. 12. quoting a profane Poet, calls him a *Prophet*; *One of themselves, even a Prophet of their own*: Because the Pagans thought their Poets inspired by the Gods. The Scripture often gives the Name of *Prophet* to Impostors, who falsely boasted of Inspiration.

As the true *Prophets*, at the times that they were transported by the Motions of God's Spirit, were sometimes agitated in a violent Manner; those Motions were call'd *Prophesying* which they exhibited, who were fill'd with a good or evil Spirit. For 1 Sam. xviii. 10. Example, *Saul* being moved by an evil Spirit *prophesy'd* in his House; that is to say, he was agitated with Violence, as the *Prophets* were. *To prophesy* is also put for *to sing, to dance, to play on Instruments. Thou shalt meet a Company of Prophets*, says 1 Sam. x. 5, 6. *Samuel* to *Saul*, *coming down from the high Place, with a Psaltery, and a Tabret, and a Pipe, and a Harp before them, and they shall prophesy. And the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be turned into another Man.* We read in the *Chronicles*, that the 1 Chron. xxv. 1. Sons of *Asaph* were appointed *to prophesy upon Harps*.

1 Cor. xi. 4, 5. xiv. 1, 3, 4, &c. This Term is also used in St. *Paul*, for *explaining Scripture, speaking to the Church in publick*; probably because they that exercised these Functions were look'd upon as replete with the Holy Ghost, and gave themselves Motions like those of Enthusiasts. The Scripture uses this Term in an extraordinary Sense, instead of saying, *to work a Miracle, to raise the Dead.* Thus it is said of the Bones of *Elisha*, that *after* Ecclus. xlviii. 13. *his Death his Body prophesy'd*, because they had restored a dead Person to Life, as if they had still been actuated by the Soul of this *Prophet*. Lastly, 'tis said, that the Bones of the Patriarch *Joseph* prophesy'd Ecclus. xlix. 15. also after his Death, because they were as a Pledge of the Promise he had made to his Brethren, that they should one Day be deliver'd from their Servitude in *Egypt*, and that they should be in Possession of the Land of *Canaan*.

The most usual Way by which God communicated himself to the *Prophets* was Inspiration, which consisted in illuminating the Mind of the *Prophet*, and exciting his Will to proclaim what the Lord dictated to him from within. 'Tis in this Sense that we acknowledge as *Prophets*, all the Authors of the Canonical Books of Scripture, both of the *Old* and *New Testament*. God also communicated himself to the *Prophets* by Dreams and nocturnal Visions. *Joel* promises to the People of the Joel ii. 28. Lord, that their young Men should see Visions, and their old Men should have *prophetick* Dreams. St. *Peter* in the *Acts* Acts x. 11, 12. fell into an Ecstacy at Noon-day, and had a Revelation concerning the Call of the Gentiles to the Faith. The Lord appear'd to *Abraham*, to *Job*, to *Moses* in a Cloud, Gen. xvi. 10. and discover'd his Will to them. He has Job. xl. 1. often made his Voice to be heard in an articulate Manner. Thus he spoke to *Moses* Exod. xiii. 21, &c. Exod. iii. 2. in the burning Bush, and upon Mount *Sinai*, and to *Samuel* in the Night. St. *Au-* 1 Sam. iii. 4. *stin* acknowledges three Sorts of *Prophets*; Aug. Præfat. in lib. 19. contra Faust. those of the *Jews*, those of the *Gentiles*, and those of the *Christians*. Those of the *Jews* are known: Those of the *Gentiles* are their Poets and their Divines; and those of the *Christians* are the Apostles, and Apostolical Men, of whom *Jesus Christ* has said; * Wherefore behold, I send unto you *Prophets*, and wise Men, and Scribes.

We have in the *Old Testament* the Writings of the sixteen *Prophets*; that is, of four greater *Prophets*, and twelve lesser *Prophets*. The four great *Prophets* are *Isaiah*, *Jeremiah*, *Ezekiel*, and *Daniel*. *Baruk* is commonly reckon'd with *Jeremiah*. The *Jews* do not properly place *Daniel* among the *Prophets*, because (they say) he lived in the Splendour of temporal Dignities, and in a kind of Life different from that of the other *Prophets*. The twelve lesser *Prophets* are, *Hosea*, *Joel*, *Amos*, *Obadiah*, *Micah*, *Jonah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zachariah*, and *Malachi*.

This is pretty nearly the Chronological Order in which they may be ranged.

1. *Hosea* prophesy'd under *Uzziah* King of *Judah*, who began to reign in the Year of the World 3194; and under *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*, and under *Jeroboam* II. King of *Israel*, and his Successors, to the Destruction of *Samaria*, which happen'd in the Year of the World 3283.

2. *Amos* began to prophesy in the twenty-third Year of *Uzziah*, and of the World 3219, and about six Years before the Death of *Jeroboam* II. King of *Israel*, which happen'd in the Year of the World 3220.

3. *Isaiah* began to prophesy at the Death of *Uzziah*, and at the Beginning of the Reign of *Jotham* King of *Judah*, in the Year of the World 3246. He continued to prophesy to the Reign of *Manassah*, which began in the Year of the World 3306. He caus'd *Isaiah* to be put to Death by sawing him with a Saw.

4. *Jonah* lived in the Kingdom of *Israel* under the Kings *Joash* and *Jeroboam* II. about

* Matth. xxiii. 34. See also Acts xiii. 1. *Erant Antiochiæ Prophetæ & Doctores*, &c.

about the ſame time as *Hoſea*, *Iſaiah*, and *Amos*. *Jeroboam* II. died in the Year of the World 3220.

5. *Micah* lived under *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*. *Jotham* began to reign in 3245, and *Hezekiah* died in 3306. *Micah* was contemporary with *Iſaiah*, but began later to propheſy.

6. *Nahum* appeared in *Judah* under the Reign of *Hezekiah*, and after the Expedition of *Sennacherib*, that is, after the Year 3291.

7. *Jeremiah* began in the thirteenth Year of the Reign of *Joſiah* King of *Judah*, in the Year of the World 3375, and *Zephaniah* propheſy'd about the ſame time. *Jeremiah* continued to propheſy under the Reigns of *Shallum*, *Jehoiakim*, *Jeconiah*, and *Zedekiah*, to the taking of *Jeruſalem* by the *Chaldeans*, in the Year of the World 3416. 'Tis thought he died two Years after in *Egypt*, in 3418. *Baruch* was the Diſciple and Amanuenſis of *Jeremiah*.

8. *Zephaniah* appear'd at the Beginning of the Reign of *Joſiah*, and before the twenty-eighth Year of this Prince, which is the Year of the World 3381; and even before the taking of *Nineveh*, which happened in 3378.

9. *Joel* under *Joſiah*, about the ſame time as *Jeremiah* and *Zephaniah*.

10. *Daniel* was taken into *Chaldea* in the Year of the World 3398, which was the fourth Year of *Jehoiakim* King of *Judah*. He propheſy'd at *Babylon* to the End of the Captivity, which happen'd in 3468, and perhaps longer than that.

11. *Ezekiel* was carry'd Captive to *Babylon* along with *Jeconiah* King of *Judah*, in the Year of the World 3405. He began to propheſy in the Year 3409. He continued till towards the End of the Reign of *Nebuchadnezzar*, who died in the Year of the World 3442.

12. *Habakkuk* lived in *Judea* at the Beginning of the Reign of *Jehoiakim*, about the Year 3394, and before the coming of *Nebuchadnezzar* into the Country in 3398. He dwelt in *Judea* during the Captivity, and carry'd Food to *Daniel* in the Lyon's Den.

13. *Obadiah* lived in *Judea* after the taking of *Jeruſalem*, which happen'd in 3414, and before the Deſolation of *Idumea*, which happen'd (as we believe) in 3410.

14. *Haggai* was brought to *Jeruſalem* in 3414; he return'd from the Captivity in 3468, and propheſy'd the ſecond Year of *Darius* Son of *Hyſtaſpes*, which was the Year of the World 3484.

15. *Zachariah* propheſy'd in *Judea* at the ſame time as *Haggai*, and he ſeems to have continued to propheſy after him.

16. *Malachi* has not put any Date to his Prophecies. If he was the ſame as *Eſdras*, as is very probable, he may have propheſy'd under *Nehemiah*, who return'd into *Judea* in 3550.

Under the ſeveral Articles of theſe Prophets, may be ſeen the Proofs of what is here advanced, and the Particulars of their Lives and Actions, of their Prophecies, their Characters, and Deaths.

Beſides the Prophets we have now mentioned, there are found the Names of a great many more in the Scripture. *Clemens Alexandrinus* reckons up Thirty-five after *Moſes*, and Five before him, which are *Adam*, *Noah*, *Abraham*, *Iſaac*, and *Jacob*. He reckons five Propheteſſes, which are *Sarah*, *Rebeccah*, *Miriam* the Siſter of *Moſes*, *Deborah*, and *Huldah*. *Epiphanius* [a] reckons up Seventy-three Prophets, and ten Propheteſſes, in both the *Old* and *New Teſtament*. The Prophets are, 1. *Adam*. 2. *Enoch*. 3. *Noah*. 4. *Abraham*. 5. *Iſaac*. 6. *Jacob*. 7. *Moſes*. 8. *Aaron*. 9. *Joſhua*. 10. *Eldad*. 11. *Medad*. 12. *Job*. 13. *Samuel*. 14. *Nathan*. 15. *David*. 16. *Gad*. 17. *Jeduthun*. 18. *Aſaph*. 19. *Heman*. 20. *Etham*. 21. *Solomon*. 22. *Ahiah*. 23. *Shameah*. 24. *Oded*. 25. *Eli*, the High-prieſt at *Shiloh*. 26. *Joad*. 27. *Iddo*. 28. *Azariah*. 29. *Anani*, otherwiſe *Azariah*. 30. *Jehu*. 31. *Micaiah* the Son of *Imlah*. 32. *Elijah*. 33. *Uzziel*. [b] 34. *Eliad*. 35. *Jeſus* Son of *Hananiah*. 36. *Eliſha*. 37. *Jonadab*. 38. *Zachariah* otherwiſe *Hananiah*. 39. Another *Zachariah*. 40. *Hoſea*. 41. *Joel*. 42. *Amos*. 43. *Obadiah*. 44. *Jonah*. 45. *Iſaiah*. 46. *Micah* the *Moraſthite*. 47. *Nahum*. 48. *Habakkuk*. 49. *Obed*. 50. *Abdadon*. 51. *Jeremiah*. 52. *Baruch*. 53. *Zephaniah*. 54. *Uriah*. 55. *Ezekiel*. 56. *Daniel*. 57. *Eſdras*. 58. *Haggai*. 59. *Zachariah*. 60. *Malachi*. 61. *Zachariah* Father of *John the Baptiſt*. 62. *Simeon*. 63. *John the Baptiſt*. 64. *Enoch*. 65. *Methuſalah*. 66. *Lameel*. 67. *Balaam*. 68. *Saul*. 69. *Abimilech*. 70. *Amaſa*. 71. *Zadok*. 72. The anonymous Prophet that came to *Bethel*. 73. *Agabus*, mentioned in *Acts* xxi. 10. He might have added the Apoſtles, and particularly St. *Barnabas*, *Simon Niger*, *Lucius* of *Cyrene*, and *Manahem*, mentioned in the *Acts* xiii. 1, 2. And he might have omitted others, for Example, *Ethan*, who is the ſame as *Jeduthun*; *Joad*, *Obed*, *Abdadon*, all unknown, and *Balaam*, who was a wicked and falſe Prophet; and ſome others who hardly deſerve to be put into the Liſt of true Prophets.

Clem. Alex. Strom. l. 1. p. 145. ſeu 400. nov. edit. Oxon. Potteri.

1 Kings xxii. 8.

Probably Son of *Recab*.

The Propheteſſes are 1. *Sarah*. 2. *Rebecca*. 3. *Miriam* the Siſter of *Moſes*. 4. *Deborah*. 5. *Huldah*. 6. *Hannah* the Mother of *Samuel*. 7. *Judith*. 8. *Elizabeth*. 9. *Anna* the

a Epiphan. Fragment. apud Coteler. not. in Canon. Apoſt. l. 4. c. 6. p. 276.
b Probably he that is mention'd 1 Chron. xxiv. 24. and 2 Chron. xxix. 14.

the Daughter of *Phanuel*. 10. The Virgin *Mary*. To these may also be added the Daughters of *Philip* the Deacon. Acts xxi. 9.

The *Hebrews* in the Book *Megillah*, c. 1. acknowledge but Forty-eight Prophets, and seven Prophetesses. The Prophets are, 1. *Abraham*. 2. *Isaac*. 3. *Jacob*. 4. *Moses*. 5. *Aaron*. 6. *Joshua*. 7. *Phinehas*. 8. *Elchanah*. 9. *Eli*. 10. *Samuel*. 11. *Gad*. 12. *Nathan*. 13. *David*. 14. *Solomon*. 15. *Iddo*. 16. *Micajah* the Son of *Imlah*. 17. *Obadiah*. 18. *Ahijah*. 19. *Jehu* Son of *Anani*. 20. *Azariah* Son of *Oded*. 21. *Haziel* Son of *Matthaniah*. 22. *Eliazar* Son of *Dodo*. 23. *Hosea*. 24. *Amos*. 25. *Michah* the *Morasthite*. 26. *Amos* (probably the Father of *Isaiah*.) 27. *Elijah*. 28. *Elisha*. 29. *Jonah*. 30. *Isaiah*. 31. *Joel*. 32. *Nahum*. 33. *Habakkuk*. 34. *Zephaniah*. 35. *Jeremiah*. 36. *Uriah*. 37. *Ezekiel*. 38. *Daniel*. 39. *Baruch*. 40. *Neriah*. 41. *Seraiah*. 42. *Mahaziah*. 43. *Haggai*. 44. *Zechariah*. 45. *Malachi*. 46. *Mordecai*. 47. *Hanameel* Father of *Jeremiah*. 48. *Shellum* the Husband of *Huldah*.

The Prophetesses are, 1. *Miriam* Sister of *Moses*. 2. *Deborah*. 3. *Hannah* the Mother of *Samuel*. 4. *Abigail*. 5. *Huldah*. 6. *Esther*. 7. The Midwives of *Egypt*, who preserved the First-born of the *Hebrews*.

After *Malachi* no Prophets were found in *Israel* as before; so that in the Time of the *Maccabees*, [a] when the Altar of Burnt-sacrifices was demolished, which had been prophaned by the Gentiles, the Stones thereof were set aside, till a Prophet should arise to declare what should be done with them. But in this Interval God did not desist from raising up inspired Writers, as the Authors of the Books of *Esther*, of *Judith*, of the *Maccabees*, of *Wisdom*, and of *Ecclesiasticus*, which the *Christian* Church has received into her Canon. * 'Twas about the same time that the three Sects were form'd, the *Essenians*, the *Pharisees*, and the *Sadducees*, which afterwards became so famous among the *Jews*.

Aug. l. 18. de Civit. c. 41. The Prophets, according to St. *Austin*, were the Divines, the Philosophers, the Instructors, and the Guides of the *Hebrew* People in the Ways of Piety and Virtue. They generally lived retired from the People, in some Country Retreat, and in a sort of Community, where they and their Disciples were wholly employ'd in Prayer, in labouring with their Hands, and in Study. Their Habitations were plain and simple, which they built themselves, and cut down the Wood for this Purpose. Yet they exercised no Trade for Gain, nor did they undertake any Work that was too laborious, or inconsistent with the Repose that their Employment required. Thus *Elisha* quitted his Plough, as soon as *Elijah* had called him to the prophetick Office. 1 Kings xix. 20. *Zechariah* says, he is no Prophet, but an Husbandman. Zech. xiii. 5. *Amos* says, he is no Prophet, but an Herdsman, and a Gatherer of Sycamore-fruit. Amos vii. 14.

*Elijah* was cloathed with Skins, and girded with a Girdle of Leather. 2 Kings i. 8. *Isaiah* wore Sack-cloth, that is, a coarse rough Habit, of a dark brown Colour, which was the ordinary Cloathing of the Prophets. *Zechariah* says, speaking of the false Prophets who imitated the true Prophets of the Lord, as to their Outside, that *They should not wear a rough Garment to deceive*. Zech. xiii. 4. In the *Revelations*, the two Witnesses, thought to be *Enoch* and *Elijah*, are represented as *cloathed in Sackcloth*. Rev. xi. 3. Their Poverty is conspicuous in all their Actions. The Presents they received were only Bread, Fruits, and Honey, as being made to poor Men. 1 Sam. ix. 7, 8. 1 Kings xiv. 3. The first Fruits of the Earth were given them, as being Persons that possess'd nothing themselves. 2 Kings iv. 42. The Woman of *Shunem*, that entertain'd *Elisha*, put into the Prophet's Chamber no Furniture but what was plain and necessary. 2 Kings iv. 10. The same Prophet refuses the rich Presents of *Naaman*, and drives away from his Presence *Gehazi* who had received them. 2 Kings v. 26. Their Frugality appears through their whole History. 'Tis well known what is related of the wild Gourds, (*Coloquintida*) that one of the Prophet's caus'd to be boiled for the Refreshment of his Brethren. 2 Kings iv. 38, 40. The Angel gave to *Elijah* only Bread and Water for a long Journey. 1 Kings xix. 6. *Habakkuk* brought to *Daniel* nothing but Broth or Pottage. Bell & Dragon, 33. Lastly, *Obadiah*, the Governor of *Ahab*'s Houshold, gave nothing but Bread and Water to the Prophets that he fed in the Caves. 1 Kings xviii. 7.

All the Prophets were not Observers of a strict Continency; for *Samuel* had Children, and *Isaiah* had a Wife, who is call'd the *Prophetess*. Isai. viii. 3. *Hosea* received Orders to marry a Prostitute. Hosea i. 2, &c. But there were no Women or Wives in the Societies of the Prophets. Neither *Elijah* nor *Elisha* had any that we hear of, and we see with what Reserve the Woman that entertained *Elisha* accosted him and spoke to him; she speaks to him only by the Interposition of *Gehazi*; she dares not so much as enter in to him, or present herself before him. If in the Transport of her Affliction she would throw herself at the Feet of *Elisha*, *Gehazi* hinders her, and takes her away. 2 Kings iv. 27. The Prophets were often exposed to the Railleries, the Insults, the Persecutions, the ill Treatment both of Kings and People, whose Vices and Irregularities they undertook to reprove.

St. *Paul*

[a] 1 Macc. iv. 46. In the Year of the World 3840, before *Christ* 160, before the vulgar Era 164.

* None of these Books are received into the Canon of Scripture by the Church of *England*; but are admitted into the Number of Apochryphal Writings, which *the Church doth read for Example of Life and Instruction of Manners, but yet it doth not apply them to establish any Doctrine*. See Article VI.

Heb. xi. 35, &c. St. *Paul* acquaints us, that many of them died by a violent Death. *Others were tortured, not accepting Deliverance, that they might obtain a better Reſurrection. And others had Trial of cruel Mockings, and Scourgings; yea, moreover of Bonds and Impriſonment. They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the Sword: They wander'd about in Sheep-skins and Goat-skins, being deſtitute, afflicted, tormented. (Of whom the World was not worthy.) They wander'd in Deſarts, and in Mountains, and in Dens, and Caves of the Earth.* Such were the Lives and the Deaths of the Prophets.

We ſhall not here enter into the Particulars of their Lives, becauſe this is already done in their ſeveral Articles. The Reader may alſo ſee our Prefaces before each of them, and our general Preface upon the Prophets. Father *Boulduc*, a Capuchine, in his Book called *Eccleſia ante legem*, pretends, that the Prophetical Order began even before the Deluge; that then it was divided into ſeveral Branches, and that theſe different Orders compoſed the whole Eccleſiaſtical Hierarchy. Upon this Occaſion he delivers many things that are very particular and extraordinary, and which certainly may be ſaid to be very viſionary. They that love ſuch kind of Entertainment, may conſult the Author himſelf.

Προσήλυτος. גר Ger. נכר Necher. PROSELYTE. This Term comes from the *Greek* Word *Proſelytos*, which ſignifies a Stranger, one that comes from Abroad, or from another Place. The *Hebrew* Word *Ger* or *Necher*, has the ſame Signification. In the Language of the *Jews* they go by this Name, who come to dwell in their Country, or who embrace their Religion, though they are not *Jews* by Birth. In the *New Teſtament* they are call'd ſometimes *Proſelytes*, and ſometimes *Gentiles*, fearing God, or Godly. *Viri religioſi & timentes Deum.* Acts ii. 5. x. 2, 22. xiii. 16, 50.

The *Hebrews* diſtinguiſh two Kinds of *Proſelytes*. The firſt are called *Proſelytes of the Gate*, and the others, *Proſelytes of Juſtice*. The firſt are thoſe that dwelt in the Land of *Iſrael*, or even out of this Country, and who, without obliging themſelves to Circumciſion, or to any other Ceremony of the Law, fear'd and worſhipp'd the true God, obſerving the Rules that were impoſed upon the Children of *Noah*, which we have already enumerated under the Article NOACHIDES. Of this Number was *Naaman* the *Syrian*, *Nebuzardan* General of *Nebuchadnezzar's* Army, *Cornelius* the Centurion, the Eunuch of Queen *Candace*, and ſome others, of whom mention is made in the *Acts* of the Apoſtles.

The Rabbins teach, that in order to make a *Proſelyte of Habitation*, or *of the Gate*, he that would enter into this Engagement, muſt promiſe with an Oath, in the Preſence of three Witneſſes, to keep the ſeven Precepts of the *Noachidæ*; that is, according to them, that Law of Nature to which all the Nations of the World are obliged, and the Obſervation of which might bring them to eternal Salvation. The *Jews* ſay, That the *Proſelytes of the Gate* have ceaſed in *Iſrael*, ever ſince the Obſervation of the Jubilee has been left off, and that the Tribes of *Gad*, of *Reuben*, and of *Manaſſeh*, abiding on the other Side of *Jordan*, were led away Captive by *Tiglath-pileſſer*. But theſe Obſervations are not juſt, ſince we ſee many *Proſelytes* in the Time of *Jeſus Chriſt*, and that our Saviour reproaches the *Phariſees* with compaſſing Sea and Land to make a *Proſelyte*, and after this, with making him a greater Sinner than he was before. (Matt. xxiii. 15.) And St. *Luke* in the *Acts* ſpeaks of a great Number of *Proſelytes*, and thoſe that fear'd God, that were then at *Jeruſalem*, when the Holy Ghoſt deſcended upon the Apoſtles. (Acts ii. 11.) I am apt to believe, that the greateſt Part of theſe were *Proſelytes* of Juſtice; but it cannot be deny'd but that ſome of them might be *Proſelytes* of the Gate.

The Privileges of *Proſelytes* of the Gate were, firſt, that by the Obſervation of the Rules of natural Juſtice, and by Exemption from Idolatry, Blaſphemy, Inceſt, Adultery, and Murder, they might have Pretenſions to eternal Life. Secondly, they might dwell in the Land of *Iſrael*, and have a Share in the outward Proſperities of the People of God. 'Tis ſaid they did not dwell in the Cities, but only in the Suburbs and the Villages. But it is certain, that the *Jews* have often admitted voluntarily into their Cities, not only *Proſelytes* of Habitation, but alſo *Gentiles* and Idolaters, as appears by the Reproaches they ſuffer'd on this account, through the whole Scriptures. In the time of *Solomon* there were in *Iſrael* One hundred Fifty-three thouſand and Six hundred of theſe *Proſelytes*, whom this Prince compell'd to hew Wood, to draw and to cut Stones, and to carry Burthens for the Building of the Temple. (2 Chron. ii. 17, 18.) Theſe *Proſelytes* were *Canaanites*, who had continued in the Country ever ſince *Joſhua's* Time. *Moſes* forbad the *Iſraelites* to eat any Animals that died of themſelves, or were ſtrangled, ſo that the Blood remain'd in them, but order'd them to ſell or give ſuch Animals to the Strangers and *Proſelytes*. (Deut. xiv. 21.)

*The Proſelytes of Juſtice*, are thoſe that were converted to *Judaiſm*, who had engaged themſelves to receive Circumciſion, and to obſerve the whole Law of *Moſes*. Thus were they admitted to all the Prerogatives of the People of the Lord, as well in this Life as the other. The Rabbins inform us, that before Circumciſion was ad-

miniſtred

ministred to them, and before they were admitted into the Religion of the *Hebrews*, they were examin'd about the Motives of their Conversion; to know whether their Change was voluntary, or whether it proceeded from any Reasons of Interest, Fear, Ambition, or such like. *Maimonides* assures us, that under the happy Reigns of *David* and *Solomon*, they received no *Proselyte* of Justice, because there was Reason to fear, that it was rather the Prosperity of these Princes, than any Love to their Religion, that made them Converts to *Judaism*. The Talmudists say, that *Proselytes* are as it were the Canker and Rust of *Israel*, and that too much Caution cannot be taken not to admit them too easily. (Vide Seld. de Syned. l. 2. c. 2. art. 5.)

When the *Proselyte* was well proved and instructed, they gave him Circumcision; and when the Wound of his Circumcision was healed, they gave him Baptism, by plunging his whole Body into a Cistern of Water, by one only Immersion. This Ceremony being a judicial Act, was to be perform'd in the Presence of three Judges, and could not be done upon a Festival Day. (Vide Seld. de Jure Nat. & Gent. l. 2. c. 2, 3.) The *Proselyte* also caus'd Circumcision and Baptism to be administer'd to his Slaves, who had not yet compleated thirteen Years of Age. But those that were so old or older, could not be compell'd, but he must sell them to others, if they were obstinate in not embracing *Judaism*. As to Female Slaves, they were only to be baptized, if they would become Converts, if not, they were to be sold to others. The Baptism that a *Proselyte* had once received, was never repeated, neither in the Person of the *Proselyte*, though he should afterwards apostatize, nor in that of his Children, that should be born to him after Baptism, unless they were born from a Pagan Woman; in which Case they were to be baptized as Pagans, because they follow'd the Condition of their Mother. *Partus sequitur ventrem.*

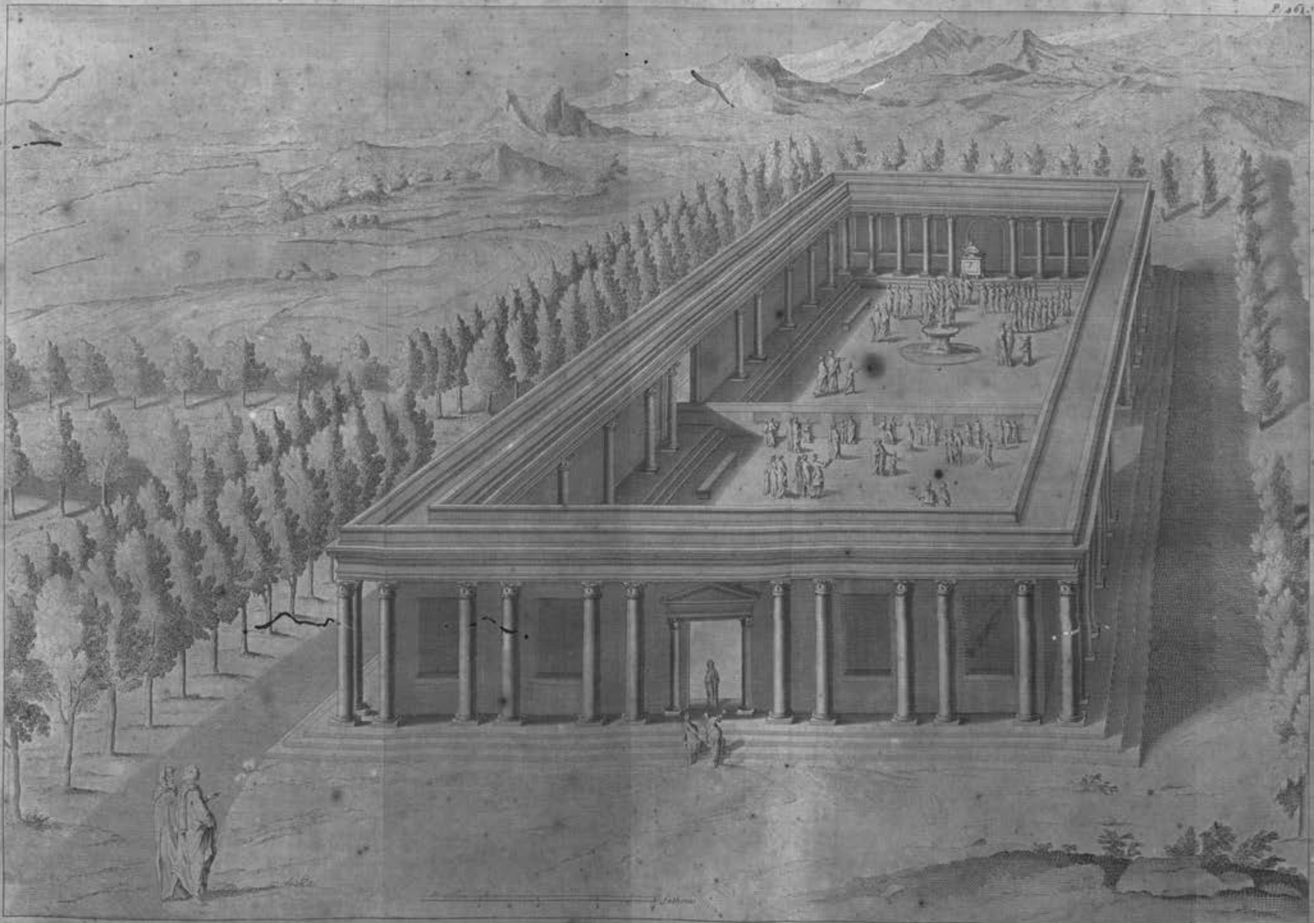
Boys that had not yet compleated the twelfth Year of their Age, and Girls that had not arrived to their thirteenth Year, could not become *Proselytes*, till they had first obtained the Consent of their Parents, or in Case of Refusal, the Concurrence of the Officers of Justice. Baptism in respect of Girls, had the same Effect as Circumcision in respect of Boys. Each of them by means of this, received (as it were) a new Birth, so that those that were their Parents before, were no longer look'd upon as such after this Ceremony, and those that before were Slaves, now became Freemen. Children born before the Conversion of their Father had no Right to inherit. If a *Proselyte* died without having had Children after his Conversion, his Estate belong'd to the first Occupier, and not to the publick Treasury. When *Proselytes* became *Jews*, they received from Heaven a new Soul, and a new substantial Form. This is what the Rabbins teach concerning their *Proselytes* of Justice.

They require three Things in a compleat *Proselyte*, which are Baptism, Circumcision, and Sacrifice;[a] but for Women only Baptism and Sacrifice. 'Tis thought that our Saviour made Allusion to the baptizing of *Proselytes*, when he told *Nicodemus*, that for those that would obey the Law, it was necessary they should be born again. (John iii. 5, 10.) *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.* And when *Nicodemus* appear'd surprized at this Doctrine, our Saviour says to him, *Art thou a Master of* Israel, *and knowest not these Things?* As though he would insinuate, that what he had now told him had nothing extraordinary in it, since the Baptism of *Proselytes* was a thing practised every Day in *Israel*.

*Moses* in *Deuteronomy*, excludes certain Persons from the Privileges of the People of *Israel*, or, as he there speaks, *from the Congregation of the Lord*. (Deut. xxiii. 1, 2, 3, &c.) Some for ever, and others only for a certain time. All Eunuchs, in whatsoever manner they became so, are excluded for ever. Bastards, or illegitimate Children were not to be admitted till after the tenth Generation. The *Moabites* and *Ammonites* were in the same Circumstances. He received the *Egyptians* and *Idumeans* after the second Generation. It was allow'd to these Persons to be converted to the Lord, and to become *Proselytes*, when they pleased. The Door of Conversion was always open to them. *Johannes Hircanus* Prince of the *Jews*,[b] compelled the *Idumeans* to be circumcised, and to embrace the Law of *Moses*; and from this time, says *Josephus*, they were look'd upon as *Jews*. *Achior* Prince of the *Ammonites*,[c] became also a *Jew*, without any other Preparation than that of being instructed in what he was to believe and observe in this Religion: Therefore the Power of being converted was not taken away from these Nations, but they were not admitted to Offices or Employments, to Dignities and the other external Prerogatives of the People of God, till after a certain time, and till they had given sufficient Proofs of their Perseverance in the true Religion.

The *Hebrews* believe, that the Populace of *Egypt*, that follow'd the *Israelites*, when they left that Country, *vulgus promiscuum innumerabile ascendit cum eis*, (Exod. xii. 38.) were all Converts and Proselytes of Justice: They will

[a] Gemarr. Babylon. ad tit. Jabimoth. c. 4. Vid. Maimon. Halac-Issuribiah. c. 13, 14.
[b] Joseph. Antiq. l. 13. c. 17. In the Year of the World 3875, before *Christ* 125, before the vulgar Era 129.
[c] Judith xiv. 6. In the Year of the World 3348, before *Christ* 652, before the vulgar Era 656.




1. Place for the men.
2. Place for the women.

A JEWISH ORATORY OR PROSEUCHA

The Place where they meet to pray and explain the Scripture.

3. The Rabbin who explains the Law.
4. Bason for purifications.

[Exodus xviii. 10, 11, 12. Gen. xxxiv 14, 15.] will have it, that *Jethro* the Father-in-Law of *Moses* had also embraced their Religion. *Jacob* admitted the *Shechemites* for Proselytes, by only requiring that they should receive Circumcision. Some Rabbins inform us, that in the Time of *Solomon* they receiv'd the *Gentiles* to *Judaism* by Baptism only, because of the great Number that then became Converts. But others acquaint us, as before observed, that then they would admit of no Proselytes in *Israel*. If he that presented himself to be admitted as a Convert had already been circumcised, they contented themselves with just opening the Scar left after Circumcision, so as to draw a few Drops of Blood. As to the Sacrifices that the Proselyte was to offer, I observe, that *Jethro* the Father-in-Law of *Moses* offered Burnt-Offerings and Peace-Offerings to the Lord. [Exodus xviii. 12.] 'Tis said, that anciently the Proselytes offered for a Burnt-Offering a Sacrifice of large Cattle, or two Turtles, or two young Pigeons: But as now, for a long Time, the *Jews* have neither Temple nor Altar, they do not oblige their Proselytes to offer Sacrifices. Upon this Head the Reader may consult *Selden*, *de Jure Naturali & Gentium*, *l.* 2. *c.* 2, 3, 5, 6. and *de Synedriis*, *l.* 1. *c.* 3, 4. and *de Successione in Bona*, *c.* 26. and *Basnage*'s History of the *Jews*, tom. 5. l. 7. c. 8. *Paris* Edition; and *Leo* of *Modena*, Ceremonies of the *Jews*, p. 5. c. 3. And upon the Baptism of Proselytes, and the other Ceremonies of their Conversion, see *Lightfoot* upon St. *John*, chap. iii.

[Προσευχή. Oratio. Juvenal. Sat. 3. v. 296. In quâ te quæro Proseuchâ.] PROSEUCHE. The Word *Proseuche* is *Greek*, and signifies *Prayer*. It is taken for the Places of Prayer of the *Jews*, and was pretty near the same as their Synagogues. But the Synagogues were generally in the Cities, and were Cover'd Places; whereas, for the most part, the *Proseuches* were out of the Cities, and upon the Banks of Rivers, having no Covering, except, perhaps, the Shade of some Trees, or some cover'd Galleries. [Acts xvi. 12.] In the *Acts*, mention is made of the *Proseuche* of *Philippi* in *Macedonia*, which was out of the City. *Maimonides* says, That the *Proseuches* ought to be built in such Manner, that those that come into them, may turn their Faces towards the Temple of *Jerusalem*; Respect being had to the Situation of the Place and of the City where they were. [3 Macc. cap. ult.] The Author of the 3d Book of *Maccabees* often says, That the *Jews* of *Egypt*, being deliver'd from the Danger to which they had been exposed under *Ptolemy Philopator*, built a *Proseuche* near the City of *Alexandria*. [Epiphan. hæres. 80.] St. *Epiphanius* says, That at two Miles from *Shechem* there was a *Proseuche* of the *Samaritans*, situate in a Plain, built in Form of a Theatre, and without a Roof; in which, (says *Epiphanius*) as well as in every thing else, they copy from the *Jews*. However, we must allow, that often *Josephus* and *Philo* confound the *Proseuches* with the Synagogues, and that they place them in the Cities. * See SYNAGOGUE.

PROVERBS. The *Hebrews* give the Name of Proverbs, Parables, or Similitudes, to moral Sentences, Maxims, Comparisons, or Enigma's, express'd in a Stile that is Poetical, figurative, close and sententious. The *Hebrews* call this Kind of Proverbs *Mishle*. [Mishle. Παραβολαί. Parabolæ.] *Solomon* says, That in his Time, Maxims of this Sort, were the chief Study of the Learned: *A wise Man will endeavour* (says he) *to understand a Proverb, and the Interpretation; the Words of the Wise, and their dark Sayings.* [Prov. i. 6. Ecclus. xxxix. 1, 2, 3.] And *Jesus* the Son of *Sirach* says, *He will keep the Sayings of the renowned Men; and where subtil Parables are, he will be there also: He will seek out the Secrets of grave Sentences, and be conversant in dark Parables.* The Queen of *Sheba* came from the utmost Parts of the Earth to see *Solomon*, to prove him, and to propose dark Riddles to him; [1 Kings x. 1.] *Tentare eum in ænigmatibus.* *Hiram* King of *Tyre* (they say) kept a Correspondence, by Letters, with *Solomon*, and proposed enigmatical Questions to him, and explain'd those that were proposed to him by *Solomon*. [Menander & Dius apud Joseph. Antiq. l. 8. c. 2.] The ancient Sages of *Greece* had also this kind of Exercise in much Esteem. *Cleobulus* composed no less than three thousand Songs and mysterious Sayings; and *Cleobulina* his Daughter writ enigmatical Verses. [Diogen. Laert. in Cleobul.]

The *Proverbs of Solomon*, are, without doubt, the most valuable Part of his Works: He tells us himself, they were the Fruits of his most profound Meditations, and of his most excellent Wisdom: *Because the Preacher was wise, he still taught the People Knowledge; yea, he gave good Heed, and sought out and set in Order many Proverbs.* [Eccles. xii. 9.] In this Book we find Rules for the Conduct of all Conditions of Life; for Kings, Courtiers, Men engaged in the Affairs of the World; for Masters, Servants, Fathers, Mothers, Children. Some have doubted whether *Solomon* alone was the Author of this Book: *Grotius* thinks this Prince took Care to have a Compilation made, for his own Use, of whatever was then excellent in Points of Morality, from all the ancient Writers of his own Nation; [Rab. & Grot. in Prov.] That under *Hezekiah* this Collection was enlarged, by adding whatever of this Nature had been written since *Solomon*; 'Twas *Eliakim*, *Shebna*, and *Joah* (says he) that compleated this Collection. [2 Kings xviii. 18.] But these Conjectures not being supported by any Proof, ought not to be of such Weight with us, as to make us depart from the Opinions of the Fathers and Interpreters, who ascribe this whole Book to *Solomon*.

True it is, we may there obſerve ſome Difference of Style and Method: For Example; the nine firſt Chapters, which have for their Title *The Proverbs of Solomon*, are written as a continued Diſcourſe, and may be conſider'd as a Preface to the whole Book; and to Chap. x. where we ſee the ſame Title again, the Style changes to ſhort Sentences, which have little Connexion with one another, and which, generally, contain a kind of Antitheſes. This goes on to Ver. 17. of Chap. xxii. Here we find a new Style to prevail, that approaches nearer to that of the nine firſt Chapters, and ſupports it ſelf to Chap. xxiv. Ver. 23. where there is a new Title in theſe Words, *Hæc quoque Sapientibus*. This
גם אלה לחכמים is ſtill addreſs'd *To the Wiſe*; or, *Here are ſome farther Sayings of the Wiſe*. Their Style is ſhort and ſententious. At the beginning of Chap. xxv. we read, *Theſe are alſo Proverbs of* Solomon, *which the Men of* Hezekiah *King of* Judah *copied out*. And, doubtleſs, it was upon this Authority that *Grotius* has advanced, that this Collection was made by *Eliakim*, *Shebna*, and *Joab*, famous Men under the Reign of *Hezekiah*. This Collection goes on as far as Chap. xxx. 1. where we read thus; *The Words of* Agur *the Son of* Jakeh. Laſtly, The Title of the xxxi. and laſt Chapter, is this; *The Words of King* Lemuel.

From all which, it ſeems certain, that the Book of *Proverbs*, in the State we find it at this Day, is a Collection of Part of the Proverbs of *Solomon*, compiled by ſeveral Hands. Wherefore we cannot conclude from hence, that this is not the Work of *Solomon*. This Prince being in-
1 Kings iv. 32. ſpired of the Holy Ghoſt, had compoſed no leſs than three-thouſand Proverbs. Several Perſons might have made Collections of them; *Hezekiah*, among others, as mention'd in Chap. xxv. *Agur*, *Iſaiah*, *Eſdras* might have done the ſame. From theſe ſeveral Collections the Work was compoſed, that we have now in our Hands. Nothing is more reaſonable to be admitted than this Suppoſition. It is no-where here ſaid, that *Solomon* himſelf had made a Collection of Proverbs and Sentences. The Title, *Solomon's Proverbs*, rather ſhews the Au-
Vid. Zemach David, & Seder Olam. Rabba, c. 15. thor, than the Compiler. The Rabbins generally maintain, That King *Hezekiah*, obſerving the Abuſe that the People made of ſeveral of the Works of *Solomon*, chiefly of thoſe which contained the Virtues of Plants, and Secrets of Natural Philoſophy, he ſuppreſſed ſeveral of theſe Works, and only preſerved thoſe that are handed down to us.

No Doubt is made of the Canonicalneſs of *The Book of Proverbs*. We only know
Concil. C. P. iv. Collat. 4. Art. 63. *Theodorus Mopſueſtenſis* among the Antients, and among the Moderns the Author of a Letter inſerted among the Sentiments of ſome Divines of *Holland*, who have raiſed any Scruple about this Matter, and who have pretended that *Solomon* compoſed this Work by meer human Induſtry. The *Greek* Verſion of this Book is often very different from the *Hebrew*, and adds a great many Verſes that are not found in the Original. The *Roman* Edition of the *Greek* tranſpoſes whole Chapters. For Example: After Chap. xxiv. ver. 22. it inſerts the fourteen firſt Verſes of Ch. xxx. Then it returns to Ver. 23. and the reſt of Chap. xxiv. After which, it puts Ver. 15. and the reſt of Ch. xxx. Then Ch. xxxi. and, laſtly, Ch. xxv. and thoſe that follow, as far as Chap. xxix. After which, is Chap. xxxi. Ver. 10. and the reſt, which conclude the Book. I don't mention the leſſer Tranſpoſitions which may be ſeen in the Body of the Book; nor is it known from whence theſe Irregularities have proceeded. In the ancient *Latin* Editions we ſee ſeveral Verſes added, which have been left out from the Time of St. *Jerom*: Yet there ſtill remain ſome, which have been mark'd and ſuppreſs'd in the firſt Tome of the new Edition of St. *Jerom*.

PROVIDENCE. 'Tis a Tenet of the *Chriſtian* and *Jewiſh* Religion, That God diſpoſes and governs every Thing by his *Providence*; That this *Providence* is Eternal and Infinite; That it extends over all Things, even to the Hairs of our Heads, to the moſt minute Animals or Herbs of the Field. The Atheiſts, whoſe Sentiments are produced by *Solomon*, in Eccleſ. iii. 1, 19, 20.
his Book of *Eccleſiaſtes*, and the *Sadducees* Joſeph.
who aroſe afterwards, deny'd this *Pro-* Antiq. l. 3.
*vidence*: They maintain'd, That nothing c. 9.
happen'd to us, either by the Power of de Bello, l. 2. c. 12.
Fate, or by the Will of God; That God p. 788.
is incapable of doing or committing Evil; That we are the only Cauſes of our own Happineſs or Misfortune, according to the good or ill Choice we make, in the Uſe of our Liberty.

But theſe Notions are rejected by the generality of the *Jews*; tho' they are not agreed among themſelves, in the manner of explaining the Effects of *Providence*. See Baſnage's
*Maimonides* ſeems to think, That *Providence* Hiſt. of
does not act in the Moving of a Leaf, or in the *Jews*,
the Production of a Worm; but that what- t. 4. l. 6. c. 13. Pa-
ever relates to the Production of Animals, ris Edit.
or other Things of leſs Importance, is perform'd by Chance. Moreover, the generality of the *Jews* hold, That Mankind enjoys a perfect Liberty as to Good or Evil; and that whatever happens to him, is as a Recompence for his good Actions, and as a Puniſhment for his bad ones.

" Say not before the Angel, There is Eccleſ. v. 7.
" no *Providence*; leſt God ſhould be pro-
" voked againſt you, and deſtroy all the
" Works of your Hands." Thus ſpeaks *Solomon*, in the Book of *Eccleſiaſtes*. Take care

care how you deny in secret the Being of *Providence*; your Angel will be a Witness of your most secret Thoughts, and God will punish you in his Anger. The *Hebrew* expresses this; Say not, before the Angel, It is a Fault of Ignorance: Why should you expose your self to the Anger of the Lord by your Words, and lose all the Labour of your Hands?

PROVIDEO. This Word, which com-
Gen. xxii. 8. monly signifies *to provide*, *Deus providebit*
Gen. xli. 33. *sibi victimam*, is also used for, *to foresee*, *to seek*, *to prepare*; *Provideat Rex virum sapientem.* Elsewhere it is taken for, *to*
Psal. xv. 8. *be attentive*, *to consider*; *Providebam Dominum in conspectu meo semper*; I had God always before my Eyes. Elsewhere it is
Rom. xii. 12. put for, *to take care*, *to labour*. We en-
2 Cor. viii. 21. deavour to do good, not only before God, but also before Men.; *Providemus bona, non solùm coram Deo, sed etiam coram hominibus.* Lastly, *Provideo*, is sometimes put for, *to*
Gal. iii. 8. *foresee*, and *to foretell*; *Providens autem*
Acts ii. 31. *spiritus sanctus.* And elsewhere; *David providens locutus est de resurrectione Christi.*

PSALMS. The Book of the *Psalms*, is call'd, in the *Hebrew*, [a] *Sepher Tehillim*, The Book of Hymns. In the Gospel it is named, sometimes, *The Book of Psalms*; and sometimes only, *The Prophet*, or *David*, from the Name of its principal Author. This Book is justly esteem'd as a kind of Abridgment of the whole Scripture: It contains, in short, whatever is found in the other sacred Books. *Psalmo-*
Aug. Præf. in Psalm. *rum liber quæcumque utilia sunt ex omnibus continet*, says St. *Austin*. 'Tis a general
Cassiodor. Præf. in Psalm. Library, wherein we may meet with whatever is requisite for our Salvation, says *Cassiodorus*; *In hoc libro spiritualis Bibliotheca*
Ambrof. Præf. in Psalm. *instructa est.* The sacred History instructs us, says St. *Ambrose*, the Prophecies declare what is to come, the Reproofs restrain the Wicked, the Morality persuades them; but the *Psalms* produce all these Effects. Agreeableness and Usefulness are there so happily mix'd, that it is not easy to decide which is most prevalent. *Certat in Psalmo doctrina cum gratia simul.* Hence proceeds that great Veneration that has always been given to the *Psalms*. 'Twas almost become a general Rule, That the Bishops, the Priests, and all religious Persons, were to have the *Psalter* by heart: The Church has made it a principal Part of her Service, and has obliged her Ministers to rehearse some Portions of it every Day.

The *Hebrews* commonly divide the *Psalter* into five Books; and several of the Fathers [b] admit of this Division, and think it very ancient. *Eusebius* says, It may be observ'd in the *Hebrew* Original, and in the best Editions of the *Septuagint.* St. *Ambrose* expresly refutes those who rejected this Division, and who thought it contrary to the *New Testament*, which quotes the *Psalter* only as a single Book. This last Reason was satisfactory to St. *Hilarius* [c], St. *Jerom* [d], and St. *Austin* [e], so as to cause them to give up this Division of the *Psalter* into five Books, as being contrary to Scripture. Modern Commentators are not more unanimous than the Antients upon this Point: Some think the *Psalter* was distributed into five Books by the same Authors that collected the *Psalms*; but Others will have this to be much more modern, and even since the Times of the Apostles. In Reality, this Dispute is of no great Consequence.

But what persuades us that this Distribution is very antient, and even from the Time of the first Authors that collected the *Psalms* into a Body, is, that at the End of each Book we read the same Conclusion, which seems to have been put there by *Esdras*, or by those that had the Vid. Muis
Care of collecting the sacred Books after ad Psal. xl.
the Captivity of *Babylon*. This is certain, that neither the *Jews* nor *Christians* have ever reckon'd the Collection of *Psalms* but as one Book, in the Enumeration of the Books of Holy Scripture. The first Book of the *Psalter*, according to the *Hebrews*, ends at our fortieth *Psalm*. The second at the seventy-first. The third at the eighty-eighth. The fourth at the hundred and fifth. The fifth at the hundred and fiftieth. The four first Books conclude with these Words, *Amen, Amen*, in the *Hebrew*, and with *fiat, fiat*, in the *Latin*. The fifth with *Hallelujah* both in the *Hebrew* and the *Latin*.

The Number of Canonical *Psalms* has always been fix'd among the *Jews*, as also among the *Christians*, at one hundred and fifty; for the hundred and fifty-first, to be found in the *Greek*, has never been received as Canonical. But tho' the Number of the Whole has been agreed on, yet there is a Variety in their Distribution. The *Jews* make two of the ninth, and begin their tenth at these Words of *Psalm* ix. 22. *Why standest thou afar off, O Lord?* so that from this Place to *Psalm* cxiii. their Citations and Numbers are different from ours, and from those of the *Greeks*. They are always a *Psalm* before us, and that which is our nineteenth is their twentieth, and so of the rest. The Protestant Churches, following this Division of the *Hebrews*, quote the *Psalms* in like manner; which is necessary to be observed in reading their Books.

*The English Version follows the Distribution of the Hebrew.*

At *Psalm* cxiii. *When* Israel *went out of* Egypt, they recede still farther from us, for

[a] ספר תהילים. Liber Hymnorum. Ψαλτήριον. Psalterium. Βίϐλος Ψαλμῶν. Luke xx. 42. [b] Nyssen. tract. 1. in Psal. c. 5. Epiphanius lib. de Mensur. c. 5. Euseb. in Psal. Ambros. & Author. Comment. in Psalm. sub nomine Hyeronimi. [c] Hilar. Præfat. in Psalm. [d] Hier. Præfat. in Psalm. ad Sophron. & Ep. ad Cyprian. [e] Aug. in Psal. cl. p. 1604.

for they divide this *Pfalm* into two, and begin the cxiv. at thefe Words, *Not unto us, O Lord.* So that *Pfalm* cxiv. according to the *Greeks* and *Latins*, is their cxvi. But afterwards they come nearer us again, by uniting *Pfalms* cxiv. and cxv. together, fo that they differ from us but by one as far as the cxlvi. And then uniteing again *Pfalms* cxlvi. and cxlvii. they coincide with us, and continue to reckon with the *Vulgate* to the End of the *Pfalter*.

There is alfo fome Difference among the antient *Greek* and *Latin* Copies, about the Divifion of the firft and fecond *Pfalm*; fome making but one of both, and others dividing them into two, as we do at this Day. 'Tis true in general, that the Divifion of the *Pfalter* is not of that Antiquity that might be imagin'd, and that fometimes one is obliged, in order to purfue the Senfe of fome of the *Pfalms*, to connect one to another, or to feparate them, as the Matter requires. St. *Hilarius* affirms, [a] that in his Time the Diftribution of the *Pfalms* was not yet fettled among the *Hebrews*, and that fome divided them in one manner, and fome in another. *Origen* makes the fame Obfervation. [b] He fays, that in the *Hebrew* the *Pfalms* are mark'd by 1, 2, 3, &c. and in the Time of *Kimchi*, that is, in the twelfth Age, the Matter was yet undetermined. [c] In our Preface upon the *Pfalms*, Art. II. and in the Commentary, it may be feen, that often feveral *Pfalms* have been made of what ought to have been but one, by the Intention of the Author that compofed them.

It is a Tradition among the *Hebrews* and *Chriftians*, that *Efdras* is, if not the only, yet the principal Author of the Collection of the Book of *Pfalms*. *Eufebius*, St *Hilary*, *Theodoret*, the Author of the *Synopfis* printed under the Name of St. *Athanafius*, venerable *Bede*, and feveral others impute this Honour to him. *Philafter* fays, that wife Men of the *Jewifh* Nation having collected them together, ranged them in the fame Order that they had received from their Anceftors, who had preferved them from the Hands of their Enemies. Even before the Captivity there was a Collection of the *Pfalms* of *David*, fince *Hezekiah*, when he reftor'd the Worfhip of the Lord in the Temple, caus'd the *Pfalms* of *David* to be fung there. In the Library that *Nehemiah* erected at *Jerufalem*, he caufed the *Pfalms* of *David* to be depofited.

Philaftr. hæref. 77.

2 Chron. xxix. 25, 26, &c.

2 Mac. ii. 13.

Speculative Men have exercis'd themfelves very much, upon the Order and Difpofition that the *Pfalms* ought to obferve among themfelves. They have difcovered Myftery and Defign, fome in one manner and fome in another. Some [d] have thought they could obferve a Succeffion of the Events of the Life of *David*. Others have pretended, that Regard was had to the Order of the Solemnities that were celebrated in the Temple. St. *Chryfoftom* obferves, that generally fpeaking the firft *Pfalms* are upon Subjects of Sorrow, and the latter upon more joyful and comfortable Subjects. St. *Auftin* acknowledges, that he could not yet difcover the Myftery of the Difpofition of the *Pfalms*, but that it feems to him, that every fiftieth hath a Relation to the Vocation, the Juftification, and the Glorification of the Saints; fince the fiftieth relates to Repentance, the hundredth to Mercy, and the hundred and fiftieth to the Praife of God in his Saints. But St. *Jerome* obferves, that it is impertinent to expect in the *Pfalter* a chronological Series of Canticles, which have relation to certain Events of Hiftory, fince it is not the Cuftom of the Authors of Lyricks to obferve any fuch Order in their Compofitions; and indeed, a very little Examination of the Text and Spirit of the *Pfalms* may convince us, that thofe that undertook this Collection had no other Defign, than to give us all thefe holy Canticles as they found them, with a religious and exact Scrupulofity, without putting themfelves to the Trouble either of retrenching what had been already repeated, or of fupplying what might feem deficient, or of connecting what had been feparated, or of feparating what had been improperly join'd together. They have left the Care of making thefe Obfervations to thofe that were to ftudy the Letter of the *Pfalms*. See our Preface to the *Pfalms*, Art. III.

Euthym. Prolog. in Pfalm.

Chryfoft. in Pfalm. ii.

Auguft. in Pfalm. cl.

Hieron. in Jerem. xxv. initio.

The Authority and Canonicalnefs of the Book of *Pfalms* have always been acknowledg'd by both *Jews* and *Chriftians*. *Philaftius* fays, that the *Nicolaites*, the *Gnofticks*, and the *Manichees* deny'd that *David* was a Prophet, or that his Works were the Effect of the Infpiration of the Holy Ghoft. Alfo fome *Anabaptifts* have deny'd the Infpiration of the Book of *Pfalms*. But the general Sentiment of the *Chriftian* Church has always been, that all the hundred and fifty *Pfalms* contain'd in the *Pfalter* were the Work of the Holy Ghoft. One thing only creates a Difficulty with fome Perfons of Piety, that in the *Pfalms* we fometimes find a kind of Imprecation againft the Wicked, and the Enemies of the Prophet. But the Fathers and Interpreters commonly explain thefe Paffages, as if they were Predictions of thofe Calamities

[a] Hilar. Polog. in Pfalm. vi. & in Pfal. ii. p. 29. [b] Origen. in Pfal. ii. Vide nov. Edit. Hexapl. p. 475. t. 1. [c] Vide Genebrard. in Pfalm. ix. 23. feu Pfal. x. in Hebr. & Kimchi ibidem. [d] Hilar. Prolog. in Pfalm. Ambrof. Apolog. David. c. 8. Origen. in Epift. ad Rom. l. 3. c. 3.

mities that were to befall them, or Wishes for their Conversion. As if it were said, that they should certainly perish, if they continued in their disorderly Courses; or, let them perish if they were not converted. St. *Chrysostom* says, that in these Passages the *Psalmist* does not so much deliver his own Sentiments, as those of others. St. *Athanasius* maintains, that he makes these Curses and Imprecations, not against Men his visible Enemies, but against the Devils which are his invisible Enemies. The Reader may see M. *Bossuet*, Bishop of *Meaux*, in his Preface to the *Psalms*, and our Commentary upon *Psalm* xxxiv. p. 373, 374.

Chrysost. in Psal. cxxxvi. 11. Athan. Argumento in Ps. lxxii.

Nothing can be a greater Argument of the Obscurity of the Book of *Psalms*, than the great Number of Commentaries that have been made upon them, and which are still made every Day, in order to explain them. *Bocchius* and *Draudius* have reckon'd up above five hundred. Father *Le Long* of the Oratory, in the second Tome of his *Bibliotheca Sacra*, has enumerated as far as six hundred and thirty, without reckoning those which have wrote upon the Scripture in general, or those that have commented upon a Part of the *Psalms* only; so that if we would comprehend all these, it may be affirm'd, that above a thousand Writers have undertook to illustrate the *Psalms*. The Difficulty of succeeding in the Explication of these divine Canticles proceeds from several Sources. The first is, the Obscurity of the *Hebrew* Text. The second is, the Nature of the Style, which is very sublime, and at the same time very different from our manner. The third is, the Abstruseness of the Matter. The *Hebrew* Text of the *Psalms* is more obscure than that of the other Books of Scripture, as in general the Style of Poetry is more difficult than that of Prose. Besides, the Copyers having understood it less, and having oftner transcrib'd this Book, have occasion'd many Faults therein. We need but compare the several Manners in which the *Seventy*, the *Syriack*, and St. *Jerome* have translated this Text, with what we read at this Day, to perceive this Difference.

Bocchius in Psalm. p. 806. Draud. Bibliot. Class. p. 522, &c.

Men are agreed about the Authority of the Book of *Psalms*, and acknowledge the Authors to have been divinely inspired; but they are not agreed whether they are owing to one Author or to many, or who he was, or they were, who composed them. Some assert they all belong to *David*, which others again deny. St. *Chrysostom*, [a] St. *Ambrose*, [b] St. *Austin*, [c] *Theodoret*, [d] *Cassiodorus*, [e] *Euthymius*, [f] *Philastrius*, [g] and many of the Moderns, maintain, that *David* alone was the Author of them all. St. *Hilary*, [h] the Author of the *Synopsis* ascribed to *Athanasius*, and several others, pretend the contrary. The Reasons of each Opinion are to be discuss'd. Those that think *David* to have written the whole *Psalter*, rely upon these: 1. That in Scripture this holy King is marked out by his Character of *Psalmist* of *Israel*. *The sweet* Psalmist *of* Israel *said*, *The Spirit of the Lord spake by me*, &c. 2 Sam. xxiii. 1, 2. 2. In all the Ceremonies wherein mention is made of Singers, or of *Psalms*, generally the *Psalms* of *David* are intended. Thus at the Dedication of the Temple of *Solomon*, the *Levites* rehearsed the Canticles that *David* had composed. When *Hezekiah* was about to restore the Worship of the Lord in the Temple, he commanded the *Levites* to praise the Lord *with the Words of* David *and of* Asaph *the Seer*. *Asaph* was principal Musician in *David*'s time, to whom this Prince sent his Canticles, in order to be set to Musick by him, and to be sung by the Choir over which he presided. At the Dedication of the second Temple, after the Return from the Captivity, they sung the Praises of the Lord in the Canticles that *David* had composed. *Nehemiah* sets up the *Psalms* of *David* in the Library he had founded at *Jerusalem*. *Jesus* the Son of *Sirach* commends the Zeal of *David*, for having composed Hymns to be sung before the Lord. In the *New Testament* our Saviour and his Apostles always quote the *Psalms* by the Name of *David*'s; [i] and make use of 'em as such, in the Presence of the *Jews*, who never contradicted them in this, though in every thing else they were ready enough to oppose them, and very glad to find Room for an Objection. Nor do they only quote under his Name such as bear the Title of *David*, but they cite others also under his Name, which have no particular Title; as the second *Psalm* quoted by St. *Peter*, *Acts* iv. 25.

1 Chron. xiii. 5. 2 Chron. xxix. 30. Ezra iii. 10. Nehem. xii. 35, 39. 2 Macc. ii. 13. Ecclus. xlvii. 10.

But, 3. The antient, uniform, and constant Use of the Church, which gives to the *Psalter* the Name of the *Psalms* of *David*, is another Proof of the Persuasion propagated from the very Beginning, that this holy King and Prophet was the Author of these divine Canticles. *Usus Ecclesiæ catholicæ spiritus sancti inspiratione, generaliter & immobiliter tenet, ut quicumque eorum Psalmorum cantandus fuerit, Lector aliud prædicare non audeat, nisi Psalmos David*, says *Cassiodorus*. *Philastrius* has carry'd this Matter so far, that he places those among Hereticks, who deny'd that *David* was the Author of all the *Psalms*. *Perez* in

Cassiod. Præf. in Psalmos. Philastr. hæres. 79.

[a] Chrysost. in Psal. l. [b] Ambros. Præfat. in Psal. i. [c] Aug. l. 17. c. 14. de Civit. [d] Theod. Præf. in Psal. [e] Cassiod. Prolog. in Psal. [f] Euthym. Præf. in Psal. [g] Phylastr. hæres. 79. [h] Hilar. Prolog. in Psal. [i] Matth. xxii. 42. Luke xx. 41. Mark xii. 36.

in his Commentary upon the *Pfalms* afferts, that *Jofephus* the Hiftorian, *Jonathan* the Paraphraft, and all the antient *Jews* were perfuaded, that *David* compofed the whole *Pfalter*; but that the Rabbins relinquifh'd this Opinion, when they found themfelves prefs'd hard by *Origen*, who affaulted them by Paffages quoted from this very Book. But what could the Rabbins gain by denying *David* to have been the Author of the *Pfalms*, fince they acknowledg'd them all to have been infpired, and to have been the Work of fome of the Prophets? In what remains to us of *Origen*, we cannot diftinctly fee what was his Opinion upon this Queftion; but *Genebrard* affures us, that the *Talmudifts* and Rabbins commonly teach, that all the *Pfalms* are not to be afcribed to *David* as their Author.

This is what has been advanced to prove, that *David* was the Author of the whole *Pfalter*. But the contrary Opinion has been fupported with good Arguments, and the Number of thofe that contend, that *David* has had Partners with him in this Honour, is not inferior to thofe of the Opinion now propofed. St. *Hilary* [a] fays exprefly, that the *Pfalms* have for their Authors the Perfons whofe Names they bear in their Titles. *Abfurdum eft Pfalmos David dicere vel nominare, cum ibi Auctores eorum ipfis infcriptionum titulis commendantur.* St. *Jerome* in his Letter to *Sophronius*, which is a Preface to the *Pfalter*, fays the fame thing as St. *Hilary*; and in another Place he looks upon it as an Error to affirm, that all the *Pfalms* are of
Hieron. Ep. ad Cyprian. 139. *David. Sciamus errare eos, qui omnes Pfalmos David arbitrantur, & non eorum quorum nominibus infcripti funt.* We read in a Note upon the Title of the firft *Pfalm*, in the Commentary of St. *Auftin* upon the *Pfalter*, that all the *Pfalms* are not *David*'s. *Non enim omnes Pfalmi à David editi funt.* But the Learned think, that this Annotation does not belong to him, and that his true Sentiments are to be found in *l.* 17. *c.* 14. of *The City of God*, where he evidently declares himfelf on the Side of *David*, faying; *Mihi credibilius videntur exiftimare, qui omnes illos centum & quinquaginta Pfalmos ejus operi tribuunt.*

The *Greek* Fathers are not lefs inclined to that Opinion, that feveral Authors were concerned in compofing the *Pfalms*, than the *Latin* Fathers were. St. *Athanafius* [b] difapproves the contrary Opinion. He reckons up but feventy-two *Pfalms* that belong to *David*, and thinks that thofe without Titles are to be afcribed to the fame Author as the *Pfalm* aforegoing. In his *Synopfis*, if it be his Work, he fays there are *Pfalms* of *Jeduthum*, of *Afaph*, of the Sons of *Korah*, of *Haggai*, of *Zechariah*, and of *Heman*: That there are fome which belong to all thefe Authors together, as thofe that have in the Title *Hallelujah*. He adds, that the Name of *the Pfalms of David* was given to the *Pfalter*, becaufe he was the firft Author of this kind of Works, he regulated the Order, the Seafons, and the Functions of fome other Writers, whofe Names are at the Head of fome of the *Pfalms*. *Eufebius* of *Cæfarea* afcribes to *David* only feventy-two of the *Pfalms*. [c] He thinks the others belong to thofe whofe Names they bear. The Sons of *Korah* compofed eleven, *Afaph* twelve, *Solomon* two, *Mofes* one, *Ethan* the *Ezrahite* one. He reprefents *David* to us in the Midft of a Band of infpired Muficians, finging alternately as the Holy Ghoft infpired them, while all the reft, and even *David* himfelf, continued in Silence, contenting themfelves to anfwer in the Chorus *Hallelujah*.

To thefe Authorities of the Fathers may be added the Suffrage of an infinite Number of modern Authors, as the Rabbins, and many *Chriftian* Commentators of all Communions, the greateft part of which acknowledge, that in the *Pfalter* there are many Canticles that were written fince *David*'s time, and which carry in themfelves the Marks of their Novelty; for Example, when they fpeak of the Captivity of *Babylon*, which happen'd long after the time of *David*. True it is, that the Titles of the *Pfalms* are very antient; but there are many of them that have other Names befides that of *David*. We may conclude from thence, that at leaft at that time they were thought not to belong to *David*. And this Argument will have ftill more Weight with them, who contend, that the very Titles of the *Pfalms* are owing to Infpiration, as we fhall now fee.

The Titles of the *Pfalms*, are a Matter about which Interpreters have much exercis'd their Sagacity, and in which we have very little Light or Certainty. Some of 'em have a profound Refpect for thefe Titles, and look upon them as making a Part of thefe divine Canticles. Others think they were added afterwards, and that they are of fmall Confideration. Some imagine thefe Titles to be, as it were, a Key to the *Pfalm*, and that whoever could underftand them well, might eafily enter into the Senfe of the Author. Others believe them of little Importance for the underftanding of the Text, as having been added in After-times, and that very often at random. It is faid again by others, that even allowing thefe Infcriptions might have been ufeful for the right underftanding of the *Pfalms*, yet we can have

[a] Hilar. Præfat. in Pfalmos, & Comment. Pfal. cxxxi. p. 446. [b] Athanaf. in Pfal. p. 70. t. 2. nov. Edit. Collect. Græc. PP. [c] Eufeb. Præfat. in Pfalmos, p. 7, 8. & in Infcript. Pfal. p. 2. & in Pfal. xli. lx. lxii.

have but little Uſe from them, the greateſt Part of 'em being now ſo obſcure, that the moſt learned Interpreters dare not flatter themſelves that they underſtand them, and own they contribute nothing to illuſtrate the *Pſalm*. *Parum eſt damni in hujus vocis (haggittith) ignoratione, cum illa, ut & aliæ ſimiles, quæ paſſim occurrunt in titulis Pſalmorum, ad argumentum & materiam carminis, nihil prorſus pertineant*, ſays *De Muis*, one of the moſt learned Commentators that we have upon the *Pſalms*. (In Pſalm viii. 1.)

The Fathers are generally agreed as to the Obſcurity of theſe Titles, but they have a far different Opinion of their Uſefulneſs. *Origen* delivers a Notion that he had learn'd from a *Jew*, about the Obſcurity of the Scriptures in general, which will be very appoſite to the Book of *Pſalms*. The Scripture, ſaid he, is like a vaſt and magnificent Building, wherein are many Apartments and Chambers, every one of which has its proper Key: But the Key that is found at every Door is not that which belongs to it. Often it is miſplaced, and the Buſineſs is to find it out, and to diſtinguiſh it from many others. (Origen. edit. Huet. t. 1. p. 39.) St. *Auſtin* ſays, that the Title declares the Subject of the *Pſalm*. *Tanquam præco Pſalmi eſt titulus Pſalmi.* (Aug. in Pſal. 139. p. 1552.) The Title of the *Pſalm* and the *Pſalm* itſelf, are two things that ought not to be ſeparated, ſays St. *Hilary*, they mutually ſupport and aſſiſt each other. *Cum ſibi invicem auctoritatem præſtent Pſalmus & titulus, debilis erit ſermo, ſi de aliquo eorum ſine altero diſſeratur.* (Hilar. in Pſal. cxix. Prolog. p. 367. n. 1.) The Title is the Key of the *Pſalm*, ſays the Author of the Commentary upon the *Pſalms*, printed under the Name of St. *Jerome*. (Hieronym. Prol. in Pſal.) As one cannot enter into the Houſe without the Key, ſo the Canticle cannot be underſtood except the Title be explain'd. *Quid eſt titulus niſi clavis? In domum non ingreditur, niſi per clavem; ita & unius cujuſque Pſalmi intellectus per clavem, id eſt, per titulum intelligitur.*

St. *Auſtin* gos ſtill farther, for he looks upon theſe Titles as inſpired, as well as the reſt of the *Pſalm*. (Aug. in Pſal. lxiv.) Upon *Pſalm* lxiv. whoſe Title is *A Song of* Jeremiah *and of* Ezekiel, *&c.* he ſays, We are here to acknowledge the Voice of holy Inſpiration, by the Title of this *Pſalm*. And elſewhere, ſpeaking of the Title of the Fiftieth *Pſalm*, which is, *A Pſalm of* David, *when* Nathan *the Prophet came unto him, after he had gone in unto* Bath-ſheba, he ſays, *This is not to be found in the Body of the Pſalm, but is read at length in the Books of the* Kings: *But both of theſe are divine Scripture. Utraque autem Scriptura canonica eſt.* (Angl. li.) *Theodoret* [a] is ſtill more expreſs, for he ſays that theſe Titles were added by *Eſdras*, who was inſpir'd by the Holy Ghoſt; and that they were read and preſerved by the Seventy Interpreters, who themſelves had received Inſpiration from Heaven, and who would not be forward to mingle the Notions of Men with the Words of the Holy Ghoſt. The *Jews* in their Synagogues chant the Titles of the *Pſalms*, as well as the reſt of Scripture, and the Rabbins expound them in their Commentaries. The *Septuagint* and St. *Jerome* have preſerved them in their Tranſlations, and in the ſacred Texts. The greateſt Part of both the Antients and Moderns have conſider'd them as a Key to the *Pſalms*. Without them how ſhould we diſtinguiſh the Authors of each *Pſalm?* M. *Boſuet* Biſhop of *Meaux*, ſays poſitively, that they were put at the Head of the *Pſalms* by the Inſpiration of the Holy Ghoſt, to point out to us the Author and Subject of every one of theſe divine Canticles; and that we ought not to ſeparate the Inſcriptions of the *Pſalms* from the Body of the Scriptures, ſince they are read in a continued Order, and without Diſtinction, not only in the *Hebrew* Text, but in all the Verſions. (Boſuet in Pſalmos. Diſſert. de Pſalmis, c. 6. p. 68.) For the ſame Opinion, the Reader may conſult M. *Du Pin*, in his Preface to the *Pſalms*, Article the Third.

But I think this is carrying the Matter too far, to maintain that all the Titles of the *Pſalms* in general are Canonical and from Inſpiration. Many Catholick Divines [b] have poſitively aſſerted, that the greateſt Part of them are of no Uſe for the Explanation of the *Pſalm*. The Fathers, and among others, St. *Auſtin*, *Hilary*, *Theodoret*, *Caſſiodorus*, have acknowleged, that often theſe Titles have no relation to the Body of the *Pſalm*, and that in the Place they were put they contributed nothing to the Senſe. The Catholick Church has never made any Injunction that they ſhould be ſung in her Office, nor has ever determin'd them to be Canonical. For it is agreed, that the Council of *Trent*, by declaring the Text of the *Latin* Vulgate to be Canonical and Authentick, has never pretended to receive into the Canon all the Titles of the Holy Books. The *Septuagint*, and the other later *Greek* Tranſlators, have added Titles to ſome of the *Pſalms* which have none in the *Hebrew*. If the Titles of the *Pſalms* had been look'd upon as Canonical, would any body have been permitted to meddle with them, to alter them, to ſupreſs them, to add to them? Which of the Commentators is there, whether *Jew*, Catholick, or Proteſtant, who thinks it incumbent upon him to follow the Title of the *Pſalm* in his Commentary? And yet both *Jews* and *Chriſtians* receive the *Pſalms* as holy Writ.

And

[a] Theodoret. Præf. in Pſalm. p. 396. B. & initio Expoſit. in Pſalm. i.

[b] Vide Natal. Alex. hiſt. V. T. Diſſert. 24. qu. 1. Ferrand. in Pſal. Lyran. Præf. in Pſal. Du Pin. Præf. in Pſal. n. 14. &c. De Muis in Pſal. viii. 1, &c.

And therefore in this Queſtion we ſhould obſerve a due Medium. 1. To treat the Titles of the *Pſalms* with great Reſpect, becauſe there are, doubtleſs, a great Number of them that are authentick. 2. To acknowledge ſuch as are derived from the firſt Authors, from the antient Prophets, or, laſtly, from *Eſdras*, to be canonical and inſpired. 3. That thoſe which have been added, either before or after *Eſdras*, by *Jews* not inſpired, or by the *Greeks*; alſo thoſe that are apparently againſt Hiſtory, or contrary to the Spirit of the *Pſalm*, deſerve no particular Conſideration on their own Account. 4. Laſtly, that the Fathers themſelves, who ſeem to have thought them to be canonical and inſpired, are to be underſtood to ſpeak of thoſe that were in the original Text, and written by the Hand of *Eſdras*, or of the antient Prophets; for as to the reſt, they make no Difficulty to give them up, as may be ſeen in *Theodoret* upon ſeveral Occaſions. The Reader may ſee our Diſſertation upon the Titles of the *Pſalms*, Pag. xxix. xxx. wherein we examine this Queſtion at length. See alſo Father *Alexander*, *Hiſt. v. Teſt. Diſſert.* 24. *Quæſt.* 1. *Art.* 1.

According to the Titles of the *Pſalms*, as they are found in our *Bibles*, there are ſeventy-two that bear the Name of *David*; fifty that are without the Name of their Author; but the Rabbins hold, that they are to be referr'd to that Author, whoſe Name is immediately before: And this Tradition of the *Jews* is related and received by *Origen*, by St. *Jerom*, by *Euſebius*, by *Hilary*, and *Athanaſius*. [a]

*Pſalms* aſcribed to the Sons of *Korah*, are xli, xliii, xliv, xlv, xlvi, xlvii, xlviii; as alſo lxxxiii, lxxxiv, lxxxvi, lxxxvii.

Aſcrib'd to *Solomon*, the lxxi. *Deus judicium tuum Regi da.* And cxxvi. *Niſi Dominus ædicaverit domum.*

Imputed to *Ethan*, the lxxxviii. *Miſericordias Domini in æternum cantabo.*

To *Jeduthun*, the lxxvi. *Voce meâ ad Dominum clamavi.*

To *Moſes*, the lxxxix. *Domine, refugium factus es nobis.*

To *Aſaph*, the xlix. *Deus Deorum Dominus locutus eſt.*

The lxxii. *Quàm bonus Iſrael Deus.*

The lxxiii. *Ut quid, Deus, repuliſti in finem.*

The lxiv. *Confitebimur tibi Deus.*

Alſo the lxxv, lxxvi, lxxvii, lxxviii, lxxix, lxxx, lxxxi, lxxxii, lxxxiii.

Aſcribed to *Adam*, the xci. *Bonum eſt confiteri Domino.*

To *Melchiſedech*, the cix. *Dixit Dominus Domino meo, Sede à dextris meis.*

To *Jeremiah* and *Ezekiel*, the lxiv. *Te decet hymnus.*

To *Jeremiah*, the cxxxvi. *Super flumina Babylonis.* Which is alſo aſcribed to *David.*

To *Haggai* and *Zechariah*, the cxi. *Beatus vir qui timet Dominum.* And the cxlv. *Lauda, anima mea, Dominum.*

Beſides the hundred and fifty *Pſalms* now mention'd, and which are receiv'd as Canonical, there is one more which is not in the Canon, and which is to be found neither in the *Hebrew*, nor in the *Chaldee*, nor in the *Vulgate*; but it is read in the *Syriac*, in moſt of the *Greek* Copies, in the *Arabick*, in the *Anglo-Saxon* Verſion, in the Books of the Prayers of the *Greeks.* St. *Athanaſius* [b], *Euthymius* [c], *Vigilius* of *Thapſus* [d], the Author that interpolated the Epiſtles of St. *Ignatius* [e], make mention of it, and quote it. St. *Chryſoſtom* alludes to it, in his ſeventeenth Homily to the People of *Antioch.* Its Title is, *A Pſalm of Thankſgiving of* David, *when he had overcome* Goliah. It begins thus; *I was the leaſt of my Brethren, and the youngeſt of the Houſe of my Father, and I fed my Father's Sheep*, &c. We have given it in *Latin* and *French*, with an Explication, at the End of our Commentary upon the *Pſalms.*

The Author of the Synopſis attributed to St. *Athanaſius*, ſays, That *David* had compoſed three thouſand *Pſalms*, out of which Number King *Hezekiah* ſelected one hundred and fifty, and ſuppreſs'd all the reſt. He quotes this, as taken out of the *Chronicles*, where we read nothing like it. A *Greek* Author call'd *Joſephus Chriſtianus*, ſays the ſame thing, and quotes it as in the *Chronicles.* *Michael Glycas* cites *Pſellus*, who ſays the ſame thing, and he ſeems to believe it himſelf: He adds, That after the Captivity, *Eſdras* ſelected the hundred and fifty *Pſalms* which we find in our *Bibles*, out of three hundred, or more, which he had before him. The Author of the *Syriac* Verſion ſays, That ſome add twelve *Pſalms* to the End of the *Pſalter*; but he rejects them as uſeleſs, and without Authority.

Joſeph. Chriſtian. in Hypomneſt. M.S. l. 2. c. 120. Mich. Glycas Annal. par. 2. p. 182.

*Pſalms of Solomon*; or, The *Pſalter* of *Solomon.* See the Title SOLOMON.

*Pſalms of Degrees.* This Name is given to fifteen *Pſalms* of the *Pſalter*, which are the cxix. and all that follow to the cxxxiv. incluſive. The *Hebrew* Text calls them, [f] *A Song of Aſcents*: The *Chaldee*, *A Song that was ſung upon the Steps of the Abyſs.* This Explication is taken from the Tradition of the *Hebrews*, which relates, That when they were laying the Foundations of the

[a] Vid. Origen. Opuſc. nuper edit. in Hexapl. p. 79. t. 1. Euſeb. in Pſal. xxvii Hieronym. in Malach. & Ep. ad Cypr. Hilar. Prolog. in Pſalm. p. 3, 4. Athanaſ. Præfat. in Pſalm. p. 70. t. 2. nov. edit. [b] Athanaſ. ſerm. ad Marcel. t. 1. p. 958. Item in Synopſi, t. 2. p. 57. [c] Euthym. in Pſalm. [d] Vigil. Thapſ. l. 1. [e] Ep. Ignat. ad Mariam. Caſtobel. c. 4. [f] שיר המעלות. 70. Ὠδὴ ἀναβαθμῶν. Theod. Ἆσμα τῶν ἀναβασέων. Aqu. Sym. Εἰς τὰς ἀναβάσεις.

the Temple, at the Return from *Babylonish* Captivity, there came out of the Earth such a prodigious Quantity of Water, that it rose to the Height of fifteen Cubits; and that it would have drowned the whole World, if *Achitophel*, the famous *Achitophel* who hang'd himself in the Time of *David*, about five-hundred Years before, had not stopt its Progress, by writing the ineffable Name of *Jehovah* upon the fifteen Steps of the Temple. To the same Event they refer *Psalm* cxxix. *De profundis clamavi*, &c. which is one of the *Psalms of Degrees*. This is what the *Jews* say about them. *Junius* and *Tremellius* translate the *Hebrew* by, *A Song of Excellencies*; or, *An excellent Song*: Which Translation is not disapprov'd by *De Muis*, and by other skilful Interpreters. But the common Translation, or *Psalms of Degrees*, has more generally obtain'd.

But whence have they this Denomination? The Interpreters think, 'twas because they were sung upon the fifteen Steps of the Temple. They are not agreed about the Place where these Steps were. Some think them to be without this holy Place; Others, at its Entry. Others think them to be the fifteen Steps mention'd by

Joseph. de Bello, l. 1. c. 14. in Græco, p. 917.

*Josephus*, to ascend from the Inclosure of the Women in the great Court. Lastly; Others will have them to be the Steps by which they ascended from the Court of the Priests, to the Porch which was before the holy Place. But it cannot be proved, neither from *Josephus*, nor from Scripture, that the Steps of the Porch, or of the Gates of the Temple, or those without the Temple, were just fifteen in Number. We see,

Ezek. xl. 22, 26, 31, 37, 49.

by *Ezekiel*, that one had eight, and the other had seven Steps. Besides, we do not find, by any Passage of Scripture, that the *Levites* sung upon the Steps of the Temple; their Place was round about the Altar of Burnt-Offerings, in the Court of the Priests.

Some have thought, that these were call'd *Psalms of Degrees*, because they were sung in a Gallery, which was in the

Ezra ix. 4.

Court of *Israel*, where, sometimes, the *Levites* read the Law. But we do not find, by any Passage of Scripture, that Singers were placed in this Gallery, or that they sang these *Psalms* in particular. The Author of the Commentary upon the *Psalms*,

Pseudo-Hieron Exposit. 2. in Psal. cxix.

printed under the Name of St. *Jerom*, says, that in the Temple there were several Degrees of Dignity among the Priests and the *Levites*. This is true: But it is not any-where said, that these Degrees were fifteen. There were assuredly four and twenty sacerdotal Families, and as many of the *Levites*. But what does all this make for the fifteen *Psalms* of *Degrees*? Some Rabbins, and a good Number of Commentators, translate the *Hebrew* by *Psalms of Elevation*; because (they say) they were

Saadias, Hammond, Gataker, Vatab. Du Pin, Ainsworth

sung with an exalted Voice, or because at every *Psalm* the Voice was raised.

But, no longer to multiply Conjectures in this Matter, I shall now produce my own Hypothesis. I translate the *Hebrew* by *A Song of Ascent*, or, of the Coming up of *Israel* from the Captivity of *Babylon*. The Scripture commonly applies the Phrase, *to ascend*, to express this Return. *Cyrus*, in his *Proclamation* in Favour of the *Jews*, says, *Who is there among you, of all his People? His God be with him, and let him go up to* Jerusalem. And a good

Ezra i. 3, 5. & ii. 2. & vii. 5, 6.

Number of Persons presented themselves to *go up*, says *Ezra*. And *Shesh-bazzar brought up with them of the Captivity, that were brought up from Babylon to Jerusalem. Now these are the Children of the Province, that went up out of the Captivity.*

Ezra i. 11. & ii. 1.

*This Ezra went up from Babylon. And there went up some of the Children of Israel. For upon the first Day of the first Month was the beginning of the going up from Babylon.* In *Psalm* cxxi. which is one of the *Psalms of Degrees*, it is said, *whither the Tribes go up* (to *Jerusalem*.) Lastly; *Jeremiah*, foretelling the Return from the Captivity, says, *Then will I bring them up, and restore them to this Place.* *Ezekiel* expresses himself in the same manner.

Ezra vii. 6, 7, 9.

Jer. xxvii. 22.

Ezekiel xxxix. 2.

All these Expressions sufficiently shew, that the *Hebrews* commonly made use of the Term *to go up*, when they spoke of their journeying from *Babylon* to *Jerusalem*; because *Babylon* was situated in a Plain, and *Jerusalem* in a mountainous Country. Therefore, it is very natural to call those *Psalms of Ascent*, which were composed on the Occasion of the Deliverance from the Captivity of *Babylon*, whether it were to implore this Deliverance from God, or to return Thanks for it after it had happen'd; and this is what is really observed in those *Psalms*. They have all some Relation to this great Event. They make mention of it in several Places; and the greatest Part of 'em cannot be otherwise explain'd. This alone wou'd suffice to determine us to explain in this Sense the Term *Psalm of Degrees*, or, *of Ascent*. We need not exhibit here a great Number of Passages taken out of these *Psalms*, to prove the Truth of what we advance; to open the *Psalter* only, is enough to convince any one. See our *Dissertation*, which serves as a Preface to the *Psalms of Degrees*.

*Acrostick Psalms.* These are *Psalms*, that, in the *Hebrew*, begin every Verse, or half Verse, with a Letter of the Alphabet, ranged according to the Order of the Alphabet. These *Psalms* are,

*Psalm* xxv. *Ad te, Domine, levavi animam meam.*

The xxxiv. *Benedicam Dominum in omni tempore.*



The

The xxxvii. *Noli æmulari in malignantibus.*

The cxi. *Confitebor tibi, Domine, in toto corde meo.*

The cxii. *Beatus vir qui timet Dominum.*

The cxix. *Beati immaculati in via.*

The cxlv. *Exaltabo te, Deus meus Rex.*

PSALTER, or, *Book of Psalms.* See Psalms.

PSALTERY, *Psalterion*, or *Psalterium.* The first of these two Words is *Greek*, and the other *Latin*, each of 'em signifying either the *Psalter*, or *Book of Psalms*; or else, an Instrument of Musick, call'd the *Psaltery.* As to the *Psaltery*, or Instrument of the ancient Musick, of which mention is sometimes made in Scripture, we think it answers to the *Hebrew* Word *Nebel*, [a] which the *Septuagint* generally translate by *Psalterion*, or *Nablon.* 'Twas an Instrument of Wood, having Strings, and which was made use of, with other Instruments, in the Solemnities and Ceremonies of Religion [b]. It should seem, by some Passages of the *Psalms*, that the *Nebel* was the same as the *Decachord*, or Instrument of Ten Strings, call'd in *Hebrew Gnashur*; but in other Places it is sufficiently distinguish'd from it: *Upon an Instrument of ten Strings, and upon the Psaltery*; or upon the *Nebel* and the *Gnashur.*

Psal. xxxiii. 2. & cxliv. 9.

Psal. cxii. 3.

Certain it is, that these two Instruments had a great Conformity to each other. The ancient *Nablium* was very near of the Figure of a *Delta* Δ, according to Saint *Jerom*, *Cassiodorus*, and *Isidorus*, having a hollow Belly above, and strings stretch'd from Top to Bottom over-against this Cavity, which makes them give a Sound, when touch'd by the Finger or the Bow. The Difference observ'd by St. *Basil*, St. *Austin*, St. *Hilary*, and those above cited, between the *Psalterion* and the *Cithara*, is, that the *Psaltery* was play'd upon below, and gave its Sound above; whereas the *Cythara* was play'd upon above, and sounded below.

Hieron. in Psal. xxxi, cxlix, cl. Cassiod. Præf. in Psalm.

Basil. in Psal. 1. Aug. in Psal. xxxii. Hilar. Prolog. in Psalm.

These Instruments approach'd very near to our Harp. *Ovid* says, that the *Nablium* was play'd upon with both Hands.

Ovid. l. 3. de Arte.

*Disce etiam duplici genialia nablia palmâ*
*Plectere, conveniunt dulcibus illa modis.*

Antiq. l. 8. c. 2. p. 262.

*Josephus* says, that the *Nablia* of the Temple of *Jerusalem* were made of a precious Metal call'd *Electrum*; but the Books of *Kings* and the *Chronicles* expresly shew, that *Solomon* made them of *Almugim* or *Algumim-wood*, which is a Sort of Wood unknown to us. The same *Josephus* says, in another Place, That the *Nablium* had twelve Strings, and that it was touch'd with the Fingers. *Aristotle* speaks of a Triangular *Psaltery*, the Strings of which were all equally distended. *Juba*, in *Athenæus* says, That *Alexander* of *Cythera* added several Strings to the *Psaltery*, and laid it up in the Temple at *Ephesus*, as the Master-piece of his Industry.

1 Kings x. 12. 2 Chron. ix. 11. Joseph. Antiq. l. 7. c. 10.

Aristot. apud Scal. Poetic. l. 1. c. 48. Juba apud Athen. l. 4. c. 25.

The modern *Psaltery* is a flat Instrument, of a Triangular Form: It is strung with three Rows of Strings, of Iron or Brass Wire, tuned to an Unison, or to an Octave, raised upon two Bridges which are on the two Sides; these Strings are extended from Side to Side, and are play'd upon by a kind of Bow. Thus is this Instrument very different from the ancient *Psaltery.*

PSEPHINA. *Josephus* speaks of a Tower at *Jerusalem*, and of a Gate of the same City, which was call'd *Psephina*, or *Psephinos.*

PSEUDO-APOSTOLI [c], *Pseudo-Christi* [d], *Pseudo-Prophetæ* [e], false Apostles, false Christs, false Prophets. The Term *Pseudo* comes from the *Greek Pseudos*, which signifies a Lye.

I. PTOLEMAIS, a City of *Phœnicia*, upon the *Mediterranean* Sea, having Mount *Carmel* to the South, being a considerable Sea Port. Its antient *Hebrew* Name is *Accho.* See *Judges* i. 31. The *Greeks* have given it the Name of *Ake*, and we have already spoke of it under the Name *Accho.* The *Greeks* not knowing that *Accho* was a *Hebrew* Word, have derived *Ake* from the Verb *Akeomai*, which signifies to cure or heal; imagining that it took this Name, because *Hercules* had been cured here of the biting of a Serpent. The River *Belus* or *Beleus*, falls into the *Mediterranean* near *Ptolemais.* See Belus. I have not found who the *Ptolemy* was, that gave his Name to this City. It afterwards became a *Roman* Colony under the Reign of *Claudius*, and there are several antient Medals that prove it a *Roman* Colony. The *Christians* that undertook the Expedition of the Holy War, gave it the Name of *Akre*, or of *St. John of Acre.* The *Arabians* at this Day call it *Acca.* This City was assign'd by *Joshua* to the Tribe of *Ashur*, who did not drive out the Inhabitants. *Ummah*, an unknown City mentioned in *Joshua* xix. 30. might well be *Accho*, which the Transcribers have changed to *Ummah.*

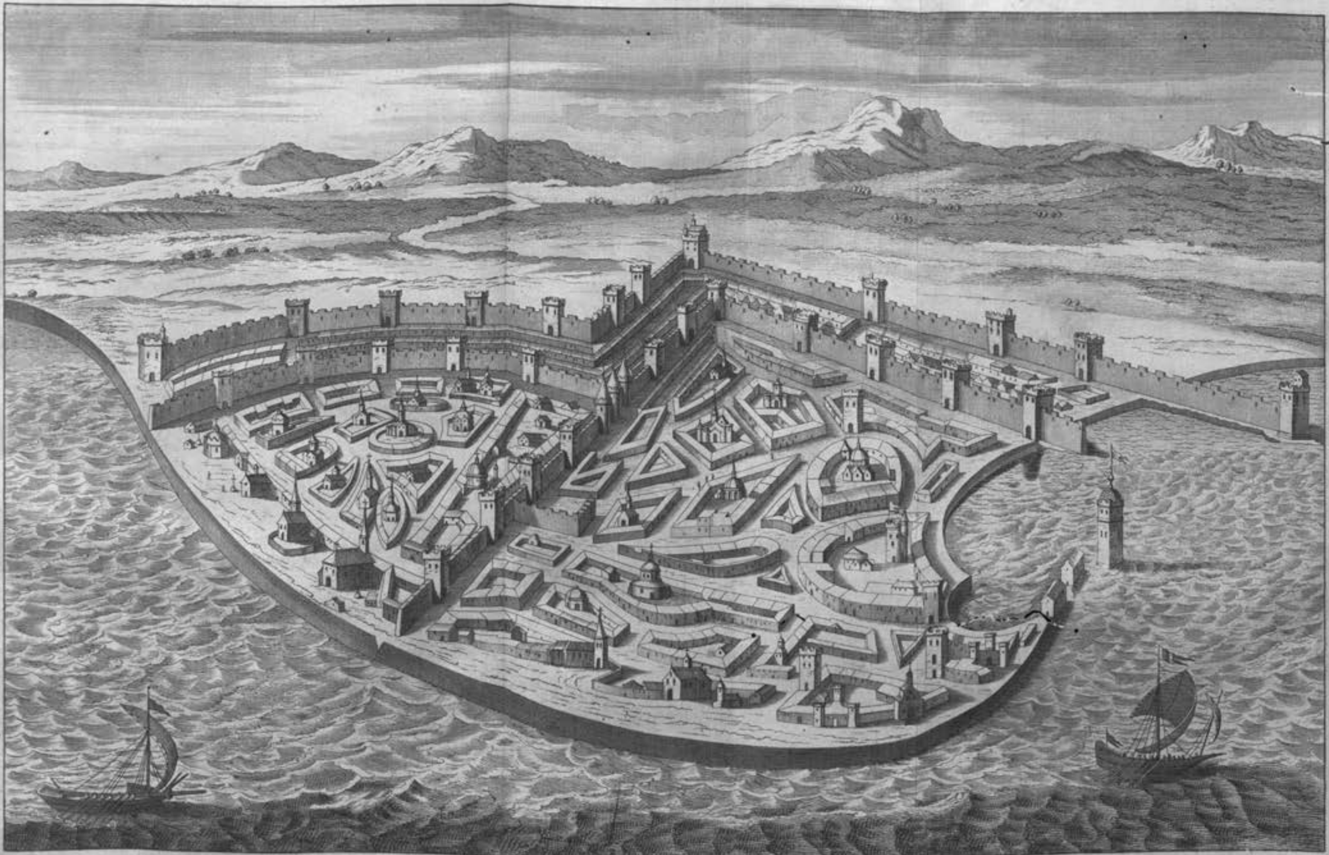
Stephen. in Ethnic. Ptolemais. Vide & Etymolog. mag.

Vide, si lubet, Reland. Palæst. l. 3. p. 538.

Judg. i. 31.

The Crusado's gave the Name of St. *John of Akre* to this City, because of a magnificent Temple, which was there dedicated to St. *John.* This City is built in a triangular Form, wash'd by the Sea to the West and South, surrounded by two strong Walls

[a] נבל, Nebel. 70. Ψαλτήριον, or Νάβλον. We find, *Dan.* iii. 5, 7. the *Hebrew* Word *Psanterim* for *Psalterion.*
[b] See 1 Kings x. 12. 2 Chron. ix. 11. 2 Sam. vi. 5. 1 Chron. iii. 8. [c] 2 Cor. xi. 13. [d] Matth. xxiv. 24. Marc. xiii. 22. [e] Zech. xiii. 2. Matth. xxiv. 11, &c.




A PROSPECT OF THE TOWN AND HARBOUR OF PTOLEMAÏS IN PHÆNICIA.

Walls towards the Land, at about fifty Paces from each other, and fortify'd by a great Number of Towers at equal Distances. On the first Wall towards the East was a Tower larger and stronger than the rest, call'd the *King's Tower*; and at the middle Angle was such another Tower, which was always call'd the *cursed Tower*. And it proved its Right to this Name; for it was by this that the *Saracens* enter'd the City, and took it, as was observed at that time. *Juste proinde maledicta vocata est Turris illa, qua maledicta gens Saracena subintravit, anno* 1291, *& qui illi nomen imposuit, eventum tam diri infortunii nesciens quid diceret, prophetavit.* This was the last City that the *Christians* had possession of in *Syria*. The Sultan of *Egypt*, *Elpy*, firnamed *Melle-messor*, having besieged it in 1291, with Sixty thousand Horse, and an Hundred thousand Foot, the Knights of St. *John* of *Jerusalem* defended it bravely; but at last they were forced to give Ground; it was taken and almost destroy'd.

II. PTOLEMAIS, or *Rozetta*, a City of *Egypt* sixty Miles to the East of *Alexandria*. The *Jews* of *Egypt* being deliver'd from the Persecution of *Philopator*, assembled here, and built themselves a *Proseuche*, 3 *Macc.* vii.

PTOLEMY. All the Kings of *Egypt*, from *Ptolemy* Son of *Lagus*, to the Conquest of *Egypt* by the *Romans*, [a] bore the Name of *Ptolemy*. We have given a List of these Kings, and the Duration of their several Reigns, under the Article EGYPT. At present we shall give an Abstract of the Lives of those that are mentioned in Scripture.

I. PTOLEMY, Son of *Lagus*, firnamed *Soter*, or Saviour, after the Death of *Alexander the Great*, brought the Body of this Prince into *Egypt*, [b] in order to be interr'd at *Alexandria*. In the Distribution of *Alexander*'s Conquests among his Generals, the Government of *Egypt* fell to *Ptolemy*. He at first contented himself with the Title of Governor, nor took upon himself the Title of King, till after the Death of all of *Alexander*'s Race. Yet he manag'd the Minds of the People of *Egypt*, and of the neighbouring Princes, with a View of laying a solid Foundation for his future Power. Some Years after he was settled in *Egypt*, [c] he bethought himself of reducing *Phenicia* and *Cele-syria*. At first he endeavoured to corrupt *Laomedon* with Money, who govern'd those Provinces under *Antipater* and *Perdiccas*. But not succeeding this Way, he sent one of his Generals named *Nicanor* into this Province, who took *Laomedon*, and in a little time made himself Master of *Cele-syria* and *Phenicia*.

(Just. l. 15. c. 2.)

*Ptolemy* himself marching into *Judea*, enter'd into *Jerusalem*, while the *Jews* were in no other Concern but to observe the Sabbath. [d] *Appian* says, That having brought the City into Subjection, he demolish'd its Walls; and *Josephus* from *Aristeus* adds, That this Prince carried away about One hundred thousand *Jews* from *Palestine* into *Egypt*, out of which Number he chose about Thirty thousand, and incorporated them into his Armies, putting them into his Garrisons, as knowing that the *Jews* were very religious Observers of their Fidelity. He gave up the rest to his Soldiers, that they might make Slaves of them for their necessary Occasions. From hence proceeds that great Number of *Jews*, that were afterwards to be found in *Egypt*, *Libya*, and the *Cyreniaca*.

(Appian. Syriac. p. 119, 121. Joseph. Antiq. l. 12 c. 2. ex Aristæa hist. 70. Interp.)

Two Years before his Death, [e] and at the Beginning of the thirty-ninth Year of his Reign, *Ptolemy*, the Son of *Lagus*, associated with him in the Kingdom his Son *Ptolemy Philadelphus*, whom he had by *Berenice*, after which he reign'd two Years along with him. *Justin* affirms, That *Soter* not only associated his Son with him in the Throne, but reduced himself to the Quality of one of *Philadelphus*'s Guards, judging it to be more glorious to be the King's Father, than to be King himself. *Pater ei regnum non tantum publice tradidit, sed etiam privatim officium Regi inter satellites fecit; omni regno pulchrius Regis esse Patrem dicens.* We are assured, that *Demetrius Phalereus* had advised him to leave his Kingdom, not to *Ptolemy Philadelphus* Son of *Berenice*, but to the Son of *Euridice*: And this was the Reason that afterwards *Philadelphus* sent *Demetrius* into Banishment. See hereafter the Article of the SEVENTY INTERPRETERS. *Ptolemy* Son of *Lagus*, died two Years after he had associated his Son with him in the Kingdom, in the Year of the World 3721, before *Christ* 279, before the vulgar Era 283, in the fortieth Year of his Reign.

(Vid. Just. l. 16. Pausan. in Atticis. Lucian. in longævis.)

II. PTOLEMY PHILADELPHUS, Son of *Ptolemy Soter*, whom we have now discoursed of, was associated in the Kingdom from the Year of the World 3719. *Justin* even affirms, that his Father *Ptolemy* intirely quitted to his Son, and esteem'd it as a sufficient Honour to become one of his Life-Guards. But other Historians think, he continued to reign with *Philadelphus* to the Year 3721, which was the Year of his Death, and the first of the Reign of *Philadelphus*. This Prince was firnamed *Philadelphus*,

(Just. l. 16. c. 2.)

[a] That is, from the Year of the World 3631 to 3974, or from the Death of *Alexander* to the Death of *Cleopatra* Spouse of *Mark Anthony*. [b] In the Year of the World 3681, before *Christ* 319, before the vulgar Era 323. [c] In the Year of the World 3685, before *Christ* 315, before the vulgar Era 319. [d] Agatharcides Cnidus apud Joseph. lib. 1. contra Appion. p. 1050. Vide & Antiq. l. 12. c. 2. [e] In the Year of the World 3719, before *Christ* 281, before the vulgar Era 285.

*Philadelphus*, that is, a Lover of his Brethren, probably by way of Irony; for upon several Pretences, he caus'd two of his Brothers to be put to death. The younger was called *Argeus*, and was Son of *Berenice* as well as himself, and the other was Son of *Eurydice*. He was one of the most powerful Princes that ever reign'd in *Egypt*. But nothing gave a greater Lustre to his Reign than his Love for Learning, the Library he founded at *Alexandria*, and the Version of the *Septuagint*, which 'tis said he procured to be made. *Epiphanius* affirms, he began this Undertaking of the Version of the *Septuagint* in the seventh Year of his Reign, in the Year of the World 3727, before *Christ* 273, before the vulgar Era 277. We have spoken at length of this Translation under the Article of the SEVENTY INTERPRETERS, where we have shewn that what is related concerning it, is at least very doubtful, not to say worse of it. But though we retrench such of the Circumstances of this History, as are plainly fabulous, yet we adhere to the main Part of the Story, which is, that under the Reign of this Prince the *Jewish* Scriptures were translated out of *Hebrew* into *Greek*, either in whole or in part; or, that the *Jews* of *Egypt* then translated the *Pentateuch* at least, for the Use of such among them as could no longer understand the *Hebrew* or the *Chaldee*. The Authors may be consulted, who have expresly treated of these Matters.

Pausan. in Atticis, p. 6.
Vid. Hier. in Dan. xi.
Epiph. lib. de pond. & mensur.

The Antients [a] are all unanimous in their Testimonies, concerning the Affection that *Ptolemy* bore for the Sciences, and the Care he took to collect Books and to erect a copious Library; but no other than the false *Aristæus*, and such as have followed him, have affirmed that *Demetrius Phalareus* was his Librarian. We have already seen in the History of *Ptolemy* the Son of *Lagus*, that this Philosopher was not in favour with *Philadelphus*, but had been banished by him; and 'tis known he was accessory to his own Death, by causing himself to be bit by an Asp, not being able to support the Tiresomness of his Banishment. *Vitruvius* mentions *Aristophanes*, and *Suidas* speaks of *Zenodotus*, who were Library-keepers to *Philadelphus*, at the *Alexandrian* Library. *Aristæus* is the only original Author who assigns this Employment to *Demetrius*. *Josephus* allows *Philadelphus* thirty-nine Years of Reign, *Clemens Alexandrinus* thirty-seven, and *Ptolemy*, *Porphyrius*, and *Eusebius*, but thirty-eight. *Usher* thinks he reigned in all eight and thirty Years, and about eight Months. He fixes his Death in the Year of the World 3758, before *Christ* 242, before the vulgar Era 246. He had for Successor his Son *Ptolemy* sirnamed *Euergetes*, or the Benefactor, Son of *Arsinoe*, who was the Daughter of *Lysimachus*. *Philadelphus* had also a Daughter called *Berenice*, whom he married to *Antiochus Theus*, King of *Syria*, as will be seen in the following Article.

Diogen. Laert. in Demet. l. 5. seg. 78, 79. Cicero pro Rab. &c.
Joseph. Antiq. l. 12. c. 2.

III. PTOLEMY EUERGETES, or the Benefactor, Son of *Ptolemy Philadelphus*, ascended the Throne of *Egypt* in the Year of the World 3758, before *Christ* 242, before the vulgar Era 246. His Father *Ptolemy Philadelphus*, for a long time having had War with *Antiochus Theus*, at last made Peace with him, and gave him his Daughter *Berenice* in Marriage, [b] and in the mean while his Wife *Laodice* was alive, by whom he had had two Children. This Marriage was celebrated with extraordinary Magnificence, and *Philadelphus* gave his Daughter so much Gold and Silver to her Portion, that she was thence call'd *Phernophoros*, or the Dowry-bringer. But this Alliance did not prove happy. *Antiochus* was poisoned by his Wife *Laodice*, who likewise gave Orders, that *Berenice* and the young Son she had by *Antiochus*, should be killed also. In the mean time *Philadelphus* died, and *Euergetes* being informed of the Danger his Sister was in, who had betaken herself to the Asylum of *Daphne*, made haste into *Syria* with an Army to her Assistance: But he came too late, for *Berenice* and her Son were assassinated. But such a Number of the Cities of the Kingdom of *Syria* submitted themselves to the Government of *Euergetes*, that he thereupon found himself the most powerful King of the East. *Josephus* says, That when this Prince came to *Jerusalem*, he there offered Sacrifices to the Lord, as a Thanksgiving for the many Successes he had received from him. Concerning this, See *Dan.* x. 5, 6. and St. *Jerome* upon this Passage of *Daniel*.

See St. *Jerome* upon *Daniel* Ch. xi.
Appian. Syriac. p. 130. Hieronym. in Dan. xi.
Joseph. contra Ap. l. 2. p. 1064.

*Euergetes* did not less distinguish himself for his Love of Books and Learned Men, than his Father had done. *Galen* assures us, that this Prince caused exact Copies to be taken of all the Books that came to his Knowledge, and which deserved any Consideration. No sooner did any Ship arrive at *Alexandria*, but he caused all the Books therein to be brought to him, of which he took Copies and returned them to the Owners, setting up the Originals in his Library. Having once borrowed of the *Athenians* the Works of *Euripides*, *Sophocles*, and *Eschylus*, with a Promise of returning them again as soon as Copies should be taken of them, and for Security of this, having given them a Pledge of fifteen Talents,

Galen. Comment. 2. in Hipp. l. 3. Epid.

[a] Plutarch. apud. Athen. l. 12. c. 17. Vitruv. Præf. l. 7. Architect. Tertull. Apologet. c. 8.
[b] In the Year of the World 3744, before *Christ* 256, before the vulgar Era 260.

Talents, which makes at least Two thousand Five hundred Pounds Sterling; he kept the Originals himself, and sent them back the Copies very neatly and faithfully transcribed, with permission also of keeping the fifteen Talents, which he had sent as a Pledge.

Under the Reign of *Euergetes*, *Onias* II. was High-priest of the *Jews*,[a] a Man of no Integrity, and who thought of nothing but heaping Riches together. He refusing to pay the King of *Egypt* the Sum of twenty Talents, which was due to him by way of Tribute, this Prince had taken a Resolution of sending Troops into *Judea*, to ravage the whole Country. But *Joseph* Son of *Tobias*, Nephew to the High-priest *Onias*, coming to *Alexandria*, he gave such Satisfaction to the King, and so far insinuated himself into his Favour, that he obtained the Farm of all the Tributes of *Cele-syria*, *Phenicia*, *Samaria*, and *Judea*, procured Two thousand Soldiers to be granted him, in order to levy the Tributes, amassed great Sums for his own Use, and paid besides Sixteen thousand Talents to the King instead of eight that he had before, and continued in this Employment for Twenty Years.

*Ptolemy Euergetes* died after he had reign'd five and twenty Years.[b] *Tacitus* says, that under his Reign was seen in *Egypt*, the Bird call'd *Phœnix*, which appear'd in the Country, accompany'd by many other Birds, which flocked to it, because of the Novelty of the Sight. *Polybius* says, that *Euergetes* died of a Distemper; but *Justin* affirms he was put to death by his Son and Successor *Ptolemy Philopator*.

Tacit. Annal. l. 6.

Polyb. l. 2. p. 155. Justin. l. 29. c. 1.

IV. PTOLEMY PHILOPATOR, Son of *Ptolemy Euergetes*, began to reign in the Year of the World 3783, before *Christ* 217, before the vulgar Era 221. He had the Name of *Philopator*, or Lover of his Father, given him by way of Irony or Antiphrasis, because he had put his Father to death. *Huic ex facinoris crimine cognomentum Philopator fuit*, says *Justin*. He had also the Name of *Tryphon*, or the Glutton; also of *Gallus*, because he carried the Ensigns and the Crown of Ivy, like the *Galli* or Priests of the great Goddess; and because he affected to appear crown'd with Ivy in the Ceremonies of *Bacchus*. This Prince spent his whole time in Luxury, Drunkenness, and Debauchery, as if he had been a King for no other End but to follow his Pleasures.

Justin. l. 29. c. 1.

Vid. Usser. ad an. M. 3783.

*Antiochus the Great*, King of *Syria*, made War against him, and took several Places from him in *Cele-syria* and *Palestine*,[c] before he would make any Attempt to oppose him, leaving this Matter to the Care of his Generals. But the Year following, *Antiochus* having advanced as far as *Raphia*, *Ptolemy* came forth to meet him with a powerful Army, and gave him Battle. At first the whole Advantage was on the Side of *Antiochus*, who, besides being a great Commander, had also an Army of excellent Soldiers. But *Arsinoe*, the Sister and Wife of King *Philopator*, having her Hair dishevelled, and her Eyes full of Tears, passed through the Ranks of the Soldiers, and so raised their Courage and Resolution, that they at last obtain'd an intire Victory over the Army of *Antiochus*. *Antiochus* therefore retiring with the Remains of his Army, all the Cities of *Syria* and *Palestine*, that had been obliged to submit to him, return'd of themselves to the Obedience of *Philopator*, omitting nothing that might shew their Zeal and Fidelity to his Government.

Polyb. l. 5. p. 413. Year of the World 3787.

3 Macc. c. 1. Polyb. l. 5.

The chief of the *Jews* also having sent their Deputies to him, to congratulate with him and offer him Presents, they found him disposed to come in Person to *Jerusalem*. When he came thither, he enter'd into the Temple, admiring its Beauty, Magnificence, and OEconomy. He desired also to enter into the Sanctuary, in which no one was to enter but the High-priest alone, and he only once in a Year. This Attempt of the King, filled the whole Temple with Tears and Lamentations, the Noise of which spread into the City, and put it into the utmost Consternation. The High-priest *Simon* then betaking himself to Prayers, between the Temple and the Altar of Burnt-sacrifices, as soon as he had finished his Prayer, *Philopator* found himself struck with so great a Terror, that he began to tremble, and could hardly stand on his Legs; and his Attendants were forc'd to carry him out of the Temple half dead.

3 Macc. i. 11.

When he return'd to *Alexandria*, he plunged himself, as before, into all manner of Excesses, and began to persecute the *Jews* of *Egypt*, compelling them to forsake their Religion: For this Purpose, he caus'd to be put up at *Alexandria* reproachful Edicts against them, full of Blasphemies against God, commanding the *Jews* to sacrifice to the Gods of the Country, on the Penalty of being deprived of their Privileges, of their Right of Freedom of the City, of being reduced to the Condition of the meanest Inhabitants of *Egypt*, and brought into Servitude; and whoever should refuse Obedience to this Ordinance, should be put to Death. But even those that comply'd with the Orders of the King, were not continued in their ancient Privileges; they were marked with a red-hot Iron, having the Representation of an Ivy-

[a] Joseph. Antiq. l. 12. c. 3, 4. In the Year of the World 3771, before *Christ* 229, before the vulgar Era 233.
[b] In the Year of the World 3783, before *Christ* 217, before the vulgar Era 221.
[c] In the Year of the World 3787, before *Christ* 213, before the vulgar Era 217.

Ivy-Leaf, and were ſeparated from the Citizens of *Alexandria*, as being reduced to the Condition of the meaneſt Subjects of the Country. To preſerve their ancient Rights, they were required to initiate themſelves into the Myſteries of *Bacchus*. He alſo put up this Inſcription upon the Tower that was at the Entry of his Palace, That *no one ſhould enter but ſuch as ſacrificed to his Gods.*

Some of the *Jews* gave Way to this Perſecution; others bribed his Officers with Money, to skreen themſelves from Oppreſſion. But the King finding it out, he ſwore the Deſtruction, not only of the *Jews* of *Alexandria*, but of all others in any Part of *Egypt*. He thereupon publiſh'd an Edict, by which he order'd all the Governors of his Cities and Provinces, to ſend to him in Chains all the *Jews* in their ſeveral Diſtricts, with their Wives and Children, that they might all be put to Death at *Alexandria*, as Enemies to the State. By the ſame Edict he forbid any to conceal a *Jew*, upon Pain of Death, and promis'd to the Informer the Eſtate of any one that ſhould make ſuch Concealment. When
3 Macc. iii. theſe Orders were brought into the Provinces, they made all the *Jews* ſet out for *Alexandria*, without any Regard to Age or Sex; and as ſoon as they arrived there, the King order'd a Liſt to be taken of them. For this Purpoſe they were ſhut up in the Hippodrome, without being ſuffer'd to enter into the City; and with them were put all the *Jews* of *Alexandria*, when it was perceived they came by Stealth to bring them Suſtenance. Thoſe that were appointed to take this Liſt were forty whole Days about it, without being able to finiſh it; after which time they came to the King, and declared it was impoſſible for them to take an exact Liſt, the
3 Macc. iv. Number of them was ſo prodigious.

They prepared two Liſts of theſe *Jews*. One contain'd the Names of thoſe who had conſented to ſacrifice, whoſe Lives were to be preſerved, but without enjoying their antient Privileges of Freemen of *Alexandria*, which they poſſeſs'd before. The other was a Liſt of thoſe who refuſed to change their Religion, and who therefore were to be put to death. The King commanded that theſe laſt ſhould be ſhut up in the Hippodrome, and be expoſed to the Elephants, who were to tread them under Foot. *Hermon* the Keeper of the Elephants made them drunk, by giving them Wine mingled with Incenſe, to make them the more ſavage and unrelenting. But God brought it to paſs, that the King (as his Cuſtom was) having drank to exceſs over-night, ſlept ſo faſt as not to awake 'till the tenth Hour of the Day following, that is, 'till four o'Clock in the Afternoon. This being his Time of Dinner, his Officers awaked him to ſit down to Table, where he continued 'till the Night was far ſpent. Then he ſent for *Hermon*, and asked him in great Wrath, Why he had let the Day paſs away without executing his Commands againſt the *Jews? Hermon*, and the King's Friends there preſent, excuſed themſelves, alledging, that every thing had been ready for Execution from betimes in the Morning, but they durſt not awake him, nor in his Abſence perform his Commands againſt the *Jews*. 3 Macc. v.

Then *Philopator* gave freſh Orders, that the Elephants ſhould be ready againſt the Day following; at which time early in the Morning *Hermon* preſented himſelf before him, and acquainted him, that all Things were ready for putting the *Jews* to death. But this Prince having forgot the Orders he had given, treated *Hermon* very roughly, and commended the Fidelity the *Jews* had always ſhewn to himſelf and his Predeceſſors. However, ſetting himſelf to drink again with his drunken Companions, he ſent for *Hermon* again, and asked him why he had not obey'd his Commands. *Hermon* and thoſe that were with him having acquainted him with what had paſs'd, he made an Oath to ſend all the *Jews* to their Graves the Day following, and gave Orders to *Hermon* that the Elephants ſhould be ready againſt the next Morning. To this he likewiſe added, that when he had deſtroyed all the *Jews* in *Egypt*, he would go into *Judea*, and there put all to Fire and Sword; that he would raze their Cities, burn the Temple of *Jeruſalem*, and deſtroy thoſe Prieſts that had refuſed him Entrance into it.

The *Jews* being inform'd of what had paſſed, made their Addreſſes to God by fervent Prayer, hoping for no Aſſiſtance but from him alone. And the Day following *Philopator* came out of the City with his Guards, and with the Troop of Elephants that were to ſqueeze the *Hebrews* to Pieces; and almoſt the whole City of *Alexandria* came thither alſo, to be Spectators of this bloody Maſſacre. When the King was come near the Hippodrome, and the *Jews* had renew'd their Cries and Lamentations, all on a ſudden two Angels were ſeen to appear, who preſented them- 3 Macc. vi.
ſelves before the King and the whole Multitude, with a terrible Aſpect but a majeſtick Brightneſs. The *Jews* only could not ſee theſe Angels. This Apparition ſtruck the King with ſo much Terror, that he continued, as it were, without Motion. He was ſeized with a great Trembling through his whole Body, he forgot his uſual Fierceneſs, and perceived his Fury to be changed into Compaſſion. The Elephants turn'd about againſt their Maſters and the Soldiers that manag'd them, whom they trod under Foot. The King turn'd his

his Wrath against his own Officers, and complain'd of their thus treating the *Jews*, as if they had done it by their own Authority; and gave Orders that the *Jews* should be unbound, and set at perfect Liberty. He furnish'd them with Provisions, that they might make Feasts of Rejoycing 3 Macc. vi. and Thanksgiving for seven Days, and suffer'd them to take Revenge on such of their Brethren as had renounced their Religion, of whom they slew about three hundred.

After this they obtain'd an Instrument from the King, by which they were declared innocent, and sent back with Liberty into their several Countries. The King commended and extoll'd their Fidelity, and that of their Ancestors, both towards himself and his Predecessors the Kings of *Egypt*; ordering the Governors of the Provinces to protect them, and to treat all such as Enemies to the King and State, as should any way molest or disturb them.

Before they dispersed to return every Man to his own Home, the *Jews* erected a Column, and built a *Proseuche*, or Oratory, in the same Place where they had been miraculously deliver'd. After which every one went to his own House, and had their Goods restored them, which had 3 Macc. vii. been confiscated to the King's Use. All this happen'd in the Year of the World 3788, before *Christ* 212, before the vulgar Era 216, between the *Egyptian* Months *Pachon* and *Epiphi*, which answer to our *May* and *July*.

*Philopator* died after he had reign'd seventeen Years, [a] and had for his Successor *Ptolemy Epiphanes*.

V. PTOLEMY EPIPHANES, succeeded his Father *Ptolemy Philopator*, being but four Years old, according to St. Hieron. in Dan. xi. Justin. l. 30. c. 1. *Jerome*, or five according to *Justin*. As soon as *Antiochus* the great King of *Syria*, and *Philip* King of *Macedon*, saw the Kingdom of *Egypt* in the Hands of a Child, they enter'd into secret Measures to take him out of the Way, and to divide his Diod. Sicul. l. 15. Tit. Liv. l. 31. Polyb. l. 3. Territories between them. *Antiochus* set upon *Cele-syria* and *Judea*, and soon became Master of them. [b] But after some time [c] *Ptolemy Epiphanes* sent his General *Scopus* thither with a good Army, who retook the Cities and Provinces that *Antiochus* had conquer'd. But scarce a Year pass'd away, but that *Antiochus* subdued them again. 'Twas then the *Jews* surrender'd themselves to *Antiochus*, and always adhered firm to his Interests after- Joseph. Antiq. l. 12. c. 3. Polyb. l. 16. wards. And for this Reason upon several Occasions *Antiochus* gave them particular Marks of his Confidence and Friendship, by those Letters of which the Copies are preserved in *Josephus*.

In the Year of the World 3812, *Antiochus* gave his Daughter *Cleopatra* in Marriage to *Ptolemy Epiphanes* King of *Egypt*, with the Prospect of being Master himself, by that Means, of the Dominions of this young Prince. But the Governors of young *Epiphanes* penetrating into this Design, and *Cleopatra* espousing her Husband's Interests rather than her Father's, they defeated his Intentions: At last *Epiphanes* undertaking a War against *Seleucus* King of *Syria*, [d] and one of his Generals having asked him what Assistance he depended upon, in order to make his Designs succeed; *Epiphanes* answer'd, that he depended upon no other Assistance than the Purses of his Friends. When this Answer was spread among the People, the Generals of *Epiphanes* began to be in Pain for their Wealth, thinking they were to be plunder'd for the carrying on of this War. Wherefore they prevented him by Poison, after he had reign'd four and twenty Years, Hieron. in Dan. xi. according to *Eusebius*, *Clemens Alexandrinus*, *Porphyry*, and St. *Jerome*. He left two Sons, *Ptolemy Philometor* who succeeded him, and *Ptolemy Physcon* his younger Son.

VI. PTOLEMY PHILOMETOR, Son of *Ptolemy Epiphanes* and *Cleopatra*, reign'd thirty-five Years; from the Year of the World 3824 to 3859, before *Christ* 141, before the vulgar Era 145. *Judea* being then not in Subjection to the Kings of *Egypt*, the general Affairs of the *Jews* had but little Relation to those of this Prince. But the Affairs of *Antiochus Epiphanes* King of *Syria*, of whom we have already given an Account, were much involv'd with those of the *Hebrews*. 'Twas under the Government of *Philometor* that the Temple call'd *Onion* was built in *Egypt*, [e] the History of which may be seen under the Titles ONION and ONIAS IV.

*Josephus* informs us, that *Ptolemy Philometor* and his Queen *Cleopatra* had so Lib. 2. cont. App. p. 1064. much Confidence in the *Jews* of *Egypt*, that they trusted them with the Care of the Kingdom; and that *Dositheus* and *Onias*, both *Jews*, were the Generals of their Armies; and that when the City of *Alexandria* rose up in Arms, in Favour of *Ptolemy Physcon* against *Cleopatra*, the *Jews* stood by her, and kept the City to its Duty. But this did not happen 'till after the Death of *Philometor*, [f] as we shall see in the following Article. Under the Reign of

[a] Ptolem. Canon. Clem. Alex. Strom. l. 1. Euseb. Porphyr. In the Year of the World 3800, before *Christ* 200, before the vulgar Era 204. [b] In the Year of the World 3802, or 3803. Vid. Usser. ad Ann. M. 3801. [c] In the Year of the World 3806, before *Christ* 194, before the vulgar Era 198. Vid. Joseph. Antiq. l. 12. c. 3. Hieronym. in Dan. xi. [d] In the Year of the World 3824, before *Christ* 176, before the vulgar Era 180. [e] In the Year of the World 3854, before *Christ* 146, before the vulgar Era 150. Joseph. Antiq. l. 13. c. 6. [f] In the Year of the World 3859, before *Christ* 141, before the vulgar Era 145.

of *Philometor* arose in *Egypt* the Peripatetick Philosopher *Aristobulus*, a *Jew* by Nation, who is mention'd by *Clemens Alexandrinus* and *Eusebius*, [a] who have preserv'd some Fragments of him.

Clem. Alex. Strom. l. 1.

About the same time [b] there arose at *Alexandria* a great Dispute between the *Jews* and *Samaritans*. The *Jews* maintain'd, that the Temple of *Jerusalem* was the only Place where God had appointed to be worshipped, according to the Law of *Moses*; and the *Samaritans* on the contrary pretended it was the Temple on Mount *Gerizim*. This Controversy was pleaded with great Earnestness before King *Philometor* and his Counsellors; and each Party engaged themselves by an Oath, in the Name of God and of the King, to produce no other Proofs but out of their own Law, and besought the King to put to death such of the Advocates of each Party, that should act contrary to this Oath. The King and his Council having heard the Reasons on both Sides, decided the Cause in Favour of the *Jews*, and condemned to death *Sabas* and *Theodosius*, the Advocates of the *Samaritans*.

Jos. Antiq. l. 13. c. 6.

*Jonathan Maccabeus*, who flourish'd at this Time, espoused the Party of *Alexander Balas* King of *Syria*, Son-in-law to *Philometor*, against *Demetrius*; and had valiantly maintain'd the War against *Apollonius*, whom *Demetrius Nicanor*, Son of *Demetrius Soter*, had sent into *Palestine* with a great Body of Troops. *Jonathan*, assisted by *Simon* his Brother, fought with him and beat him, kill'd a great Number of his Men, took and burnt *Azoth* and the Temple of *Dagon*, to which *Apollonius* and his People had retir'd, and then return'd in Triumph to *Jerusalem*. Two [c] Years after [d] *Philometor* went into *Syria*, on Pretence to assist his Son-in-law *Alexander Balas* against *Demetrius*, but really to make himself Master of his Dominions, and passed thro' *Palestine*. The People of *Azoth* shew'd him their City and Temple destroy'd, with Heaps of Bones of the Dead which they had piled up by the Way-side, enlarging upon the Calamities that *Jonathan* had made them suffer. But the King did not seem to take any Notice of it, and *Jonathan* coming to join him at *Joppa*, with a magnificent Attendance, the King gave him a very favourable Reception. *Jonathan* accompany'd him as far as the River *Eleutherus*, after which he return'd to *Jerusalem*.

1 Macc. x. 67, 69.

*Philometor* being received as a Friend into all the Cities of the Dominions of *Balas*, he made his Entry into *Antioch*, where being acknowledged as King, he placed two Diadems upon his Head. He died the Year following [e] in the Hands of his Physicians, who thought to have effected upon him the Operation of the Trepan, [f] in order to cure him of a mortal Wound he had received in his Head, in a Battle he won from *Alexander Balas* King of *Syria*.

1 Macc. xi. 13. Just. l. 35. c. 2.

VII. PTOLEMY PHISCON, or *Fat-guts*, otherwise call'd *Euergetes* or the *Benefactor*, Son of *Ptolemy Epiphanes*, and Brother to *Ptolemy Philomator*, reign'd in the whole fifty-three Years, partly with his Brother and partly alone, from the Year 3859. He had great Contests with his Brother, which did not end 'till the Death of *Philometor*. *Cleopatra* the Wife of this Prince, was desirous to preserve the Crown for her Son, against the Enterprizes of *Physcon*, who attempted to become Master of it; and *Onias* the *Jew*, the Founder of the Temple *Onion*, undertook the Defence of the Queen and the young Prince, and brought a small Army to *Alexandria*. *Physcon* prepared to march against him, and at the same time resolved to expose all the *Jews* of *Alexandria* to be squeezed to Pieces under the Feet of the Elephants. But God brought it about in Favour of the *Jews*, that the Elephants having been made drunk on purpose, turn'd their Fury against their Managers, of whom they slew several. *Physcon* himself saw a Man with a terrible and threatning Countenance, that forbid him to do any Harm to the *Hebrews*; and one of his most beloved Concubines, whose Name by some is call'd *Ithaca*, by others *Irene*, interceding with him to spare the *Jews*, he pardon'd them upon her Request, and repair'd all the Mischief he had done to them. *Josephus* adds, that even to his Time the *Jews* of *Alexandria* yearly celebrated the Day of this Deliverance; but it is very probable that this Historian has not distinguish'd *Physcon* from *Philopator*, and that he has put under the former what happen'd under the latter. For we have already seen under *Philopator* a History very like this, of the *Jews* that were to be exposed to the Elephants.

Joseph. cont. App. l. 2. p. 1064.

*Physcon* being desirous to terminate the Differences he had with his Sister *Cleopatra*, the Sister and Wife of his Brother *Philometor*, made a Proposal of Marriage to her; which being concluded upon, [g] *Physcon* was received into *Alexandria*, and acknowledged as King. But being willing to secure the Kingdom, he put the young Prince, his Nephew, to death, as he was in the Arms

[a] Euseb. Præp. l. 3. c. 7. l. 8. c. 3. [b] In the Year of the World 3854, before *Christ* 146, before the vulgar Era 150. [c] In the Year of the World 3856, before *Christ* 144, before the vulgar Era 150. [d] In the Year of the World 3858, before *Christ* 142, before the vulgar Era 146. Vid. 1 Macc. xi. 1 - - - - 12. Joseph. Antiq. l. 13. c. 8. [e] In the Year of the World 3859, before *Christ* 141, before the vulgar Era 145. [f] Polyb. in Excerp. p. 194. Diodor. Sicul. in Bibl. Photii. Cod. 244. Liv. lib. 52. Joseph. Antiq. l. 13. c. 8. [g] In the Year of the World 3859, before *Christ* 141, before the vulgar Era 145.

Arms of his Mother, the very Day of their Marriage. [a] This Action made him extremely odious to the *Egyptians*, whom he still farther provok'd by all Sorts of Cruelties. He divorced *Cleopatra*, took the Daughter of this Princess to Wife after he had deflower'd her, kill'd his own eldest Son, lest the People of *Alexandria* should make him King in his Place, put to death another of his Sons that he had by *Cleopatra*, and to compleat his Cruelties, he cut off his Head, Feet, and Hands, and sent them in a close Basket to the Queen, the Mother of the young Prince, as a Present he made her on her Birth-day. [b] After all these Inhumanities *Physcon* died in Peace, after he had reign'd nine and twenty Years from the Death of his Brother, and left three Sons living. He bequeathed the Government of the Kingdom to *Cleopatra* his Sister and Wife, with Power to choose for King which of his three Sons she should judge fittest to reign. She first chose *Alexander*, the youngest of them, hoping to find him the most obedient to her Desires: But the People of *Alexandria* obliged her to take the eldest, *Ptolemy Lathurus*, [c] who reign'd along with her for ten Years.

VIII. PTOLEMY LATHURUS, Son of *Ptolemy Physcon* and *Cleopatra*, began to reign in the Year of the World 3888. He sent about six thousand Men of his Army to *Antiocus Cyzicenus*, who came to the Assistance of the *Samaritans*, when they were besieged by *John Hyrcanus* Prince and High-Priest of the *Jews*. But *Antiochus* was obliged to retire, and the *Egyptian* Troops were defeated or dispersed in several different Encounters; so that this Assistance served the *Samaritans* in no stead, and *Hyrcanus* became Master of the City, after a Year's Siege. [d]

*Lathurus* did not long enjoy the Kingdom of *Egypt*. *Cleopatra* his Mother was weary of having a Partner in the Government, and animated the People of *Alexandria* against him, [e] compelling him to withdraw to *Cyprus*. While he was in this Country, the Inhabitants of *Ptolemais* sent to ask his Assistance against *Alexander Janneus* King of the *Jews*, who kept them, as it were, besieged. *Lathurus* put to Sea with his Army: But the People of *Ptolemais* altering their Resolution, sent to thank him, and to prevent his coming. Yet *Lathurus* continued his Course, and disembarquing his Men at *Sycaminum*, near *Ptolemais*, *Alexander Janneus* drew off his Troops from before *Ptolemais*, and sent secretly to *Cleopatra*, to desire Assistance against *Lathurus*. In the mean time, he pretended to accommodate Matters with him, offer'd him very advantageous Proposals, with a Promise of four-hundred Talents of Silver, if he would deliver him up those Places that *Zoilus* had Possession of in that Country.

But *Lathurus* perceiving that *Alexander Janneus* held secret Correspondence with his Mother *Cleopatra* against him, he broke with him, and did him all the Mischief he could. Coming into *Judea* with Part of his Troops, while the rest of his Army lay before *Ptolemais*, *Alexander Janneus* march'd against him with a powerful Army, and gave him Battle near *Azoph* upon *Jordan*. The Victory, for some time, was in Suspence; but at last *Lathurus* broke through the *Jewish* Army, put it to flight, and pursued it as long as his Troops had Strength to follow and kill those that fled. 'Tis said, That, on this Occasion, were kill'd about thirty thousand *Jews*; and others say, fifty thousand [f]. We are assured, that when *Lathurus* had retired, towards Evening, into some of the Villages of the *Jews*, and finding only Women and Children, he order'd his Soldiers to cut them in Pieces, and to boil them in Kettles; that when their Husbands or Fathers should return, they might see the Slaughter, and think that their Enemies fed upon human Flesh, and might therefore be in greater Terror of them.

*Cleopatra*, *Lathurus*'s Mother, being alarm'd with the Progress of her Son's Arms in *Palestine*, [g] where, without Resistance, he made Havock of all before him, and where he had taken the City of *Gaza*, which is in a manner the Gate of *Egypt*; she sent out an Army by Land, and provided a Fleet at Sea, to stop him in his Career. She gave the Command of her Land Army to two *Jews*, *Chelcias* and *Ananias*, both of 'em Sons of *Onias*, who founded the Temple *Onion* in *Egypt*. The Queen sent her Son *Alexander* with her Fleet into *Phenicia*, where having landed his Army, several Cities surrender'd to him: (Joseph. Ant. l. 13. c. 18, 21.) But *Ptolemais* shut her Gates against him. *Chelcias*, one of her Generals by Land, died in *Cele-syria*. *Lathurus* hasted into *Egypt*, thinking to find it unprovided of Troops, but he was deceived in his Expectation. He there found more Resistance than he thought for, and the Queen his Mother sending some Forces against him, he was obliged to withdraw out of *Egypt*. [h] Thus he

[a] Justin. l. 38. c. 8. Diodor. Sicul. in Excerpt. Valesf. p. 350. [b] In the Year of the World 3875, before *Christ* 125, before the vulgar Era 129. See Justin. l. 38. c. 8. Diodor. in Excerpt. Valesf. p. 374. Liv. l. 59. Valer. Max. l. 9. c. 2. [c] In the Year of the World 3888, before *Christ* 112, before the vulgar Era 114. See Usher, ad Ann. M. 3888. [d] In the Year of the World 3895, before *Christ* 105, before the vulgar Era 109. Vide Joseph. Antiq. l. 13. c. 17. [e] In the Year of the World 3898, before *Christ* 102, before the vulgar Era 106. See Justin. l. 39. c. 4. [f] Joseph. Antiq. l. 13. c. 20, 21. In the Year of the World 3900, before *Christ* 100, before the vulgar Era 104. [g] In the Year of the World 3901, before *Christ* 99, before the vulgar Era 103. [h] In the Year of the World 3902, before *Christ* 98, before the vulgar Era 102. Vide Joseph. Antiq. l. 13. c. 21.

he return'd to *Gaza*, where he paſs'd the Winter. See the Article CLEOPATRA IV. *Ptolemy Lathurus* died in the Year of the World 3923, before *Chriſt* 77, before the vulgar Era 81, after having reign'd thirty-ſix Years from the Death of his Brother *Philometor*.

The other *Ptolemies* Kings of *Egypt*, a Catalogue of whom we have given under the Article EGYPT, having no relation to the Hiſtory of the *Bible*, are here omitted.

IX. PTOLEMY MACRON, Son of *Dorymenes*, was made Governor of the Iſle of *Cyprus* by *Ptolemy Philometor* King of *Egypt*. During all the Minority of this Prince, he kept the whole Revenues of this Iſland, nor would ſend any of it to the Regents of the Kingdom. But as ſoon as the King came to Age, he gave in his Accounts, and ſent the whole Sum that he had been collecting all the time of the King's Minority. Some time after this, having received ſome Diſcontent at ſome Proceedings of the King of *Egypt*, he withdrew his Fidelity, and deliver'd up the Iſle of *Cyprus* to *Antiochus Epiphanes* King of *Syria*. This Prince received him into the Number of his Friends, and gave him the Command of the Troops he had in *Phenicia* and *Cele-ſyria*. We are told in the ſecond Book of the *Maccabees*, chap. iv. 45, *&c.* that *Menelaus*, the Uſurper of the High-prieſthood, being accuſed before *Antiochus Epiphanes*, in the Year of the World 3834, and being upon the Point of being caſt by this Accuſation; he gave a Bribe to *Ptolemy Macron* to ſtand his Friend. This he did while the King was at *Tyre*, and was the chief Inſtrument that *Menelaus*, guilty as he was, was declared innocent, and his Accuſers condemned to death.

Polyb. l. 27. in Excerpt. Valeſ.

After *Judas Maccabeus* had routed *Apollonius* Governor of *Samaria*, and *Seron* Governor of *Cele-ſyria*; *Philip*, who was then at *Jeruſalem* in behalf of King *Antiochus Epiphanes*, [a] ſent to demand Aſſiſtance from *Ptolemy Macron*. [b] *Macron* ſent away *Nicanor* and *Gorgias*, two experienc'd Commanders. But *Judas* defeated them alſo, as is mention'd in the firſt Book of the *Maccabees*, iii. 38, *&c.* After the Death of *Antiochus Epiphanes*, *Ptolemy* was no longer in Favour as before. His Enemies gave the young *Eupator* an ill Opinion of him, and repreſented to him, that a Man who had once fail'd in his Fidelity to his Prince, was never afterwards to be truſted. He had alſo made himſelf ſuſpected by the Courtiers, becauſe upon ſeveral Occaſions he had ſhewn his Diſlike at their Proceedings againſt the *Jews*. So that at laſt, being no longer able to bear theſe Reproaches, he took Poiſon and kill'd himſelf. [c] The Author of the *Latin* Verſion of the ſecond Book of *Maccabees*, x. 12. calls him *Ptolemeus Macer*; but his true Name is *Ptolemeus Macron*. *Macer* in *Latin* ſignifies *lean*; but *Macron* in *Greek* ſignifies *tall*.

2 Macc. x. 12, 13, 14.

X. PTOLEMY, Son of *Abubi* or *Abobi*, Son-in-law of *Simon Maccabeus*, and Governor of the Caſtle of *Doch* or *Dagon*, and of the Plain of *Jericho*. This Man being puff'd up with Pride, pretended to the Government of all *Judea*, and with this View form'd a Deſign againſt the Life of *Simon Maccabeus* his Father-in-law. [d] *Simon* was then employ'd in viſiting all the Cities of *Judea*; and arriving at *Jericho* with his two Sons, *Matthias* and *Judas*, [e] he went to lodge with his Son-in-law, at the Caſtle of *Doch* or *Dagon*. *Ptolemy* made a great Entertainment for them, and in the Midſt of Supper, ſome Men provided for that Purpoſe entering the Room, kill'd *Simon* and his two Sons, and ſome of their People. He gave Information of this to *Antiochus Sidetes* King of *Syria*, deſiring him to ſend him ſpeedy Aſſiſtance, in order to deliver the Country from the Yoke of the *Maccabees*, and that he might take Poſſeſſion of it in the King's Name. At the ſame time he ſent Meſſengers to *Gazara*, to kill *John Hyrcanus* the eldeſt Son of *Simon*; and gave Orders to others of his People to go to *Jeruſalem*, to ſeize the City and the holy Mountain.

But God did not permit him to ſucceed in theſe Projects. *John Hyrcanus* was quickly advertis'd of this Villainy, and put upon his guard. He caus'd thoſe to be ſlain that *Ptolemy* had ſent to put him to death, and haſting away with all Speed, he came ſoon enough to *Jeruſalem*, to fruſtrate the Deſigns that *Ptolemy* had upon it. For *John* was received into the City, and the Gates were ſhut againſt *Ptolemy*, who had attempted to enter on the other Side. This is what is related by *Joſephus*. The firſt Book of the *Maccabees* does not inform us what was the Event of this Murder, committed on the Body of *Simon* and his Sons. But the Book we quote under the Name of the fourth of the *Maccabees* ſays, that *Ptolemy* having maſſacred *Simon* and his two Sons, *Hyrcanus* being acquainted with it retired to *Gaza*, (probably *Gazera* or *Gadera*) whither *Ptolemy* purſued him with all his Forces. But the People of *Gaza* taking Side with *Hyrcanus*, ſhut the Gates againſt *Ptolemy*, who was therefore oblig'd to retire. Thence *Hyrcanus* went to *Jeruſalem*,

[a] In the Year of the World 3939, before *Chriſt* 161, before the vulgar Era 165. [b] 2 Macc. viii. 8. 1 Macc. iii. 38, 39. [c] In the Year of the World 3840, before *Chriſt* 160, before the vulgar Era 164. [d] 1 Macc. xvi. 11, 12, 13, &c. Joſeph. Antiq. l. 13. c. 14, 15. de bello, l. 1. c. 2. p. 710. & 4 Macc. i. [e] In the Year of the World 3866, before *Chriſt* 134, before the vulgar Era 138, in the Month *Sebet*, which anſwers to our *January* and *February*.

*ſalem*, was acknowledg'd as High-prieſt and Prince of his Nation, aſſembled a great Army, and march'd againſt *Ptolemy*, who had ſhut himſelf up in the Caſtle of *Dagon*.

He lay down before it, and began to batter the Place with his Rams. But as he was upon the Point of becoming Maſter of it, *Ptolemy* caus'd the Mother and two Brothers of *Hyrcanus* to be brought upon the Wall, and had them whipp'd in a pitileſs Manner, threatning, that if he perſever'd to preſs him, he would there whip them to death. *Hyrcanus* was overcome by his Compaſſion, and diſcontinued the Attack. But his Mother encourag'd him to go on, repreſenting to him, that their Death was unavoidable; and as for himſelf, that no Conſideration ſhould prevail with him to forbear revenging the Death of his Father *Simon*. *Hyrcanus* being animated afreſh by theſe Diſcourſes, began the Aſſault again with new Vigour; and *Ptolemy* alſo began again to whip the Mother and Brethren of *Hyrcanus*. But he not being able to bear this Spectacle, retired into his Camp, contenting himſelf to keep the Caſtle block'd up. In the mean time the Feaſt of Tabernacles being come, he was obliged to go to *Jeruſalem*, there to diſcharge his Office as High-prieſt; and *Ptolemy* taking the Advantage of his Abſence, withdrew himſelf into another Place, whither *Hyrcanus* could not follow him.

This is what is ſaid by the Author of the fourth Book of the *Maccabees*. *Joſephus* relates the ſame Story in his *Antiquities, l.* 13. *c.* 14, 15. and in the firſt Book of the *War of the Jews, c.* 2. *p.* 710. But he adds, that *Hyrcanus* was obliged to quit the Siege becauſe of the ſabbatical Year which then began; and that *Ptolemy* withdrew to *Zeno* ſirnamed *Cotyla*, who was King of *Philadelphia*, the capital City of the *Ammonites*. But theſe are Circumſtances that are ſufficiently refuted by *Salian* upon the Year of the World 3919, and by *Uſher* upon the Year 3869. The firſt Book of the *Maccabees*, which the Church [of *Rome*] receives as Canonical, ſays nothing of the Mother of *Hyrcanus*, and affirms expreſly, that *Ptolemy* not only murther'd *Simon* at the Banquet, but his two Sons alſo; which gives us Occaſion to believe, that the whole Story is no more than a mere Fiction.

I. PUA, *Phua*, or *Phurah*, Son of *Iſſachar*, and Head of the great Family of the *Punites*. *Numb.* xxvi. 23.

II. PUA, or *Puah*, of the Tribe of *Iſſachar*, Father of *Tola*, who was Judge of *Iſrael*. *Judg.* x. 1.

III. PUA and *Shiphrah*, Midwives of *Egypt*, to whom *Pharaoh* gave his Commands, that when the *Iſraelitiſh* Women were brought to Bed, the female Children only ſhould be ſaved alive, and the male Children be deſtroy'd.[a] *Joſephus*[b] thinks that theſe Midwives were *Egyptians*, in which Opinion he has ſeveral Followers. But the *Hebrews*, St. *Auſtin*, and ſome others, contend for their being *Iſraelites*. Aug. cont. Mend. c. 15. The Rabbins even pretend, that *Puah* was the ſame as *Jocabed*, the Mother of *Moſes* and *Aaron*; and that *Shiphrah* was *Miriam* the Daughter of *Jocabed*, and Siſter to *Moſes* and *Aaron*. But this is beyond all Probability, tho' it is very likely they were of the Race of the *Hebrews*, ſince they ſhew'd ſo much Fear of God on this Occaſion. Beſides, what likelihood is there that the *Hebrews*, who had ſo much Averſion to the *Egyptians*, ſhould employ them to attend their Women when they lay in?

There were, doubtleſs, more than two Midwives among ſo numerous a People as the *Iſraelites*; but *Puah* and *Shiphrah* were the moſt noted. The Scripture ſays, that Exod. i. 17, 18, 19. they did not obey the King's Commands; but that being with-held by the Fear of God, they preſerved the Male Children alive. And when *Pharaoh* expoſtulated with them about this Matter, they made him Anſwer, That the *Hebrew* Women were not as the *Egyptian*; for they could bring forth of themſelves, without the Aſſiſtance of a Midwife. The *Hebrew* Text ſays, literally, that the *Hebrew* Women are as *wild Beaſts*; or, are Brought-to-Bed with the ſame Eaſe as the Beaſts of the Field. Others tranſlate it, They are ſo ſtrong, as not to need a Midwife to bring them to Bed. 'Tis thought that they told a Lye,[c] in affirming this to the King: For the *Egyptian* Women, and all the Eaſtern Women in general, are Brought-to-Bed with great facility, and often have no Occaſion for Midwives,[d] yet this cannot be ſaid in general of all the *Hebrew* Women. And when *Moſes* ſays, that God rewarded them, and *built their Houſes*, in Conſideration of the Fear of God, that they had ſhewn in this Matter; yet he does not commend or approve of Lying, but only their Piety, Compaſſion, and Fear of God, that they teſtify'd on this Occaſion. *Remunerata eſt benevolentia, non fallacia; benignitas mentis, non iniquitas mentientis*, ſays St. *Auſtin*. Aug. lib. cont. Mend c. 15.

Inſtead of theſe Words, *God built their Houſes*; the *Hebrew* has only, *He built them Houſes*. Which Place ſome underſtand, as if *Pharaoh* had built Houſes on purpoſe to lodge theſe Midwives, that the Hebr. Fag. Muis. *Hebrew* Women might come thither to be Brought-to-Bed, in Preſence of Officers appointed

[a] Exod. i. 15, 16. In the Year of the World 2431, before *Chriſt* 1569, before the vulgar Era 1573. [b] Joſeph. Antiq. l. 2. c. 5. Carthuſ. Abul. Lyr. alii. [c] Aug. cont. Mendac. Gregor. Mag. l. 18. Moral. c. 3. [d] See Ludolf. Hiſt. Ethiop. l. 1. c. 14. & *Chardin's* Travels into *Perſia*, t. 2. p. 279.

appointed by the King, who were to examine whether the Children were Male (Ita pleriq; Interp.) or Female. Others refer this to God himself, who rewarded them, by giving them a numerous Posterity; for that is the Sense (Exod. i. 21. ויעש להם בתים,) of the Words, *He built their Houses.* But the *Hebrew* Text shews, that this has no respect to the Midwives, but to the *Hebrews*, whose Houses God built up, by giving them a Multitude of Children.

PUBERTY. This is the Age wherein the Hairs begin to grow, in young People, in those Parts which Decency forbids to name. Among the *Romans*, the Age of *Puberty* was between fourteen and sixteen; so that, at their Entrance upon the seventeenth Year, they took the *Toga virilis*, as beginning then to be Men. Among the *Athenians*, the Youths did not commence *Ephebi*, or pass the Age of *Puberty*, 'till they were eighteen. Lastly; Among the *Hebrews*, the Age of *Puberty*, for Boys, was between thirteen and thirteen and a half; so that at thirteen they were still reckon'd Children. From thirteen to six Months after, they were *Puberes*; and after thirteen and a half, they were reckon'd Men, were subject to all the Precepts of the Law, and, in particular, were obliged to marry.

As to the Girls, the Age of *Puberty* began at twelve Years, and commonly ended at twelve Years and a half; unless, at this Age, Nature had not yet produced the Marks of *Puberty*, which made an Exeption to the common Rule. As soon as a Girl had attained the Age of twelve Years and a half, or that the Tokens of *Puberty* had appear'd on her, she was then at Liberty, and her Father had no longer any Power to hinder her from marrying, but she was entirely Mistress of her own Conduct. But the Rabbins advise Fathers very earnestly, to make haste to marry their Daughters, as soon as they have attain'd the Age of *Puberty*, that is, when they are full twelve Years old [a]. St. *Paul* seems to allude to this Custom, when he says, [b] *But if any Man think that he behaveth himself uncomely towards his Virgin, if she pass the Flower of her Age, and Need so require, let him do what he will, he sinneth not; let them marry.*

From what we have now said, it is plain, that the *Hebrews* marry'd their Daughters very young. And when the Scripture would express the Irregularities of an infamous Woman, it says, she forsakes the Guide of her Youth, or of her (Prov. ii. 17.) *Puberty*; *Reliquit ducem pubertatis suæ*; The Man to whom she gave her first Inclinations. And also, when it would represent to us a strict Mourning, it compares it to that of a young Widow, who has lost the Spouse of her Youth; *Plange* (Joel i. 8.) *quasi virgo accincta sacco super virum pubertatis suæ.*

PUBLICAN, *Publicanus*; in *Greek*, *Telones*; a Farmer or Receiver of Publick Money, an Officer of the Revenue, a Man employ'd in Collecting such Impositions as are hateful to the People. Among the *Romans* there were two Sorts of Farmers: Some were General Farmers, who in every Province had their Deputies and Under-farmers, who collected the Revenues and other Profits of the Empire, of which they gave Account to the Emperor. These Principal Farmers were Men of great Consideration in the Government; and *Cicero* says, that among these, were (Cicero Orat. pro Planc.) to be found the Flower of the *Roman* Knights, the Ornament of the City, and the Strength of the Commonwealth: *Flos equitum Romanorum, ornamentum civitatis, firmamentum Reipublicæ, Publicanorum, ordine continentur.* But the Deputies, the Under-farmers, the Commissioners, the *Publicans* of the lower Order, were look'd upon as so many Thieves and Pickpockets. *Theocritus* being once asked, Which was the most cruel of all Beasts; made answer, That among the Beasts of (Theocrit. apud Musonium.) the Wilderness, they were the Bear and the Lion; among the Beasts of the City, they were the *Publican* and the *Parasite*.

Among the *Jews*, the Name and Profession of a *Publican* was the most odious thing in the World: This Nation, in a particular manner, valued themselves upon their Freedom; *We be* Abraham's (John viii. 33.) *Seed, and were never in Bondage to any Man.* They could not, without the utmost Reluctancy, see *Publicans* in their Country, rigorously exacting those Tributes and Impositions that were laid on them by the *Romans*: Especially the *Galileans* or *Herodians*, the Disciples of *Judas* the *Gaulonite*, submitted to this Badge of Servitude, not without the greatest Impatience, and thought it even unlawful to pay Tribute to a foreign Power; as they shew'd by that Question they put to *Jesus Christ*, Luke xx. 22. *Is it lawful for us to give Tribute unto* Cesar, *or no?* Those of their own Nation that undertook this Employ, they look'd upon as no better than Heathen; *Let him be unto thee as an Heathen* (Matthew xviii. 17.) *Man, and a Publican.* 'Tis even said, that they would not allow them to come into their Temple, or their Synagogues, nor admit them to partake of their publick Prayers, or of their Offices of Judicature, or allow them to give Testimony in a Court of Justice [c]. Lastly; We are assured, they would not accept of their

Presents

[a] Vide Buxtorf. Lexic. in פגרת ante an. xii. קטנה minor. dicebatur. Post. xii. an. נערה Juvencula. Post xii. & dimid. בוגרת dicebatur. Vide Selden. l. 6. c. de jure nat. & gent. & lib. de successione in bona, c. 9. [b] 1 Cor. vii. 36. Ἐὰν ᾖ ὑπέρακμος. [c] Vide Grot. ad Matth. xviii. Lightfoot Hor. Heb. in Matth.

Presents at the Temple, no more than they would of the Price of Prostitution, or of Blood, or of any thing else of the like Nature.

It appears by the Gospel, that there were many *Publicans* in *Judea*, in the Time of our Saviour. *Zaccheus*, probably, was one of the principal Farmers, since he is call'd
Luke xix. 2. *the Chief among the Publicans*; but Saint *Matthew* was only an inferior *Publican*.
Luke vii. 34. The *Jews* reproached our Saviour with being a *Friend of Publicans and Sinners*, and of *eating* with them. And our Saviour
Matth. xxi. 31. told the *Jews*, that *Harlots and Publicans* should be preferred before them in the Kingdom of Heaven. In the Parable of the *Publican and Pharisee*, who made their Prayers together in the Temple, we see with what Sentiments of Humility the
Luke xviii. 10. View of his Condition inspired the *Publican*: He keeps afar off, and, probably, dares not so much as enter the Court of the People; he is afraid to lift up his Eyes to Heaven; he smites his Breast, and submissively asks Pardon of God. *Zaccheus* assures our Saviour, who had done him the Honour to accept of a Lodging in his House, that he was ready to give half of
Luke xix. 8. his Goods to the Poor, and to return fourfold of whatever he had unjustly acquir'd: And this, because at that time the *Roman* Laws requir'd, [a] that whenever any Farmer was convicted of Extortion, he should be obliged to render four times the Value of what he had extorted.

Some have thought, [b] that by the *Jewish* Laws, it was forbid to pay any Tribute, or to exercise the Profession of a *Publican*; from this Passage of *Deuteronomy*, [c] *Non erit vectigal pendens de filii Israel*. But, 1*st*, It is certain, that there were *Publicans* of the Race of *Israel*; such were *Zaccheus* and St. *Matthew*; tho' their Employment was very odious among their Brethren. 2*dly*, The *Herodians*, that refused to pay Tribute to Strangers, did not found their Persuasion upon this Law; since it is not found in the Original Text of *Moses*; and the *Hebrews* otherwise explain this Passage of *Deuteronomy*. 3*dly*, The Disciples of *Judas Gaulonites* founded their Refusal to
Joseph. Antiq. l. xviii. c. 2. pay Tribute, upon their being the People of the Lord, and because it was not permitted to a true *Israelite* to acknowledge any other Sovereign but God.

PUBLIUS: He was Chief or Governor
Act. xxviii. 7, 8, 9. of *Malta*, when St. *Paul* was shipwreck'd by a Tempest upon this Island, in the Year of *Christ* 60, or of the Vulgar Era. This *Publius* receiv'd St. *Paul* and his Company into his House very kindly, and treated them for three Days with great Humanity. St. *Paul*, in Acknowledgment, restor'd the Governor's Father to his Health, who was ill of a Fever and Bloody-flux. 'Tis said, that not only *Publius* the Father, but the whole Island also, was converted to the *Christian* Faith [d]. *Ado*, with several *Latin* Writers, affirm, That *Publius* joyning himself to St. *Paul*, was by this Apostle made a Bishop, and sent to preach the Gospel; That coming to *Athens*, he was made Bishop of this Church, and there ended his Life by Martyrdom [e]. But this Opinion cannot be supported; since *Publius* Bishop of *Athens* did not suffer Martyrdom 'till the Time of *Marcus Aurelius*.

PUBLIUS LENTULUS. We have a Letter of one *Publius Lentulus*, pretended to have been Governor of *Judea* before *Pilate*, in which he gives an Acount of our Saviour *Jesus Christ* to the Senate of *Rome*, in a very advantageous manner. This Piece is to be found in many Manuscripts, and several Printed Books: It begins thus; *Apparuit temporibus istis, & adhuc vivit, vir præditus potentiâ magnâ, nomine Christus Jesus*, &c. But this a Piece of errant Forgery, unknown to the Antients, and deserving the utmost Contempt. *Publius Lentulus* was never Governor of *Judea*; and *Pilate* was in this Office all the Time of our Saviour's Preaching: But before *Christ* went to the Baptism of *John*, he was not famous in *Judea* [f].

PUDENS, mention'd by St. *Paul*, in 2 Tim.
the Year 65, when he wrote his Second iv. 21. Baron. an.
Epistle to *Timothy* from *Rome*. *Baronius*, 44. §. 61.
with some others, have believed, that *Pudens* was a *Roman* Senator converted by St. *Peter*, with whom St. *Paul* abode for some time. But there is Reason to think, that he confounds him with another *Pudens* who was a Senator, and who is said to be the Father of *Praxedus* and *Prudentiana*, in the Time of Pope *Pius*, above an hundred Years after the Epistle to *Timothy* was written. The *Greeks* keep the Festival of St. *Pudens*, the Disciple of the Apostles, on the 14th of *April*: They put him in the List of the Seventy Disciples, and say, that after the Death of St. *Paul*, he was beheaded by *Nero*. There are some that think [g] that *Claudia*, mention'd by St. *Paul* after *Pudens*, was Wife to this holy Man. The common Tradition is, [h] That St. *Peter* not only lodg'd with *Pudens*, but also celebrated the divine Mysteries there, and there consecrated the first Church at *Rome*, which has since been made that of St. *Peter in Bonds*.

PUER,

[a] L. Hoc Edicto in fine digest. de Publican. [b] Tertull. de Pudicitia, c. 9. Vide Casaubon. in Baron. Exercit. 2. §. 19. Grot. in Deut. xxiii. 17. [c] Deut. xxiii. 17. 70. Οὐκ ἔςαι τελεσφόρος. [d] Chrysost. Homil. 54. in Acta Apost. Gregor. Mag. in Job. l. 27. c. 11. & recent. plerique. [e] Vide Adon. Usuard. & Raban. Notker. Rom. Martyrol. ad xxi. Januar. Tillemont. Not. 64. in St. Paul. [f] Vide, si placet. Fabric. Apocryph. N. T. p. 301, &c. & Authores ab eo laudatos. [g] Est. in 2 Tim. 4. Bolland. xix, Maii, p. 296. [h] Baron. ad xix Maii. Florentin. p. 697.

Puer. Græc. παῖς Heb. נער, Nahar. PUER. This Word literally signifies
*a Child.* Commonly it expresses the lowest
Jer. i. 6. Age. *A, a, a, Domine Deus, nescio loqui,
quia puer ego sum.* The Name of *Puer*, is
given to young Men pretty well in Age:
Genesis xxxvii. 30. For Example; to *Joseph*, when he was
sold by his Brethren, being then about
Gen. xxi. 16. eighteen Years old; to *Isaac*, of twenty-
Gen. xliv. 20. one Years old; to *Benjamin*, twenty-four
Years old. Sometimes it signifies meerly
the Son of a Person, without any Regard
to his Age; at other times it denotes a
Exodus xxxiii. 2. Servant. Thus *Joshua* is call'd *Puer Mosi*,
the Servant of *Moses*. *Abraham* is call'd
Gen. xxiv. 52. the Servant of God; *Quod cum audisset
puer Abraham.*

*Puer*, is sometimes used to shew Sim-
1 Cor. xiv. 20. plicity and Ignorance; *Nolite pueri effici
sensibus.* Be ye not Children in Under-
Eccles. x. 16. standing, but become such in Malice. Woe
Isai. iii. 4. to that Country whose King is a Child,
(says the Wise Man). In *Isaiah*, the Lord
threatens the *Jews* to give them Children
for their Kings; *Dabo pueros principes
Isai. lxv. 20. eorum.* And the same Prophet, when he
describes the Time of the *Messiah*, says,
There shall be no Child that shall live but
a few Days, nor Old Man that shall not
compleat the Time of his Life. He that
shall die at an hundred Years of Age, shall
die a Child, and the Sinner of an hundred
Years old shall be accursed: *Puer centum
annorum morietur, & peccator centum an-
norum maledictus erit.* Tho' a Man should
die at the Age of an hundred, yet he shall
be said to die young; and it shall be
at an hundred Years of Age, that God
shall smite in his Anger those that fall
into Wickedness.

2 Samuel ii. 14. *Pueri*, is often said of Soldiers; *Surgant
2 Samuel iii. 22. pueri & ludant.* And elsewhere: *Pueri
David & Joab*; The Soldiers of *David*
1 Kings xx. 15, 17. and of *Joab*. *Pueri principum provin-
ciarum*; The Soldiers of the Governors of
1 Mac. i. 7, 9. the Provinces. *Pueri Alexandri*, are the
Generals of *Alexander the Great*, the
Princes that attended him, and were the
Companions of his Victories. *Isaiah* re-
Isai. ii. 6. proaches the *Jews* with being addicted to
strange Children: *Pueris alienis adhæse-
runt.* Some understand it, of the detesta-
ble Crime of the *Sodomites*; as likewise
Joel iii. 3. in *Joel*; *Posuerunt puerum in prostibulo.*
Cyrillus Theodor. Others think that *Isaiah* upbraids them
with having married strange Wives, by
whom they had Children. Others under-
stand it more simply; They have aban-
don'd themselves to imitate strange Na-
tions; they have followed their Idolatry,
and have contracted Affinity with them.

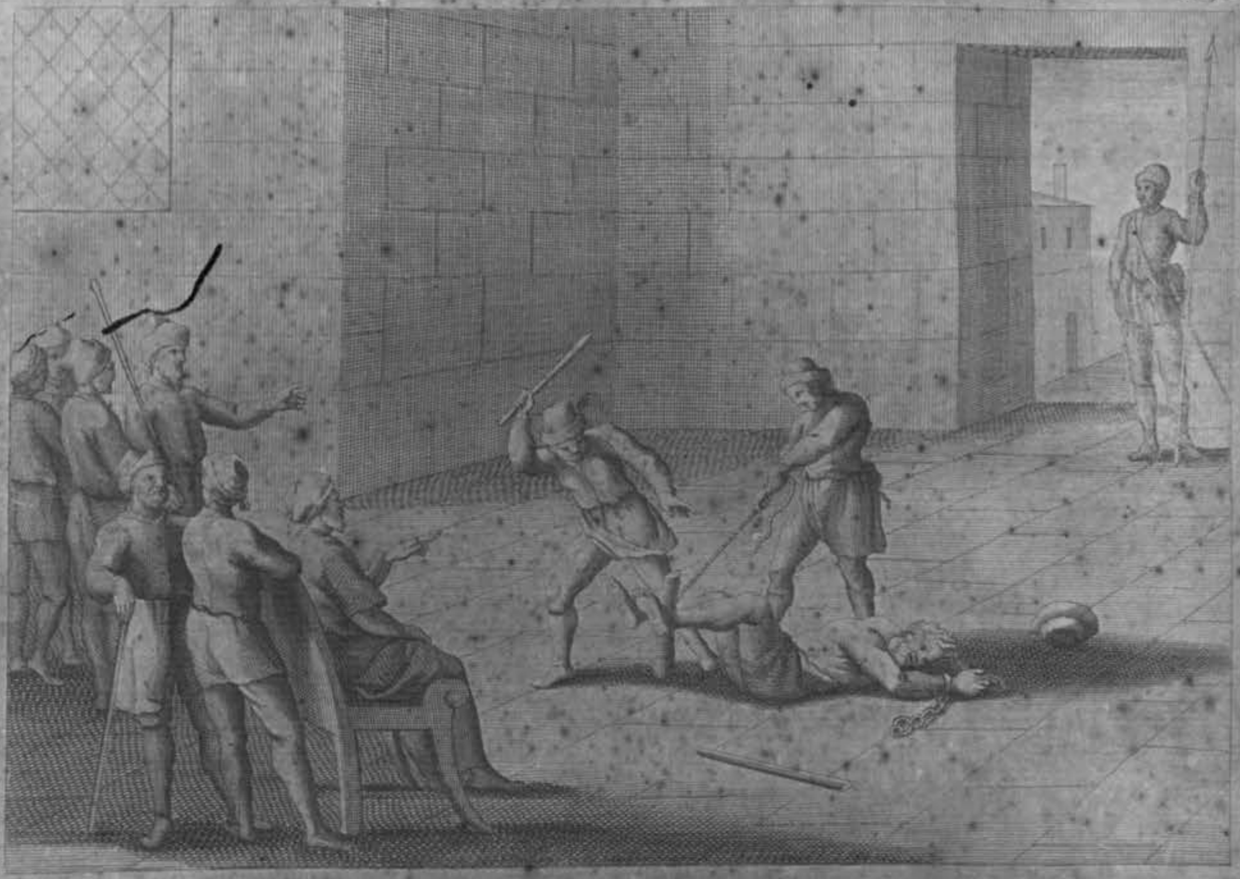
*Puella* is also us'd in the same manner
as *Puer*, for a young Girl, a Servant,
a Waiting-maid, a Maid of Honour, a
marriageable young Woman, a Virgin;
Judith xvi. 14. and sometimes, a Woman: For Example;
*Filii puellarum compunxerunt eos.* And in
*Amos*; *Filius & pater ejus ierunt ad* Amos ii. 7.
*puellam.*

PUL, or *Phul*, King of *Assyria*: He 2 Kings xv. 19.
came into the Land of *Israel* in the Time
of *Menahem* King of the Ten Tribes: He
came, at the Request of *Menahem*, to assist Hos. v. 13.
him, and confirm him in the Kingdom.
The King of *Israel* gave him a thousand
Talents of Silver, and *Pul* continu'd in the
Country 'till this Sum was entirely paid.
We conjecture that *Pul* was the Father of
*Sardanapalus*, who added the Name of *Pal*
or *Pul* to that of *Sardan*; as *Merodach*
added the Name of *Baladan* to his own,
and so call'd himself *Merodach-baladan*. If
this Conjecture is true, it must be then
allow'd, that *Pul* is the same as *Anacin-
daraxes*, or *Anabaxares*, the Name which
profane Authors give to the Father of *Sar-* Athen. lib. vii. & xii. Dipnos.
*danapalus*. *Stephanus Bizantinus* calls him
*Cyndaraxes*; *Julius Africanus*, *Acracarnes*; Strab. Suid. Arrian.
and *Eusebius*, *Acrazapes*. *Pul* is properly
the first King of *Assyria*, of whom we find
any mention in Scripture.

PUNISHMENTS *of the Hebrews.* There
were several Sorts of *Punishments* in use
among the *Jews*, which are mention'd in
the Scripture. They may be reduced to
these following. 1. The *Punishment* of
the Cross. 2. Suspension, or the *Punish-
ment* of the Rope. 3. Stoning. 4. Fire.
5. The *Tympanum*, or Whipping. 6. Im-
prisonment. 7. The Sword, or Behead-
ing. 8. The Precipice, or throwing down
a Rock. 9. To be torn a-pieces by
Thorns, or under the Feet of Animals.
10. The Saw, to be cut through the Mid-
dle. 11. To be thrown down into a Place
full of Ashes, and to be there stifled.
12. Cutting off the Hair of the guilty
Person. 13. To put out his Eyes. 14. To
stretch them out upon the Wooden Horse.
There are still a good many others, either
mention'd in the Books of the *Maccabees*,
or in that of the Government of Reason;
as that of the Burning Pan; to tear off the
Skin by the Hairs of the Head; to burn
the Sides and Bowels with lighted Torches;
to tear with Combs of Iron; to stretch
upon the Wheel; to cut off the Extremi-
ties of the Hands and Feet.

We have already spoke of most of these
Punishments, under their particular Ar-
ticles: For Example; of the Cross, Lapi-
dation, the *Tympanum*, the Saw, the Whip,
Precipitation into a Tower fill'd with Ashes.
We shall only speak briefly of those, of
which nothing has been said elsewhere.

The Rabbins tell us of many Formalities
which accompany'd and follow'd the De-
cision of the Judges in Criminal Cases.
When the Matter concerned Life and
Death, they proceeded with great Deli-
beration. After the Witnesses had been
heard, the Affair was put off to the next
Day; the Judges went Home, eat but
little,



THE PUNISHMENT OF THE RACK OR TYMPANUM.

THE PUNISHMENT OF SCOURGING.

little, and drank no Wine. The Day following they assembled again, two by two, to examine the Circumstances of the Proceeding over again, at more Leisure. After this Examination, the Judgment might be rectify'd; insomuch, that he that before was for the Condemnation of the Criminal, may now be for Absolving him; or he that had Acquitted him, may now be for his Condemnation.

The Sentence being then confirm'd and pronounced, the Criminal was led away to Execution. A Man placed at the Door of the Court, held an Handkerchief in his Hand; a little farther was an Horseman, or a Cryer on Horseback. If any one offer'd himself to say any thing in Favour of the condemned Person, the first Centinel made a signal with his Handkerchief, and the Horseman gallop'd away, to have the Prisoner brought back again. Two of the Judges went on each Side of him, to hear if he had any thing farther to offer in his own Justification. The Criminal might be brought back as often as five times, to hear those that could say any thing in his Defence. If there was nothing further to retard the Execution of the Sentence, it was publish'd with a loud Voice; *Such an one is abandon'd, for such a Crime; Such and such have depos'd against him: If any one have any Proofs of his Innocence, they may now produce them.*

The *Jews* were of Opinion, That the Death of Offenders, might be of great Merit to procure their Salvation, if they suffer'd to satisfy the Justice of God, and to make Atonement for their Sins. They were exhorted to confess their Faults, and to say, *Let my Death be for an Expiation of all my Sins.* Their Maxim was, That he that confesses his Faults, has a Share in the Life to come.

They gave to Criminals, at their Execution, Wine mingled with Incense, Myrrh, and other strong Drugs, that were proper to stupify the Senses, and to make them lose the Sensation of Pain. *Solomon* advises to give Wine to such as are overwhelm'd with Pain. (Prov. xxxi. 6.) And we see an Instance of this Piece of Humanity, in what was offer'd to *Jesus Christ* at his Passion; they would have given him Wine mix'd with Myrrh before his Crucifixion, and Vinegar when he was upon the Cross. (Mat. xxvii. 34. 48.) These Observations are general, and belong to all that are executed.

Suspension, or the *Punishment* of the Rope. I do not observe any Crime in the Law, for which the guilty Person was condemned to be Hang'd. They often hung up Men after their Death; but I cannot see that any were hung alive. The *Jews* maintain, That none but Idolaters and Blasphemers underwent this *Punishment*. *Achitophel* hung himself; (2 Sam. xvii. 23.) and also *Judas*. (Mat. xxvii. 5. Acts i. 18.) *Moses* pronounces him to be accursed, that is hung upon a Tree, and he would have him cut down before the Setting of the Sun. (Deut. xxi. 23.) *Haman* and all his Sons were hung upon an high Gallows. (Esth. xvi. 18.) *Pharaoh's* chief Baker was first beheaded, and afterwards hung upon a Gibbet. (Gen. xli. 13.) *Moses* order'd those Princes of *Israel* to be hang'd upon Gibbets, who had any Share in their Crimes who worshipped *Baal-peor*. (Numbers xxv. 4.) *Joshua* hang'd up the King of *Ai*, and he continued upon the Gallows 'till the Evening. (Josh. viii. 29.) Another time he hung up five Kings of the *Canaanites*. (Josh. x. 26.) The *Philistines* hung up the Bodies of *Saul* and *Jonathan* on the Walls of *Beth-shan*. (2 Sam. xxi. 12.) *Jeremiah* says, that the Princes of *Israel* were hung up by the Hand, after their Death, by the *Chaldeans*. (Lam. v. 12.) The Soldiers of *Antiochus Epiphanes* hung up dead Children on the Necks of their Mothers, who had circumcised them. (1 Macc. i. 62.)

From all these Examples, may be inferr'd, that sometimes they hung up Men alive, and sometimes hung up their Carcases after they were dead.

The *Punishment* of the Fire, was very common among the *Hebrews*. When *Judah* was inform'd that his Daughter-in-Law *Tamar* was with Child, he would have had her burnt as an Adulteress. (Genesis xxxviii. 24.) The Law of *Moses* inflicts the *Punishment* of the Fire upon the Daughters of the Priests, who were guilty of Fornication: (Lev. xxi. 9.) *Sacerdotis filia, si deprehensa fuerit in stupro, & violaverit nomen patris sui, flamis exuretur.* The People beyond the *Euphrates* inflicted the same *Punishment* upon those who fell into Crimes, that were contrary to that Respect, which, according to them, was due to the Gods. *Abraham* was cast into the Fire, because he would not worship the Gods of the *Chaldeans*. (Gen. xi. 31. Nehem. ix. 7.) *Nebuchadnezzar* caus'd *Daniel* and his Companions to be thrown into the burning Fiery Furnace, upon the same Occasion. (Dan. iii. 6.) *Moses* order'd him to be burnt alive, who should marry the Mother and her Daughter. (Lev. xx. 4.)

*Jeremiah* informs us, that *Nebuchadnezzar* order'd *Zedekiah* and *Ahab* to be roasted in a Pan, for committing Iniquity in *Israel*, and abusing their Neighbours Wives. (Jer. xxix. 22.) *Antiochus Epiphanes* exercised the same *Punishment* against the Brethren *Maccabees*: He put some to Death in Pots and burning Pans; others were roasted upon Spits, which were apply'd to their Backs, and forc'd into their Bowels. (2 Macc. vii. 35. *Joseph. de Imperio Rationis*, c. 9.) The Author of *Ecclesiasticus* says, That the Flesh of the Wicked shall be punished by Worms, and by the Fire; (Ecclus vii. 22.) probably, because they were expos'd in the Fields, and burnt in the Valley of *Hinnom*: We are assured, that they burnt there the Carcases of Men, and other Creatures, to prevent the Stench from infecting the City; and to this *Jesus Christ* seems to make Allusion, when he says,

Mark ix. 43.45.47. says, That the Worm of the Damned dies not, and their Fire is not quenched.

Some *Jewish* Authors pretend, that he that was condemned to the Fire, was not burnt in the Flames: He was set up to the Knees in a Dunghil, his Throat ty'd about with a large Piece of Cloth, which was strain'd by the two Ends, 'till the Patient was forced to open his Mouth. If he would not open it, it was forced open by an Instrument. Then they poured melted Lead down his Throat, 'till his Bowels were consumed. They found this sort of *Punishment*, upon what is said, * That the Fire did not consume the Bodies of the Children of *Aaron*. So that they thought it not lawful for them to consume the Bodies of their Brethren. Besides, they thought this a more merciful kind of Death. The Rabbi *Eleazar* objecting against this Determination, and affirming that he had seen the Body of a Priest's Daughter burnt, who had committed a Crime; it was answer'd to him, That then the Sanhedrim must have been compos'd of ignorant People, or of *Cushites* and profane Persons, who did not understand the Law.

Imprisonment was not consider'd as a *Punishment*, but was to keep and secure a Person accused or suspected. *Joseph* detain'd his Brother *Simeon* in Prison, to be assured of the Truth of what his Brethren had told him, concerning his Father and his Brother *Benjamin*. (Gen. xliii. 19.) The Blasphemer that was brought to *Moses*, (Lev. xxiv. 12.) and the Man that was found gathering Sticks on the *Sabbath-day*, (Numb. xv. 34.) were put in Ward 'till the Lord declared the Kind of *Punishment* they were to undergo. *Jeremiah* (Jer. xxxii. 2, 8.) and *John the Baptist* (Matthew xiv. 3.) were shut up in Prison, that they might not have the Power of Speaking with so much Freedom to the People.

But, often, Imprisonment was made a *Punishment*, when it was attended with Shame and Severities. When *Joseph* was unjustly accused by *Potiphar*'s Wife, he was put into Prison, and loaded with Fetters. (Genesis xxxix. 20.) *Samson* was taken by the *Philistines*, (Judg. xvi. 21.) cast into a Dungeon, had his Eyes put out, and forced to grind at the Mill. *Hoshea* King of *Israel*, *Jehoahaz*, and *Manasseh* King of *Judah*, were shut up in Prison by their Conquerors the Kings of *Assyria* and *Chaldea*. *Zedekiah* underwent the same Hardships, to which was added the *Punishment* of having his Eyes put out. *Ahab* King of *Israel* gave Orders, that the Prophet *Micaiah* should be shut up in Prison; (1 Kings xxii. 27.) that he should be fed with the Bread of Affliction, and drink of the Water of Distress, 'till his Return from his Expedition against *Ramoth-gilead*.

Bonds, Fetters, Shackles, Manacles, and Chains, which usually attended Imprisonment, must be look'd upon as *Punishments*, which were a great Aggravation to that of being kept in Prison. Bonds, Hand-cuffs, and Chains are still known, and in use; but the ancient *Hebrews* had a kind of Yoke, framed of two Pieces of Wood, long, and pretty broad, in which they made a Notch for the Criminal to put his Neck in. *Jeremiah* received an Order (Jer. xxviii. 2.) from the Lord, to make Bonds and Yokes, and to put them upon his Neck, and to send some to the Kings of *Edom*, *Moab*, *Ammon*, and *Tyre*, to declare their approaching Captivity by the King of *Chaldea*. They also made use of Stocks, wherein were Holes at several Distances, through which they made the Prisoners put their Legs, at a greater or lesser Distance, according as they had a mind to torment them more or less. See *Job* xiii. 27. & xxxiii. 11. *Prov.* viii. 22. *Prudentius* has described this *Punishment*, in these two short Verses;

> *Lignoque plantas inserit,* (Prudent. hymn. 4.)
> *Divaricatis cruribus.*

To throw headlong into the Sea from a Precipice, with a Stone ty'd about the Neck, was not a common *Punishment*: If it has been sometimes us'd among the *Hebrews*, it was in singular Cases. *Amaziah* (2 Chron. xxv. 12.) King of *Judah* forced ten thousand *Idumeans*, whom he had taken Prisoners of War, to leap from the Top of a high Rock. There are some of Opinion also, that they precipitated from the Rock of *Horeb*, or *Oreb*, the King of the *Midianites* of the same Name, when they were defeated by *Gideon*; *Interfecit Oreb in petrâ Oreb.* (Judg. vii. 25.) The *Jews* intended to precipitate *Jesus Christ* from the Top of (Luke iv. 29.) their Mountain. St. *James the Just* was thrown down from the highest Part of the Temple, into the Valley below. *Zachariah* Son of *Baruch* was put to Death in (Joseph. de Bello, l. 5. c. 1.) the midst of the Temple, and his Body thrown into a deep Place that was beneath the Walls of that holy Place. *Jesus Christ* mentions the *Punishment* of casting a Man (Mat. xviii. 6.) into the Sea, with a Stone about his Neck: *Expedit ei ut suspendatur mola asinaria in collo ejus, & demergatur in profundum maris.* (Grot. & le Clerc, in Mat. xviii.) We are told, this was a common *Punishment* among the *Syrians*.

The *Punishment* of the Sword. In Scripture we meet with several Instances of Decapitations. *Pharaoh*'s chief Baker had (Gen. xl.) his Head cut off; after which, his Body was hung upon a Gibbet. *Abimelech* Son of

* Levit. xx. 1, 2, 3. This is not said expresly in Scripture, where it only takes notice, that they were carry'd out of the Camp in their Habits. This shews, that they were not consumed by the Fire.

THE PUNISHMENT OF BEHEADING.

THE PUNISHMENT OF BURNING.

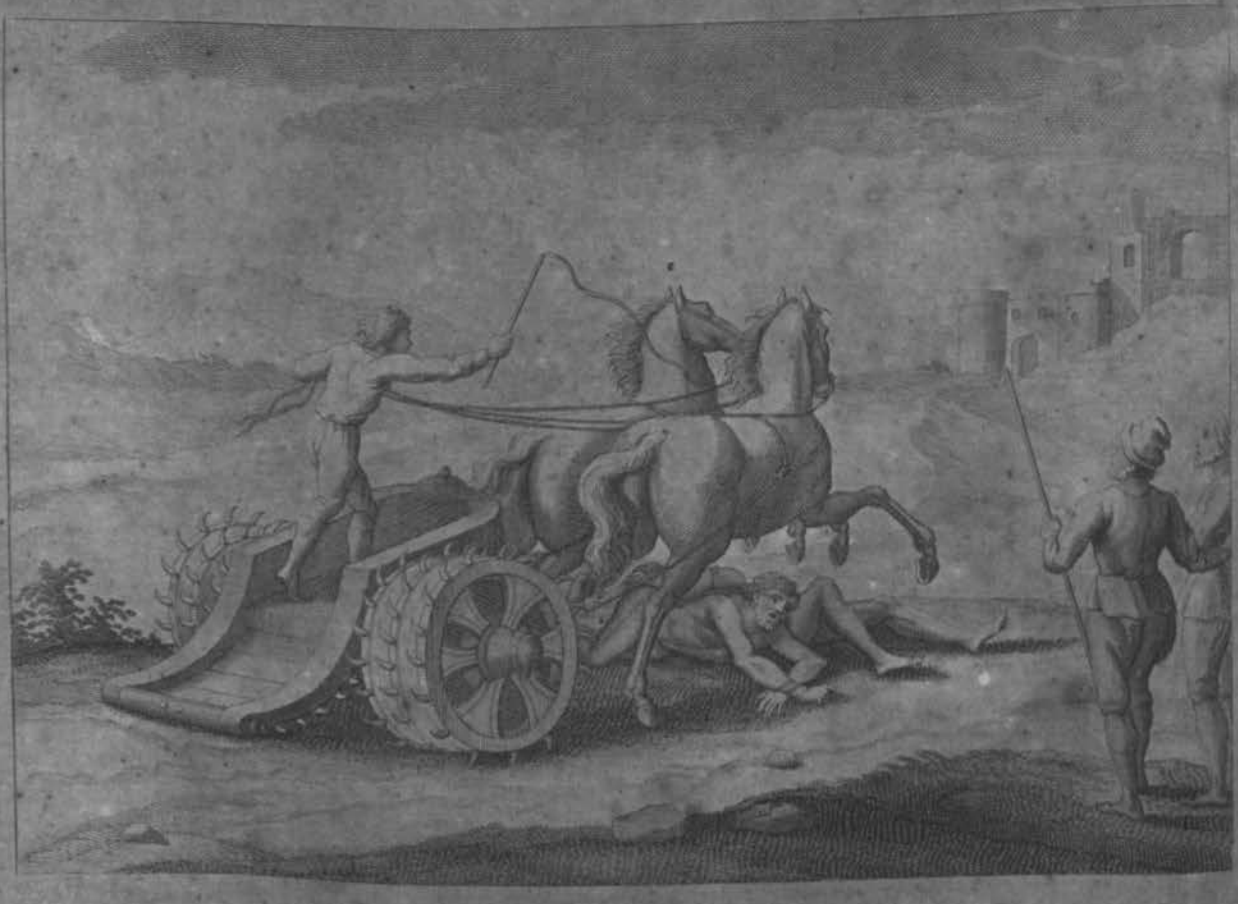
THE PUNISHMENT OF THE JAIL.

ANOTHER PRISON, OR KIND OF CISTERN.

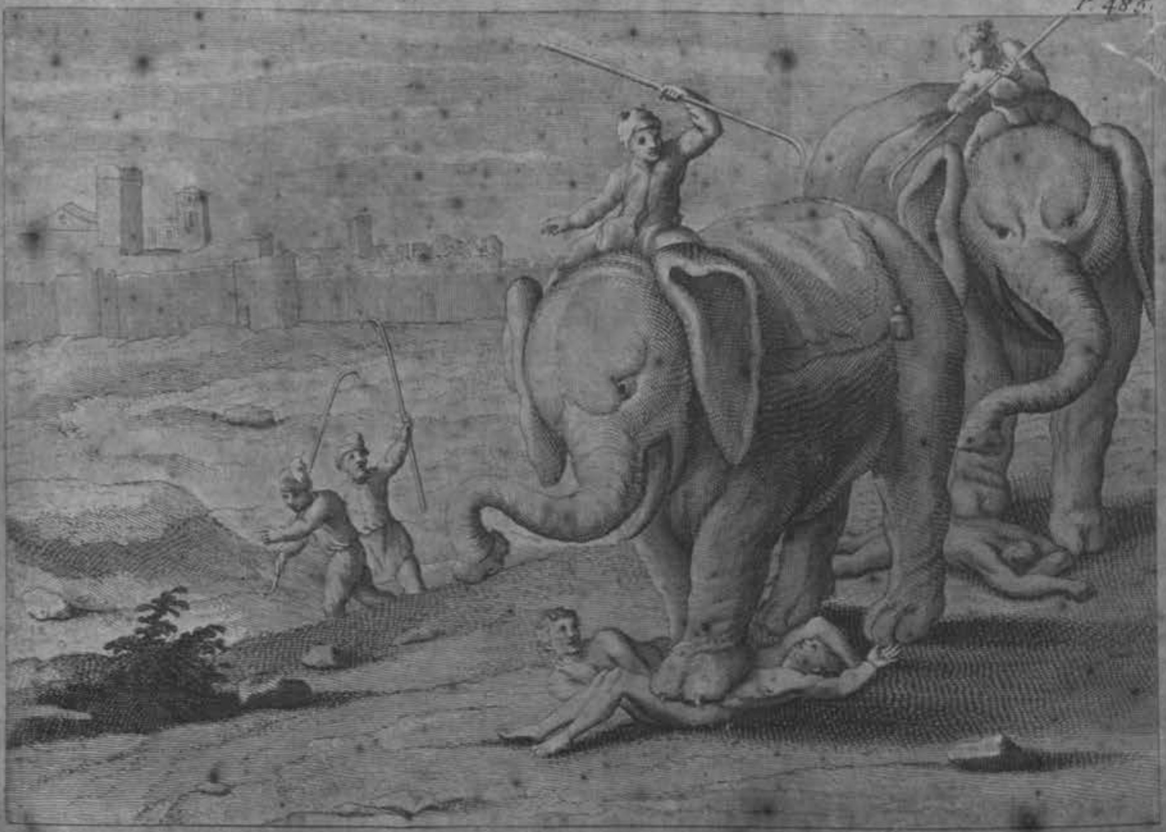
THE THROWING ONE DOWN HEADLONG INTO THE SEA, INTO A TOWER FULL OF ASHES, FROM Y$^{e}$ TOP OF A ROCK UPON FLINT STONES.

THE CRUSHING ONE TO PIECES UNDER THORNS.

THE CRUSHING OF MEN TO PIECES UNDER SLEDGES.



THE CRUSHING OF MEN TO PIECES UNDER CHARIOTS WITH IRON SPIKES ABOUT THEM.



THE TRAMPLING MEN TO DEATH UNDER THE FEET OF ELEPHANTS.

THE CRUSHING MEN TO DEATH UNDER ROLLERS.

of Gideon cut off the Heads of seventy Sons of Gideon, his Brethren, upon one Judg. ix. 11. Stone. The People of *Samaria* cut off the Heads of seventy of the Sons of *Ahab*, and 2 Kings x. 7. sent them in Baskets to King *Jehu*. *John the Baptist* was beheaded in Prison, by Mar. xiv. 8, 11. the Order of *Herod*. 'Tis needless to enlarge any farther upon this Subject, as it will not supply us with any particular Observation, either upon the Matter or Instrument of this Sort of Execution.

To tear to death under Thorns, under Harrows, under the Feet of Elephants, are things not to be heard of among the Western People; but we find some Examples of them in Scripture. When *Gideon* returned from pursuing the *Midianites*, he tore with Thorns and Brambles of the Desart, the chief Men of the City of *Succoth*, who had insulted him. 'Tis Judg. viii. 16. thought that *David* did something like this 2 Sam. viii. 2. to the *Moabites*. *And he smote* Moab, *and measured them with a Line, casting them down to the Ground; even with two Lines measured he, to put to death, and with one full Line to keep alive.* What is said in the Text of *casting them down to the Ground*, is favourable to this Explication.

He made the *Ammonites* undergo a *Pu-* 2 Sam. xii. 31. *nishment* that was still more cruel. *Populum (Regis Ammon) adducens serravit, & circumegit super eos ferrata carpenta, divisitque cultris, & traduxit in typo laterum.* That is, he *put them under Saws, and under Harrows of Iron, and under Axes of Iron, and made them pass thro' the Brick-kiln.*

We shall particularly speak of the *Punishment* of the Saw, under the Article SAW. The Harrows or Sledges of Iron here mentioned, were Machines proper for thrashing of Corn, in order to get the Grain out of the Straw; of which there were several Kinds. But they were all loaded with Iron or Stones for bruising the Straw. See HARROWS. Lastly, he made them pass under Axes of Iron, and through the Places for making of Bricks. Whether by these last Words we are to understand the Furnace in which the Bricks are burnt, or the Place where the Earth is beat and macerated, in which these miserable Wretches were executed; these *Punishments* were very horrible, but were tolerated among those People, who allowed themselves the Liberty of putting all to death that they took in War.

Senec. Tragic. Troad. *Lex nulla capto parcit, aut pœnam impedit.*

*Ptolemy Philopator*, King of *Egypt*, [a] thinking to enter by Force into the Sanctuary of the Temple of *Jerusalem*, and being prevented by the Priests, resolved to exterminate all the *Jews* in his Dominions, who would not embrace the Pagan Religion. He had a List taken of them, and gave Orders to the Keeper of his Elephants, to give those Creatures a Quantity of Wine mingled with Incense, to increase their Fury by this intoxicating Liquor. After this the *Jews* were to be exposed to them, to be trod under Foot and killed by them. But God prevented the Execution of this barbarous Design: For the Elephants turn'd themselves against the Soldiers that were to manage them, and trod them to Pieces. The Prophet *Micah* alludes to this kind of *Punishment*, when he says, *He shall gather* Mic. iv. 12, 13. *them as the Sheaves into the Floor. Arise and thresh, O Daughter of* Zion, *for I will make thine Horn Iron, and I will make thy Hoofs Brass, and thou shalt beat in Pieces many People.* *Amilcar* the *Carthaginian* General, caused some *Carthaginians* and Prophyr. de abstin. l. 2. p. 227. some Strangers, who had betray'd the Interests of the Republick, to be trod under Foot by his Elephants.

To cut off the Hair of guilty Persons, seems to be a *Punishment* rather shameful than painful; and yet it is thought, that Pain likewise was added to the Disgrace; and that they were not contented to shave or cut the Hair, but tore it off with Violence, as if they were plucking a Bird alive. This is the genuine Signification of the *Hebrew* Word, [b] and of the *Greek* as it is read in *Nehemiah*. *I contended with them, and smote certain of them, and plucked off their Hair.* Sometimes they put hot Ashes on the Skin, after they had torn off the Hair, to make the Pain the more exquisite. 'Twas thus they served Adulterers at *Athens*; as is observed by the Scholiast Ariftoph. nubibus. on *Aristophanes*.

This kind of *Punishment* was common in *Persia*. King *Artaxerxes* made some Alter- Plutarch. apothegm. ations in it. Instead of plucking off the Hair of such of his Generals, who had been guilty of a Fault, they were obliged to lay aside the *Tiara*. The Emperor *Domitian* caused the Hair and Beard of the Philosopher *Apollonius* to be shaved. Philostrat. l. 3. c. 24. In *France* they cut off the Hair of Sorcerers and Magicians. This Torture has often been inflicted upon the Martyrs of the *Christian* Religion. In the impious Book that the *Jews* composed of the Life of *Jesus Christ*, under the Name of *Toledos Jesu*, they say their Ancestors caused his Hair to be cut off, and afterwards his Head to be rubb'd with a Liquor, which prevented the Hair from growing again, and made him bald all his Life after. It is observed in the Book, call'd *The Government of Reason*, and which is quoted under the Name of the fourth Book of the *Maccabees*,

[a] Joseph. l. 2. cont. Appion. in Latino, & lib. 3. Macc. c. 5.
[b] Nehem. xiii. 25. Decalvavi, depilavi. ואמרטם LXX. Ἐμαδάρωσα αὐτοὺς.

4 Macc. c. 7. 2. Macc. vii. 4. *cabees*, that *Antiochus Epiphanes* caus'd the Hair and Skin and all, to be tore from the Heads of some of the Seven Brethren the *Maccabees*.

To pluck out the Eyes, and to make blind, are *Punishments* not common; and though *Moses* had appointed, that an Eye should be given for an Eye, and a Tooth for a Tooth,[a] yet it is the Opinion of Commentators, that this was very seldom put (Ita Rabb. & Interp. passim.) in Practice according to the Letter; and that the Offender was generally punished by a pecuniary Penalty, which was converted to the Use of the injur'd Party. When the *Philistines* laid hold on *Samson*, and intended to prevent his doing them any more Harm, they put him in Prison, (Judg. xvi. 1.) and bored out his Eyes. *Eruerunt oculos ejus*. When *Nahash* King of the *Ammonites* made War with the City of *Jabesh-gilead*, (1 Sam. xi. 2.) he threatned them to admit of no other Composition with them, but that of their submitting to have every one his right Eye put out. *Nebuchadnezzar* took King *Zedekiah*, and had his Children put to death in his Presence, then caused his Eyes (2 Kings xxv. 7.) to be put out, and afterwards had him carried to *Jerusalem* in Chains.

To cut off the Extremities of the Feet and Hands, was a Piece of Cruelty formerly exercised by *Adonibezek*, (Judg. i. 6, 7.) King of *Bezek*, upon seventy Kings who had the Misfortune to be conquer'd by him, and who eat like Dogs under his Table. But God thought fit to have him tortured after the same manner that he had tortured others. The *Israelites* conquer'd him, took him, and cut off the Extremities of his Hands and Feet. *David* treated the Murderers (2 Sam. iv. 12.) of *Ishbosheth* in the same manner, and had their Bodies hung up over the Pool of *Hebron*. *Antiochus Epiphanes* also cut off the Extremities of the Hands and Feet (1 Macc. i. 4. & 2 Macc. vii. 4.) from the seven Brothers *Maccabees*. When *Alexander the Great* came near to *Persepolis*, a Company of Eight hundred *Greeks* came to present themselves before him, and to entreat his Protection and their own Liberty. (Diodor. Sicul. Just. Quint. Curt.) They had been taken Captives by the Kings of *Persia*, and been maimed by them, some having their Feet or Hands cut off, and others their Noses. They had also the Marks of Slavery imprinted upon them, which were a sort of rough Characters in their Skins, that could not be got out.

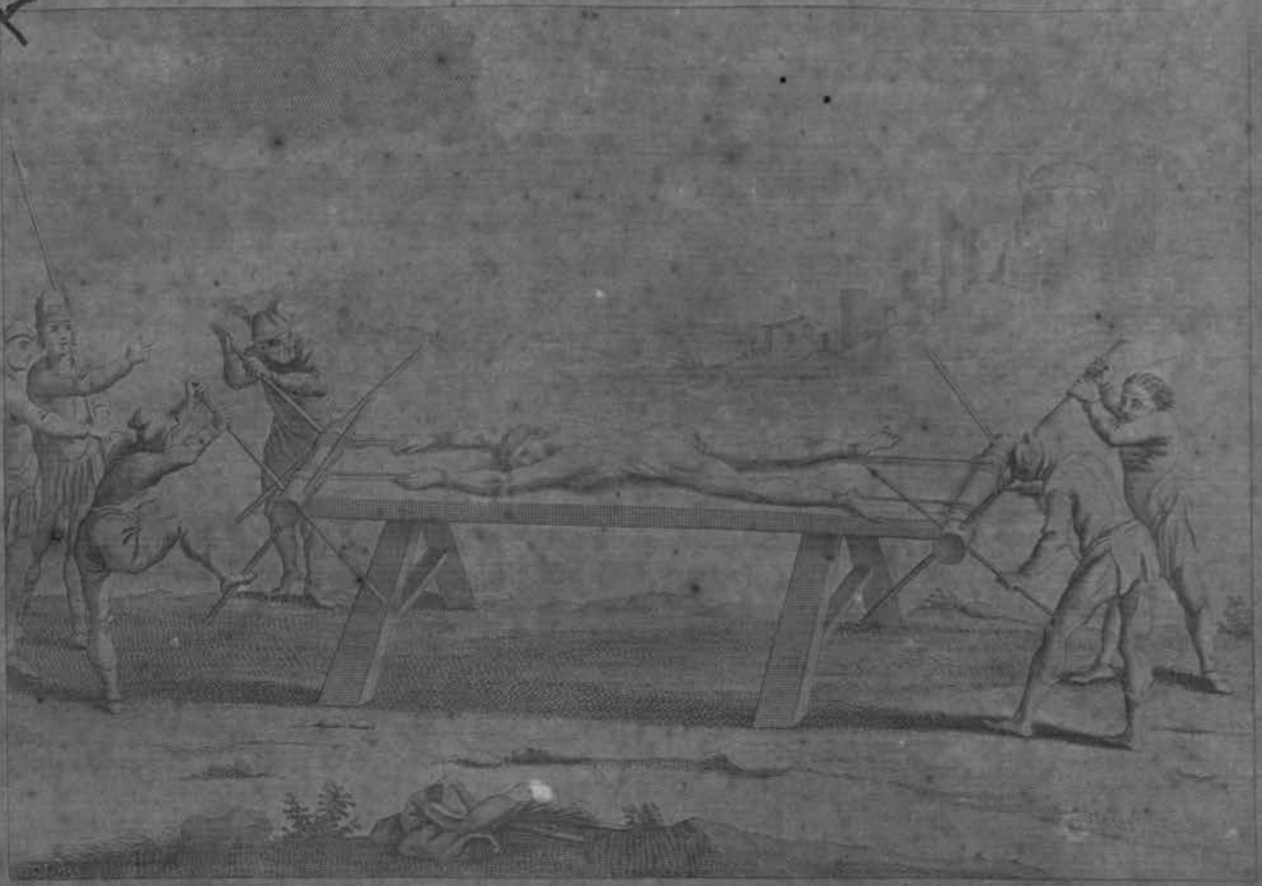
The Punishment of the Wheel is not known in the Canonical Books either of the *Old* or *New Testament*. But it is found in the fourth Book of the *Maccabees*, otherwise called *The Government of Reason*, (4 Macc. seu de imperio rationi c. 9. In Græc. 10.) which is commonly ascribed to the Historian *Josephus*. He says, that the fifth and sixth of the Brethren *Maccabees* were put upon the Wheel. The first of them was dragged upon a Machine, which the Author calls *Catapulta*, upon which they ty'd his Knees with strong Chains, and violently bent his Back upon a Wheel, so that he was rolled like a Scorpion about the Wheel. The second was also brought and fastened with Violence upon the Wheel, so that all his Bones were dislocated; then they burned his Sides and Bowels with red hot Spits, which the Soldiers had heated for that Purpose.

I doubt not but what is here called a Wheel, is nearly the same thing as the wooden Horse or Tressel, concerning which so much has been said. The Reader may compare what is here said of the *Punishment* of the Wheel, with what has been said of the wooden Horse, and he will find almost the same Characters observable in both. They violently stretch'd out the Criminals upon the Machine, drawing their Limbs with Ropes or Pullies; then they whipt them, dislocated their Joints, burnt their Sides, tore off their Skin with Iron Pincers, kept them lying sometimes upon their Backs, sometimes upon their Bellies, sometimes with their Heads uppermost, sometimes bending double, and sometimes with their Heads hanging downwards. The Form of the Wheel gave them Opportunity of putting the miserable Patients into all manner of painful Postures. The Wheel to which *Ixion* was fastened according to the Fable, was always turning round. *Suidas* says, that they used to fasten Slaves to the Wheel, and there whip them. The Acts of the Martyrs often tell us, that they stretch'd the Bodies of these Saints upon the Engine, and there made them suffer several Kinds of Torture.

To be exposed to wild Beasts, and to fight with the Beasts, was a *Punishment* very frequent among the *Romans*. It has some relation to that which we have mentioned before, of being squeezed to death under the Feet of Elephants. St. *Paul* (1 Cor. xv. 32.) says, that he fought with Beasts when he was at *Ephesus*. *Ad bestias pugnavi Ephesi*. See what has been said in the Article of St. PAUL. Sometimes they were only expos'd to the Beasts, to be devour'd by them, as St. *Ignatius* the Martyr was to the Lions; either to serve as Sport to them, as Saint *Perpetua*, who was exposed to a wild Cow, being enclosed within Nets, that she could not make her Escape; or, lastly, to fight with the Beasts, as was the Case of St. *Paul* at *Ephesus*.

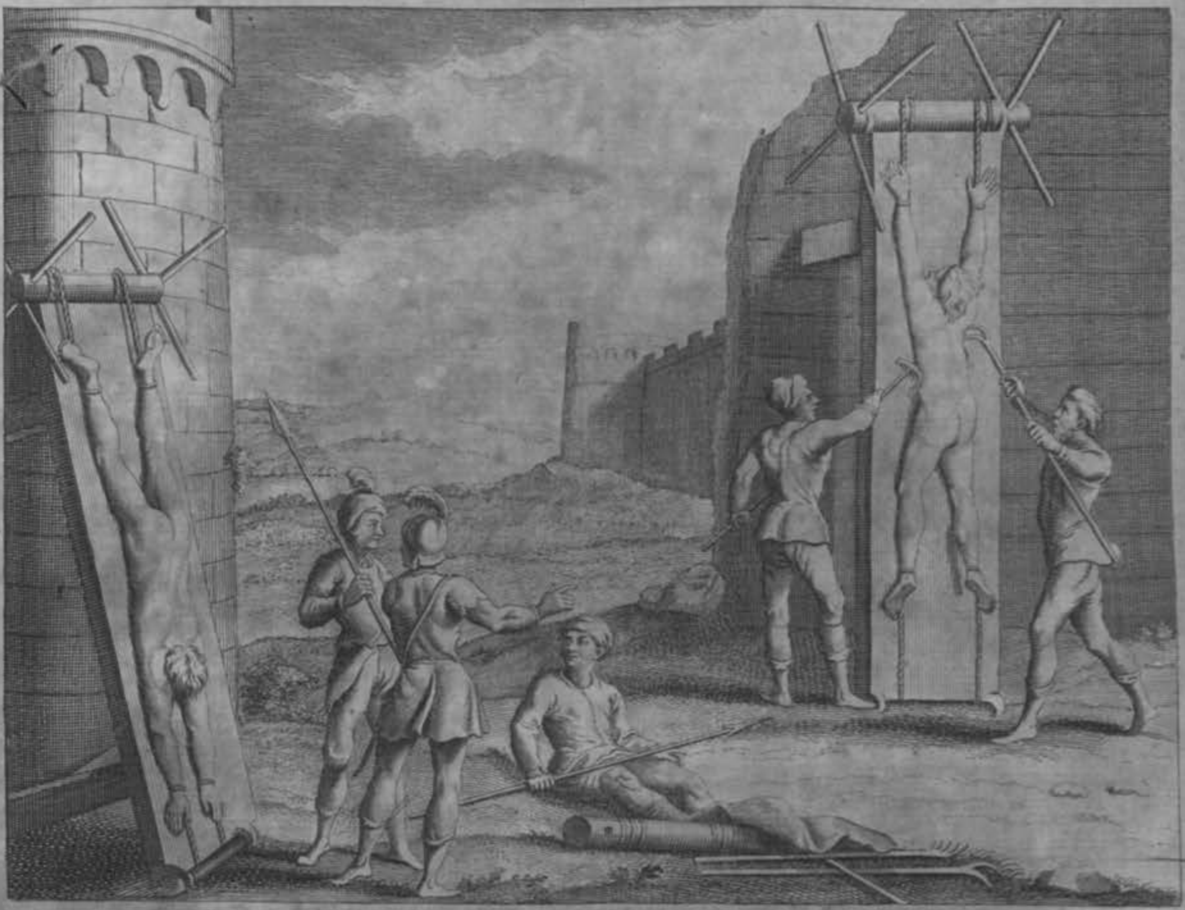
Sometimes they demolished the Houses of Offenders, and reduced them to a common Place for Filth and Dung. Thus was treated the Temple of *Baal* by King *Jehu*. *Destruxerunt ædem Baal, & fecerunt pro ea latrinas*. (2 Kings x. 27.)

[a] Exodus xxi. 24. Deut. xix. 18, 19, 20. Levit. xxiv. 20.

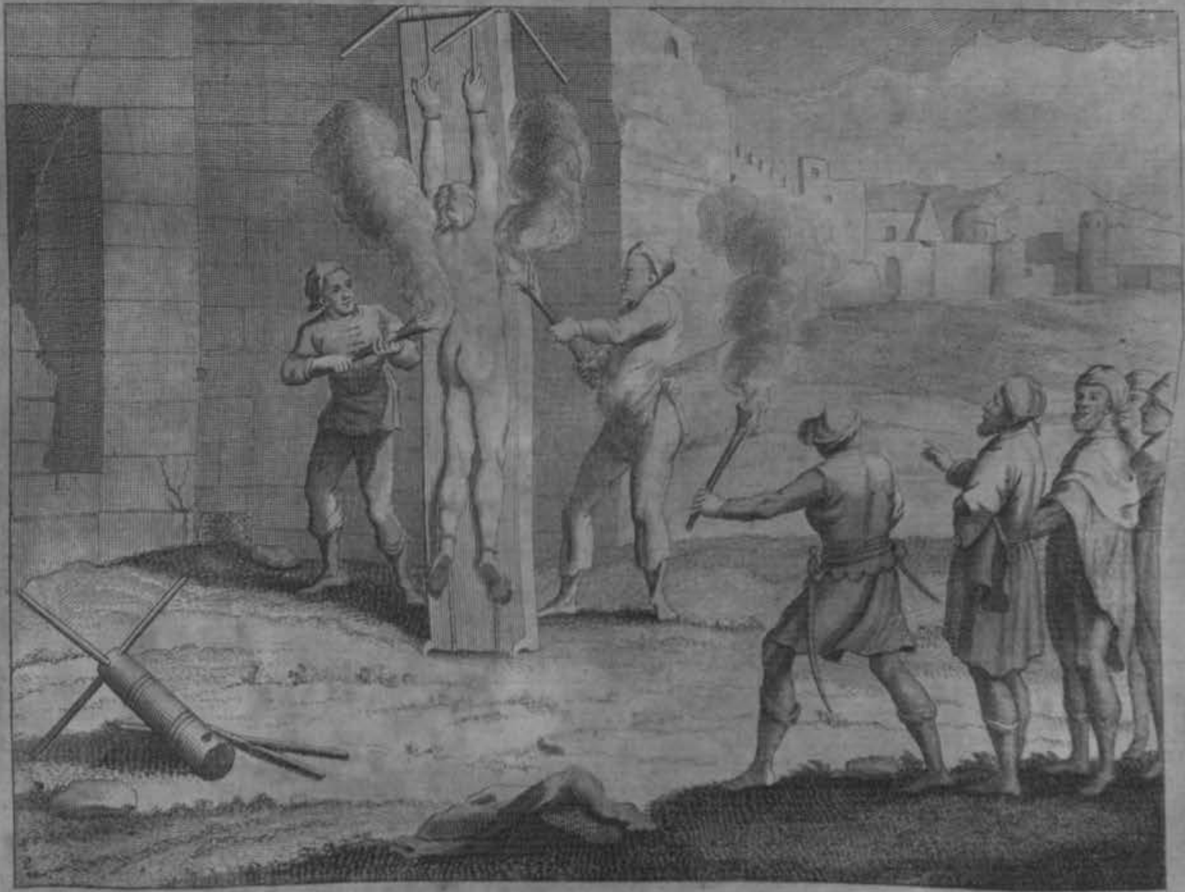


THE PUNISHMENT OF THE RACK

THE SCOURGING OF THE CRIMINAL EXTENDED UPON THE RACK.



THE TEARING of MENS SIDES WITH HOOKS or IRON COMBS.



THE BURNING of MENS SIDES wth BURNING TORCHES.

*latrinas.* *Nebuchadnezzar* threatened the Diviners of *Chaldea*, to make them undergo this *Punishment* and Disgrace, if they did [Dan. ii. 27.] not declare his Dream to him. *Domus vestræ publicabuntur.* He afterwards decreed the same Penalty to all such, as should not worship the God of *Shadrach*, *Meshech*, [Dan. iii. 29.] and *Abednego.* And King *Darius* in the same manner threatned those, who should [Ezr. vi. 11.] any how withstand the *Jews.* *Domus ejus publicetur.* However, there are good Interpreters, who explain these Passages only as Confiscations to the King's Use.

Some are of Opinion, that the *Punishment* of Impaling was not unknown to the *Persians*, and that it is intimated by *Ezra.* [Ibid.] *Tollatur lignum de domo illius, & erigatur,* [Vat. Grot.] *& configatur in eo.* Others will have it, that the guilty Person was to be hanged on a Post that should stand upright, after the Demolition of his House. Others under- [Shindler & Lud. de Dieu, in 1 Esdr.] stand it, that they were to be fixed to a Piece of Wood belonging to the House, and there to undergo the *Punishment* of Whipping.

PUNITES. See Puah I.

PUNON, or *Phunon*, a Station of the [Numb. xxxiii. 42, 43.] *Hebrews* in the Wilderness. 'Tis also call'd *Phæno*, *Phaino*, and *Metallo-phænon*, because of the Mines of Metals there found. [Euseb. in Φαινών.] *Eusebius* says, that this Place was situate between *Petra* and *Segor*; and elsewhere [Idem in Δαυδάν.] he places it four Miles from *Dedan.* St. [Athanas. Epist. ad Solitarios.] *Athanasius* says, that these Mines of *Phanos* were so dangerous, that Murtherers condemn'd to work there, could not live but a few Days. We find Bishops of *Phenos* in the Subscriptions of the Councils.

'Tis thought to be at *Punon* that *Moses* erected the Brazen Serpent, for the Cure of the murmuring *Israelites*, who had been bit by the fiery Serpents. Others believe this happened at the Encampment of *Zalmonah.* The Matter is thus related in the Book of *Numbers.*[a] The People began to be tired of their Journey, and to murmur against the Lord. Wherefore the Lord sent Serpents among them, the biting of which burned like Fire. The *Hebrew* [הנחשים השרפים] reads *Seraphim*, Serpents, or burning Serpents, which is generally understood by the *Præster*, a sort of Serpent, which by its biting causes a great Inflammation in the Face, and a Swelling through the whole [Lucan l. 9.] Body. *Isaiah* says expresly, that the *Saraph* [Isai. xiv. 29. xxx. 6. מעופף שרף] was a flying Serpent, and Historians inform us, that such are found in *Arabia* and *Egypt.* See *Herodot. l.* 2. *c.* 76. and the Authors quoted in *Bochart*, *de Animalibus sacris*, *part.* 2. *l.* 3. *c.* 13. and the Article Serpent hereafter.

But *Moses* goes on thus: Several *Israelites* having been kill'd and wounded by the biting of these Serpents, the People came to *Moses*, and said to him; We have sinn'd in speaking against the Lord, and against thee. Pray to him, that he would deliver us from these Serpents. *Moses* therefore having pray'd for the People, the Lord said to him; Make a Brazen Serpent, and set it up for a Sign: Whosoever is bit, and shall look upon it, shall be forthwith healed. *Moses* therefore made a Serpent of Brass, and fix'd it upon a Standard, to serve as a Sign; and whoever look'd upon it when wounded, were immediately healed. Our Saviour in the Gospel says to *Nicodemus*; *As* Moses *lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted* [John iii. 14, 15.] *up; that whosoever believeth in him, should not perish, but have eternal Life.* Shewing by this, that he was to die upon the Cross, for the Salvation of Mankind.

We have shewn under the Article Nohestan, that this Brazen Serpent was preserved among the *Jews* to the time of King *Hezekiah*; and that this wise Prince seeing the Abuse that was then made of it by the People, who paid an idolatrous and superstitious Worship to it, he caused it to be destroy'd, and named it *Nohestan*, in Derision.[b]

PUR, or *Phur*, or *Purim*; that is to say, *Lots.* This was a very solemn Feast of the *Jews*, instituted in Memory of the Lots that were cast by *Haman*, the Enemy of the *Jews.* These Lots were cast in [Esther iii. 7.] the first Month of the Year, and mark'd out the twelfth Month of the same Year, for the Execution of *Haman's* Design, which was to destroy all the *Jews* of the Kingdom of *Persia.* Thus the Superstition of *Haman*, in casting and pursuing the Event of these Lots, was the Cause of his own Ruin, and of the Preservation of the *Jews*; who had now Time to avert this Blow, by means of *Esther* the Spouse of *Ahasuerus*, and to remove those ill Impressions he had conceived of the *Jews.* In memory of this so signal and miraculous Deliverance, the *Jews* instituted a Feast, to which they gave the Name of *Pur* or *Purim.* See the Articles Haman, Esther, and Mordecai.

The Word *Phur* or *Pur* is rather *Persian* than *Hebrew.* It properly signifies *Lot*; and in that Passage of the *Vulgate*, *Missa est sors in urnam, quæ Hebraicè dicitur Phur*; the last Word has not relation to *urnam* but to *sors.* The *Feast of Lots* was celebrated among the *Jews* of *Shushan* on the 14th Day of *Adar*, and among the other People of the *Persian* Empire on the 15th of the same Month, which answers to our *February.* See *Esther* ix. 18, 19, 21. and 2 *Macc.* xv. 39. The *Jews* have exactly kept this Feast down to our Times, and

[a] Numb. xxi. 6, 7, &c. In the Year of the World 2552, before *Christ* 1448, before the vulgar Era 1452.
[b] 2 Kings xviii. 4. About the Year of the World 3278. Therefore this Serpent had been preserved for 1726 Years.

and these are the Ceremonies they observe in the Celebration of it.[a] On the Eve of the Feast, if it is a Day on which they may fast, they keep a strict Fast, in memory of that kept by *Esther* and *Mordecai*. If the Day will not allow them to fast, because it may happen to be the Sabboth, or the Eve of the Sabboth, on which they never fast, they anticipate the Fast; that is, instead of fasting on the 13th of *Adar*, they fast on the 11th of the same Month. According to Rule they should remain without eating for four and twenty Hours, or from one Evening to the next; and from thirteen Years old they are obliged to keep this Fast.

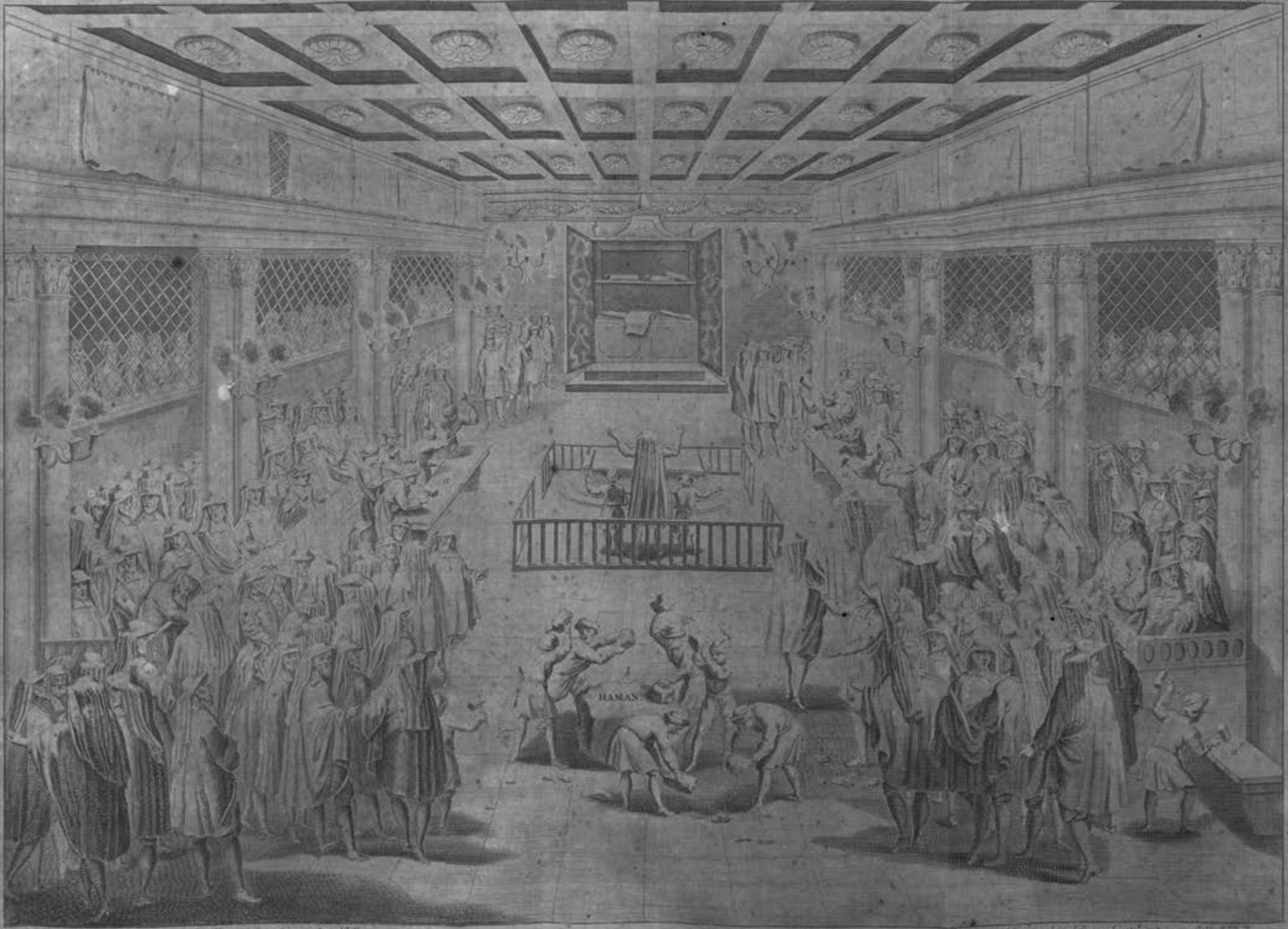
On the Eve of the Feast, they give their Alms liberally to the Poor, that these also may make much of themselves on the Feast of Lots: And on the Day of the Feast they send a Share of what they have at Table, to those that have need. On the Evening of the Thirteenth of *Adar*, when the Feast begin, they assemble in the Synagogue, and light up their Lamps; and as soon as the Stars begin to appear, they begin to read the Book of *Esther*. They continue the reading of it from one end to the other. There are five Places in the Text, wherein the Reader raises his Voice with all his Might, and makes such a dreadful Howling, as to frighten the Women and Children. When he comes to the Place that mentions the Names of the ten Sons of *Haman*, he repeats them very quick without taking Breath, to shew that these ten Persons were destroyed in a Moment. Every time the Name of *Haman* is pronounced, the Children with great Fury strike against the Benches of the Synagogues with Mallets, or Stones, and make lamentable Cries. 'Tis said that heretofore they used to bring into their Synagogues a great Stone, with the Name of *Haman* written upon it, and all the while the Book of *Esther* was reading, they struck against it with other Stones, till they had beat it to Pieces.

After the Reading was finish'd, they return'd into their Houses, where they made a Meal rather of Milk-meats than of Flesh. The Day following, early in the Morning, they return'd to the Synagogue, where, after they had read that Passage of *Exodus*, wherein is mention'd the War of *Amalek*, they begin again to read the Book of *Esther* with the same Ceremonies as before. After which they return home, and make as good cheer as they can, and pass the rest of the Day in Sports and dissolute Mirth, the Men dressing themselves in Womens Cloaths, and Women in the Mens, contrary to an express Prohibition of the Law. (Deut. xxii. 5.) And their Doctors have decided upon this Point,[b] that upon this Day they may drink Wine 'till they cannot distinguish between, *Cursed be* Haman, and *Cursed be* Mordecai. Heretofore they used to erect a Gibbet, and upon it to burn a Man made of Straw, which they call'd *Haman*. But it was thought they had an Inception of insulting the *Christians* upon the Death of *Christ*, and therefore the Emperors forbad them to use this Ceremony, on Penalty of forfeiting all their Privileges. (Cod. de Judæis & Cælicol. L. Jud.)

The Feast of *Purim*, or Lots, in the manner that the *Jews* observe it, has a good deal of Resemblance to the antient *Bacchanalia* of the Pagans. Pleasures, Diversions, Joy, good Cheer, make as it were the very Essence of it. The Spirit of Revenge which animated the *Jews* of *Shushan* against their Enemies, has pass'd even to their Posterity. They deliver themselves up to it without Measure and without Bounds. They allow themselves the drinking of Wine even to Excess, because, say they, it was by making King *Ahasuerus* drink, that *Esther* procured the Deliverance of the *Jews*. They compel every one to be present at the Synagogue, Man, Woman, Child, and Servant; because all had a Share in the Deliverance, as all were expos'd to the Danger. On this Day Scholars make Presents to their Masters, Heads of Families to their Domesticks, great ones to those of mean Condition. In a Word, the whole Day is spent in Joysulness and Feasting. (*Leo* of *Modena*, Ceremonies of the *Jews*, p. 3. c. 10.) As it is said in the Book of *Esther*; *That they should make them Days of Feasting and Joy, and of sending Portions one to another, and Gifts to the Poor.* (Esth. ix. 22.)

This Festival continues for two Days, but only the first of them is kept with Solemnity. During these two Days they may work or do Business; yet they refrain the first Day, though they are not obliged to it. The second Day they read no new Lesson in the Synagogue, and the Feast is not so great; but they however shew some Marks of Festivity. When the Year consists of thirteen Months, and that there are two *Adars*, that is to say, when at the End of two or three Years there is a supernumerary Month in the Lunar Year, they reckon'd the Month *Adar* twice over, which they insert between *February* and *March*, and then the second *Adar* is call'd *Ve-Adar*. See the Articles MONTH and INTERCALATION. When therefore there are two *Adars*, they celebrate the Feast of Lots twice over; the grand *Purim* is on the fourteenth of the first *Adar*, and the lesser *Purim* is on the fourteenth of the second

[a] Vide Schickard. Orat. de Festo Purim, & Buxtorf. Synagog. Jud. c. 24.
[b] Rabb. in Minhagim. מצוה לשתה׳ בפורים ושלא יכירבין ארור המן וארור מרדכי.




a. Children striking the benches with mallets and making a dreadfull noise, as often as ye name of Haman was pronounced.

THE CEREMONIES OF THE FEAST OF LOTS. Esther chap. IX.

b. The Stone which was placed formerly at ye entrance of the Synagogue, with Haman's name written upon it, which they broke to pieces in ye Feast.

second *Adar*. But this second Feast of Lots is not accompany'd with the Diversions of the first, it has properly nothing but the Name of it.

*Basnage*, Hist. of the *Jews*, t. 5. l. 7. c. 16.

On the Eve of the Festival they gather the Half-shekel which was formerly paid to the Temple, and which at present they distribute among such as undertake a Journey to *Jerusalem*, whither several of them repair out of Devotion, and where they covet to be buried; believing that all the *Jews* are to rendezvous there at the last Judgment, and that they shall even pass thither thro' the Bowels of the Earth.

They read the Text of *Esther*, not out of a printed Book, nor out of a Book in Form of ours, but out of a Roll of Vellum, in the antient Manner, which is wrote with a particular kind of Ink. After they have spread open the Volume, they make three Prayers, to thank God for calling them to this Ceremony, for having deliver'd them, and for having continued their Lives to the Celebration of this Festival. On this Day the Reader may sit down while he reads, whereas at other Times he must stand up while he reads the Law. The reading of the Book of *Esther* is concluded with Curses against *Haman* and his Wife *Seres*, with Blessings of *Mordecai* and *Esther*, and with Praises to God for having preserved his People. Rest is observed very religiously, especially the first Day; and the *Jews* tell us, that a Man having sown Flax on this Day, not one Grain of it came up.

It was the Emperor *Theodosius* II. who forbad the *Jews* to erect Gibbets, to fix an Image upon them, which they call'd *Haman*, and afterwards to burn them both; because it was not fit that in their Festivals they should insult the Mysteries of the *Christian* Religion. This Decree was publish'd through the whole *East* in the Year 408, and directed to *Anthemius*, who was Prefect there. Yet three Years after, some *Jews* in the Extravagance of their Passion and Height of their Frolicks, notwithstanding this express Prohibition of the Emperor, fasten'd a young *Christian* to a Gibbet instead of a *Haman*, whom they whipp'd so cruelly, that he died on the Spot. This Fact was committed in the City of *Inmestar*, situated in *Chalcis* and *Syria*. The *Christians* in the Country took up Arms; the Fight was bloody, because the *Jews* were numerous in those Parts. The Governor of the Province having acquainted *Theodosius* with it, he gave Orders for the Punishment of those that were the Occasion of the Riot, which then was soon appeas'd.

Idem. t. 8. l. 8. c. 6. p. 194.

PURGATORY.[a] This Word is not to be found in Scripture, neither in the *Old* or *New Testament*. But the sacred Authors of both the Covenants believed the thing intended by this Word, and have express'd it in equivalent Terms, upon more Occasions than one. We mean therefore by the Word *Purgatory*, that State of those Souls, which having departed out of this Life without expiating certain Impurities that deserve not eternal Damnation, or which not having undergone the Punishments due to their Sins, expiate them by such Punishments as God inflicts on them, before they enjoy his Presence.

'Tis said in the *Maccabees*, that when *Judas* had stripp'd his Soldiers who had been slain in Battle, he found hid under their Cloaths Things that had been consecrated to Idols, which the Law forbad to take away. *Non inferes quicquam ex Idolo in domum tuam.* 'Tis added, *Then every Man saw that this was the Cause wherefore they were slain. All Men therefore praising the Lord the righteous Judge, who had opened the Things that were hid, betook themselves unto Prayer, and besought him, that the Sin committed might wholly be put out of Remembrance. And when he had made a Gathering throughout the Company, to the Sum of two thousand Drachms of Silver, he sent it to* Jerusalem *to offer a Sin-offering, doing therein very well and honestly, in that he was mindful of the Resurrection. For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the Dead. And also in that he perceived that there was great Favour laid up for those that died godly. It was an holy and good Thought. Whereupon he made a Reconciliation for the Dead, that they might be delivered from Sin.* This Passage fully declares the Sentiments of the *Jews* before the Time of our Saviour.

2 Mac. xii. 43, &c.

Deut. vii. 25, 26.

As to the *New Testament*, *Christ* in the Gospel says, that there are certain Sins that shall not be forgiven, neither in this World, nor in the World to come. Consequently he allows, that there are some Sins that may be forgiven in the other World. St. *Paul* prays for *Onesiphorus* then departed, *The Lord grant unto him that he may find Mercy of the Lord in that Day.* But if Prayers may be made for the Dead, then there is a *Purgatory*, and a State wherein they may be benefited by our Prayers.

Matth. xii. 32.

2 Tim. i. 18.

The *Jews* acknowledge a kind of *Purgatory*, which continues for one whole Year after the Person is departed. During these first twelve Months, the Soul is at Liberty

[a] The Reader is here to be warn'd, that the Church of *England* declares herself intirely against this Doctrine of *Purgatory*, saying in her twenty-second Article, That *the* Romish *Doctrine concerning* Purgatory, *&c. is a fond thing, vainly invented, and grounded upon no Warranty of Scripture, but rather repugnant to the Word of God.* It seems rather to owe its Original to the Fictions of the heathen Poets, than to any clear Revelation from Scripture.

Liberty to come upon Earth, to visit its Body, and to frequent those Places and Persons, to which it had a particular Relation during its Life here. They pray for the Repose of the Dead for all this Time, and are persuaded, that they administer much Consolation to them by their Prayers, that they procure Rest for them, and Pardon of their Sins.

The Place wherein *the Prevaricators of Israel* are punished after their Death, or such *Jews* as are one Day to be deliver'd out of their Pains; this Place is the same as Hell, where the Impious are kept, or such whose Calamity is without Resource and without Hope. But there is a great deal of Difference between these two Sorts of Sufferers; first, as to the Pain, which is much more tolerable as to the former than the latter; and secondly, as to the Duration of it, since that of *the Prevaricators of Israel* will one Day have an End, and may be much shorten'd and abated by the Prayers and Offerings of the Living; whereas the Torments of the Wicked are to endure for ever.

We read some Stories in the Books of the Rabbins, which prove, that *Purgatory* is a popular Opinion among them. The Rabbi *Elisha* Son of *Abia* fell into the Error of the two Principles, from which he was converted towards the End of his Life. However, his Salvation was doubted of. One of his Friends, call'd *Meir*, undertook to cause Smoke to proceed out of his Tomb, as a Token that he was in *Purgatory*. Another Rabbi named *Jehonan* took upon himself to cause this Smoke to cease, as a Token that he was deliver'd out of *Purgatory*. They both accomplish'd what they had propos'd, and then it was no longer doubted but that *Elisha* was saved.

Vide Cod Chagigeah Bartolocci t. 2. p. 152

The Rabbi *Akiba* saw once in a Church-yard, a Man that had been departed a good while, walking in great Haste with a Burthen of Wood upon his Shoulders. *Akiba* ask'd him if he had Occasion for any Assistance. The dead Man told him, that in his Life-time he had been a Receiver of Customs, and to expiate the Extortions he had committed in this Employment, he was condemned to perform the Office of carrying Wood in this manner. He desir'd him to inform his Widow and Son of the State he was in. *Akiba* found out the Wife and Son, and taught him to say, *Blessed be the Lord, and let him be blessed.* And no sooner had he pronounced these Words, but his Father was deliver'd out of *Purgatory*, and appear'd to *Akiba* to thank him. We have as much Contempt for this kind of Stories as they deserve; but they may serve as a Proof, that the *Jews* believe a *Purgatory*.

Rab. Tanchan. Parasch. Toledoth Noah.

They call *Purgatory*, *Abraham's Bosom*, *the Treasury of the Living*, *the Garden of Eden*, and *Upper Gehenna*. Hell they call *the Lower Gehenna*. They believe that all the *Israelites* have a Portion in the World to come, or the State of Happiness, either immediately after Death, or after they have attoned for their Sins in *Purgatory*. There are but a very small Number of their Nation, who are great Profligates, that are for ever excluded out of Heaven.[a] As for the rest, they hold that they continue not above a Year in *Purgatory*. The Sabbath-day is a Day of Remission for the Souls in *Purgatory*; they do not burn upon that Day. The *Jews* offer up a great many Prayers, and Works of Satisfaction, on the Day of solemn Expiation, for the Comfort of such Souls as are in the *Upper Gehenna*.

The *Mussulmen*, whose false Religion is a Composition of *Judaism*, *Christianity*, and *Deism*, have, doubtless, borrow'd from the *Jews* and *Christians* the Notions they have of *Purgatory*. They acknowledge at least two of 'em. The first is what they call *Adhabalcabor*, the Penalty of the Sepulchre. No sooner is a Man buried, but two Angels call'd *Moukir* and *Nekir* examine the dead Man, and condemn him to expiate the Crimes he has committed in that same Place: But at the Day of Judgment they are deliver'd from them by their Submission to the Justice of God, and by the Intercession of their false Prophet. In this first Judgment of the Sepulchre, it is allow'd every one to speak in his own Justification; but at the last Judgment Men must not dare to say any thing, nor presume to bring any Extenuation or Excuse. The *Turks* call'd *Motazals* do not admit of this first *Purgatory* of the Sepulchre; but it is the general Belief of the other *Mahometans*.

D'Herbelot. Bibl. Orient. p. 57.

The second *Purgatory*, according to many of the *Mussulmen*, is the Place call'd *Araf*, lying between Paradise and Hell. What divides them is only a Vale, according to some, or a thick Wall, according to others. They are not agreed who they are that inhabit this *Araf*. Some place the Patriarchs and Prophets there, others the Martyrs, and the most eminent for Sanctity among the Faithful. But several Doctors dispose of such *Mussulmen* there, whose good and bad Actions approach so near to an Equality, that they had not Merit enough to deserve Paradise, nor Demerit enough to be condemned to the Pains of Hell. From thence they see the Happiness of the Blessed; but they do not partake of it; and this Privation gives them their greatest Torment. But at the great Day of Judgment, those that are kept in this

Idem, p. 121, 122.

[a] *Leo of Modena*, part 5. c. 10. Vindet. de Vita Functorum Statu. Sect. 8, &c.

this Place will proſtrate themſelves before the Throne of the great Judge, will acknowledge and adore his Power, and by thoſe Acts of Adoration their good Actions will ſo far exceed their bad ones, that they will be admitted into Happineſs.

Beſides theſe two *Purgatories* now mention'd, they have ſtill a third call'd *Barzak*. (D'Herbelot. Bibl. Orient. p. 191.) By this Name the *Mahometans* call that Space of Time which is to paſs between Death and the Reſurrection. They think there is neither Paradiſe nor Hell for Men during this Interval. This ſeems to have been taken from the Opinion of ſome of the Fathers, not well underſtood, who have thought that the State of Souls was not fix'd and determin'd, 'till after the Day of Judgment.

PURIFICATIONS. There were ſeveral kinds of *Purifications* among the *Hebrews*, which had relation to the ſeveral Impurities that might be contracted. See before the Article of Legal Impurities. We have alſo ſpoke of ſeveral of theſe Impurities, as Occaſion was offer'd in the different Articles. See for Example, Leprosy, Gonorrhea, Dead Bodies, Nazarites. When a Woman was brought to Bed of a Boy, ſhe was eſteem'd impure for forty Days; (Lev. xii. 1, 2, 3, &c.) that is, ſeven Days during which ſhe could not touch any thing, but that it became defiled. After this ſhe was ſtill impure for thirty Days, but her Impurity was ſuch, as did not hinder her from taking Care of her houſhold Affairs. She was only excluded from the Uſe and Participation of holy Things. If ſhe had brought forth a Girl, ſhe was judged unclean for ſixty Days; that is, two Weeks in which ſhe could not touch any thing without defiling it, but the reſt of her Time ſhe was only excluded from the Uſe of holy Things, and might not go to the Temple, nor celebrate the Paſſover, nor eat of the Peace-offering, &c.

When the Days of her *Purification* were ended, ſhe carry'd a Lamb to the Entrance of the Tabernacle, or the Temple, to be offer'd for a Burnt-offering, and a young Pigeon or Turtle for a Sin-offering. If ſhe was not of Subſtance enough to offer a Lamb, ſhe gave two Turtles, or two young Doves, of which one was for a Burnt-offering, and the other for a Sin-offering.

Though the Holy Virgin was not ſubject to the Law that ſays, [a] *Mulier ſi ſuſcepto ſemine pepererit maſculum*, &c. yet ſhe did not ſcruple to comply with it, to give us an Example of the profoundeſt Humility and Submiſſion. (Luke ii. 2, 22, &c.) And to preſerve the Memory of this, the Church has inſtituted the Feaſt of *the Purification of the Virgin Mary*, commonly call'd *Candlemas-Day*, which is kept on the ſecond Day of *February*, and on which thoſe of the Church of *Rome* carry Wax Candles in their Hands, as it were, to ſhew more ſenſibly the coming of *Jeſus Chriſt*, whom *Simeon* in his Canticle, pronounced on this Occaſion, calls *the Light of the Gentiles, and the Glory of the People of Iſrael.* But thoſe that have moſt examin'd into this Matter think, that the true hiſtorical Reaſon of the ſolemn Proceſſion made upon this Day, was inſtituted to wear out the Memory of thoſe profane Sacrifices, that the Pagans us'd to make in the Month of *February*, [b] to luſtrate or purify the Men, Fields, and Cities; and that the Candles us'd in this Solemnity were inſtead of the Torches carry'd by the Pagans in the Feaſts of *Lupercalia*, [c] wherein naked Men ran through the Streets with lighted Torches, and committed a thouſand Inſolencies.

This Feaſt was ſolemnly inſtituted by the Emperor *Juſtinian*, about the Middle of the ſixth Century; and perhaps in ſome Places it was celebrated before. But this Prince fixed it to the ſecond Day of *February*, and ordain'd, that it ſhould be celebrated in an uniform Manner through the whole Empire. And this was readily follow'd by ſuch Places as were not under his Dominion. They gave to this Feaſt the Name of *Hypapante*, which in *Greek* ſignifies *meeting*, becauſe when *Jeſus Chriſt* came into the Temple, *Simeon* and *Anna* may be ſaid to have come before him, and there to have met with *Joſeph* and *Mary*, in order to give their Teſtimony of him.

In the ſame Feaſt is celebrated the Memory of the Preſentation of *Jeſus Chriſt* in the Temple, in Quality of the Firſt-born of *Mary*, in Obedience to the Law which enjoyns, that all the Firſt-born Children ſhould be preſented to the Lord, (Exod. xiii. 13.) and redeem'd by their Parents with the Sum of five Shekels. We have already ſpoken of this Law under the Article of First-born, and we have there examin'd whether *Jeſus Chriſt* was ſubject to it, having not been conceived and born as other Men. Upon the Feaſt of the *Purification* of the Virgin *Mary*, the Reader may conſult the *Bollandiſts* on the ſecond of *February*; Father *Thomaſſin* in his Treatiſe upon the *Feaſts*, M. *Baillet*, and thoſe that have wrote Notes upon the Martyrologies; M. *de Tillemont*, t. 1. n. 7. upon *Jeſus Chriſt*.

The *Jews* that lived at too great a Diſtance from the Temple, and could not reſort thither to *purify* themſelves from ſome certain Defilements, which were unavoidable

[a] Vide Origen. homil. 8. in Levit. Baſil. in Iſai. vii. 14. Chryſoſt. homil. in occurſ. domini. Cyrill. Alex. l. 2. de fide ad Reginas. Procop. Theophyl. ad Luc. ii. Bern. ſerm. purific. [b] *Februa ſacra* were kept in honour of *Pluto*
[c] The *Lupercalia* were celebrated on the fifteenth of *February*, in honour of *Pan*.

able in the ordinary Way of Life; for Example, ſuch Pollutions as they contracted at the Burial of the Dead, to whom they were obliged to pay their laſt Duties; made uſe of the Aſhes of the Red Heifer which was ſacrificed for this Purpoſe at *Jeruſalem*, and the Aſhes of which were diſtributed to all *Iſraelites* at a Diſtance. Numb. xix. 5. See the Article RED HEIFER.

If a Man and Woman made uſe of the Marriage-bed, they were unclean 'till the Levit. xv. 16,17,18. Evening; they waſh'd their Cloaths, and purify'd themſelves by Bathing. If a Woman had her monthly Infirmities, ſhe was Levit. xv. 19,20,21, &c. unclean for ſeven Days; whatever ſhe touched during thoſe ſeven Days was defiled; and thoſe that touched her Bed, Cloaths, or Seat, were unclean 'till the Evening, were to waſh their Cloaths, and to *purify* themſelves by Bathing. If during the time of this Infirmity, any Man ſhould come near her, he would be defiled for ſeven Days, and the Bed they lay upon would alſo be polluted. If it were with his Knowledge that he then came near her, and the Affair was brought before the Judge, both of them were to be put to Levit. xx. 18. death. The antient *Chriſtians* on many Occaſions look'd upon theſe Infirmities of Women as Defilements, and did not think it lawful then to come near them, perhaps as much out of Decency as Religion. The *Turkiſh* Women even to this Day forbear to come to Church while this laſts. The *Indians* do not ſo much as ſuffer their Women to come into their Houſes, while they have this Malady upon them. (*Tournefort's Travels to the Levant*, t. 1. p. 44.)

Even involuntary Pollutions that might Deut. xxiii. 10. happen in Sleep, were *puriſy'd* by Bathing. He to whom this happen'd was to go out of the Camp, and not to return 'till after Sun-ſet, and after he had waſh'd himſelf in Water.

The *Hebrews* had an infinite Number Mark vii. 3,4,7,8. of other *Purifications*. For Example; they did not ſo much as eat, nor ſit down to Table, 'till after they had waſh'd their Hands, by pouring Water from their Fingers Ends up to their Elbows. When they return'd into their Houſes, they were to waſh their Hands. They alſo purify'd their Pots and Cups, their Beds, and whatever elſe they made uſe of, following the Traditions of their Elders. They more than once reproved *Jeſus Chriſt* and his Matth. xv. 2. Apoſtles, for not waſhing their Hands be- Mark. vii. 2. fore they ſate down to eat. At the Feaſt John. ii. 6. of the Marriage of *Cana*, there were ſix great Pitchers of Water ſet forth, for the *Purification* of the Gueſts.

PURIM, ſee *Pur* before.

PURITY; the Words *Pure* and *Purity*, are taken in Scripture in two different Senſes: 1. For External *Purity*; and, 2. For Internal. External *Purity* is either in reſpect of ſuch Perſons as are capable of partaking of holy Things, and of performing among Men the Duties of civil Life; or in reſpect of Animals which are declared pure by the Law, and of which they were allow'd to eat; or laſtly, in reſpect of ſuch Things, which having none of the Impurities expreſs'd in the Law, are fit for all the Uſes for which they are intended: As for Example; Cloaths, Houſes, Utenſils, were capable of Impurities, which hinder'd their being made uſe of. No ſooner were they purged from theſe Impurities, but they became clean, and might be uſed without any Scruple.

To recover this State of *Purity* when loſt, and to wipe out any contracted Impurity, there were ſeveral Sorts of *Purifications* appointed by the Law. We have already ſpoken of theſe under the Article IMPURITIES. Things that were impure of their own Nature, as Carcaſes and Animals that died of themſelves; and ſuch as were ſo by the Appointment of God, as Animals declared impure by the Law, could never become clean. But Men or Women overtaken by any tranſient Inconveniencies, which render'd them unclean for a Time, might recover their uſual *Purity*, when theſe Inconveniencies or Accidents were paſs'd or expiated. 'Twas the ſame in reſpect of Cloaths, Houſes, and Goods; they were *purified* by Water, Fire, or by ſome Luſtrations. As to ſuch Perſons as had contracted any Impurities, ſometimes it was neceſſary that they ſhould offer certain Sacrifices of Expiation. But the moſt general Method of *Purification* was the Bath, or the waſhing of the whole Body. When a Man had been defiled by touching a dead Body, or by aſſiſting at a Funeral, he was waſh'd with the Water of Luſtration, in which was mixed ſome of the Aſhes of the Red Heifer, which had been ſacrificed on the Day of the ſolemn Expiation. See the Article of IMPURITIES.

Internal *Purity* conſiſted in Innocence of Life, in the *Purity* of the Mind and Heart, in Juſtice, and in the exact Obſervation of the Law of the Lord; and the only Way of recovering this *Purity* when impaired, was the Converſion of the Heart, the Deteſtation of Sin, and inward Sorrow and Compunction for it. Theſe Diſpoſitions, accompany'd by the Sacrifices required by the Law, in ſuch Caſes wherein Men had fallen into any Faults of Negligence, Inadvertency, or Ignorance, or even of Perverſeneſs and Malice, might obtain Pardon for 'em, not by virtue of the external Sacrifice, but by means of the Faith, Contrition, and Charity of him that offer'd it.

*Moſes* is not very explicit upon the Means of recovering this internal *Purity*, nor is he ſo minute and accurate upon this, as upon external *Purity*; and that becauſe

as a Law-giver, his firft and principal View was to reftrain the Hands of Men, and to regulate the external State of his Commonwealth. Not but that *Mofes*, and the other facred Authors of the *Old Teftament*, fay enough to thofe that have a mind to underftand, to prove how little they rely'd upon thefe outward Purifications and Sacrifices, in refpect of the inward Affections of the Heart, of Contrition, Faith in God, and Charity. St. *Paul* in his Epiftles, and particularly in that to the *Hebrews*, has admirably difplay'd this Truth to us, telling us, that the Sacrifices and Ordinances of the old Law were of no Virtue in themfelves, to heal the inward Diftempers of the Soul, and to repair the Outrages done to God by our Sins.

In the new Law, *Chriftians* are freed from the Yoke of Ceremonies and legal Impurities, and efteem as real Defilements, none but thofe of the Soul. Their chief Care is (or ought to be) employ'd, in preferving an inward *Purity* and Innocence of Mind, and to recover thefe by Repentance, whenever they fhall have the Frailty to part with them. See the Article REPENTANCE.

PURPLE, the Colour of *Purple*; in *Hebrew*, *Argaman*, in *Greek*, *Porphyros*, in *Latin*, *Purpura*. The *Greeks* alfo made ufe of the Word *Amorge*, which is derived from the *Hebrew Argaman*. 'Tis thought that the fine *purple* Colour was firft invented by *Hercules Tyrius*, whofe Dog by chance having eaten a Shell-fifh call'd *Murex*, or *Purpura*, and returning to his Mafter with his Lips tinged with a *purple* Colour, gave occafion to the Difcovery of this fine and precious Dye. But fure it is, that *Purple* is much more antient than *Hercules*, fince we find it mentioned by *Mofes* in feveral Places; except under the Name of *Hercules*, the *Tyrians* mean fome very antient Hero, whom the *Greeks* afterwards confounded with others. However this be, the Colour of *Purple* was of a very deep Red, and at the fame time foft and fhining. *Pliny* compares it to the Colour of a Rofe, which makes fome approach to a black Colour. *Nigricantis rofæ colore fublucens*: Or, of coagulated Blood drawing towards Black, the Red of which has a foft kind of fhining. *Concreti fanguinis nigricans afpectu, idemque fufpectu refulgens.* *Purple* was of more Sorts than one. One was deeper, drawing towards Violet, mingled with a little Red, which was the Ground of it. The other was of a deep Red, but fhining, as coagulated Blood. Another more faint, pretty near as our Scarlet. They pretended that the true *Purple* fhould ftrike the Sight mildly and agreeably, in a manner not fo forcibly as the Carbuncle. *Afpectu leniter blandum, neque in oculos ut carbunculi vibrat.*

ארגמן Argaman. Πορφύρος, ἀμόργη. Suidas.

Plin. l. 9. c. 36.

Idem, l. 9. c. 38.

Plin. l. 9. c. 41.

*Mofes* made ufe of much Wool of a *purple* Colour in the Works of the Tabernacle, and in the Ornaments of the High-prieft. *Purple* was the Colour made ufe of by Princes and great Men, by way of Diftinction. In the Book of *Judges* it is obferved, that they made *Gideon* a Prefent of the *purple* Habit, which the Kings of *Midian* ufed to wear. The Spoufe of the Virtuous Woman was cloathed with Silk and *Purple*. The wicked rich Man of the Gofpel, was cloathed in *Purple* and fine Linen. We fee by *Jeremiah* and *Baruch*, that the *Babylonians* put upon their Idols Habits of a *purple* and azure Colour. When *Daniel* had explain'd the Writing that God caufed to appear to *Belfhazzar*, while he was making his impious Feaft at *Babylon*; he (*Daniel*) was cloathed in *Purple*, and adorn'd with a Chain of Gold. *Alexander Balas* King of *Syria*, fent to *Jonathan Maccabeus*, a Crown of Gold, and a Habit of *Purple*, allowing him to take the Title of *the King's Friend*. Laftly, to make the Royalty of our Saviour ridiculous and contemptible, they cloathed him with a *purple* Robe at the time of his Paffion.

Judg. viii. 26. Prov. xxxi. 22. Luk. xvi. 19. Jerem. x. 9. Baruc. vi. 12, 71. Dan. v. 7. 1 Macc. x. 20. Mark xv. 17. Matth. xxvii. 28.

PUTEOLI. *Pozzolo*, a City in the Kingdom of *Naples*, and eight Miles from this City, where St. *Paul* abode for feven Days, after he had landed in *Italy*. *Acts* xxviii. 13.

PUTIEL, or *Phutiel*, the Father of the Mother of the High-prieft *Phineas*. *Exod.* vi. 25.

PYGARGUS. This Word literally fignifies *White Buttocks*. This Name is given to a kind of Eagle with a white Tail. In *Mofes*, it fignifies a four-footed Animal, called in *Hebrew*, *Difhon*, as much as to fay *Afh-coloured*. The *Tragelaphus* has a Part of its Back Afh-colour'd; and *Bellon*, under the fame Name *Tragelaphus*, defcribes an Animal with afh-colour'd Spots or Streaks on its Sides. *Pliny* fpeaks of a kind of Roe-buck call'd *Pygargus*. *Herodotus*, *Ælian*, and *Juvenal*, mention it alfo. See *Bochart. Animal. facr. p. 2. l. 3. c. 20.* And probably this is what the *Septuagint* and Vulgate mean here by *Pygargus.*

Deut. xiv. 5. Heb. דישון Difhon. Græc. Πύγαργος. Bellon, Ob. l. 2. c. 51. Plin. l. 8. c. 53.

PYGMIES. Mention is made of the *Pygmies* in the *Latin* Tranflation of *Ezekiel*. Every one knows what the Meaning of *Pygmies* is. They were extreamly little Men, from whence the Word *Pygmy* comes, which fignifies a Man of the Stature of a Cubit.

*Quorum tota cohors cubito non altior uno.*

Eze. xxvii. גמדים Gamadim. 70. Φύλακες Cuftod. Theodot. Sym. Καὶ Μῆδοι. Et Medi.

And thefe were at continual War with the Cranes, from whom they had much ado to defend themfelves. But it is believed, that thefe People never exifted any where elfe, but in the Imagination and Writings of the Poets. The *Hebrew* Word *Gamadim*,

*dim*, has some Relation to *Pymæi*, since literally it may signify Men of the Stature of a Cubit. But what should *Pygmies* do upon the Walls of *Tyre*, in order to defend them? for there they are placed by *Ezekiel*, as being good Warriors. The *Seventy* have rendered *Gamadim* by Guards, as if they had read *Somerim*. *Symmachus* has rendered it by *the Medes*; as if he had read *Gam Madai*, and the *Medes*. The *Chaldee* makes it *the Cappadocians*. By a slight Alteration, one might read *Gomarim* instead of *Gamadim*. But the *Gomerim* are well known in *Gen*. x. 4. among the Children of *Japheth*; and in *Ezek*. xxxviii. 6. where he mentions them as a very warlike People. *Pliny* speaks of a City of *Phenicia* called *Gamade*; unless there is some Fault in the Text, and instead of *Gamade* should be read *Gamale*.

Plin. l. 2. c. 91.

PYRÆA, or *Pyrethea*, were great Inclosures uncovered, that were dedicated to the Sun, in which a perpetual Fire was kept up, in honour of this Luminary, which was worshipped by most of the Eastern Nations. See before the Article CHAMANIM, and what we have said under the Article PERSIA, concerning the Religion of the antient *Persians*. See also FIRE, and ZOROASTER.

PYRAMIDS. The *Pyramids* of *Egypt* are well known, by the Descriptions that have frequently been given of them, both by Antients and Moderns. 'Tis thought they were intended for Tombs for the antient Kings of *Egypt*. The *Mahometans* pretend, that they were built by the *Preadamites*. They mention particularly *Gian-ben-gian*, the universal Monarch of the World, in the Ages that went before *Adam's* Creation. *Ezekiel* speaks of the Sepulchres of the Kings of *Egypt*, or rather he describes in a poetical Manner, the Retinue of *Pharaoh* going down to Hell, or into the deepest Parts of the Earth, with his Army put to death by the Sword of the *Chaldeans*. *Son of Man, wail for the Multitude of* Egypt, *and cast them down, even her, and the Daughters of the famous Nations, unto the nether Parts of the Earth, with them that go down into the Pit*; or into Hell, or the Place where the Souls of antient Heroes are contained; *Whom dost thou pass in Beauty? Go down, and be thou laid with the Uncircumcised*. "The Sword "has been drawn, *Egypt* has been put to "death, make her go down with all her "Multitude; the most Mighty among the "Dead shall come to receive her, to attend "upon her publick Entry. They shall "make their Compliments at her Arrival. "There is *Asshur* with his People; there is "*Elam*; there *Meshech* and *Tubal*, they have "their Abode there; they lie down in their "Tombs, having their Swords under their "Heads. You shall crumble to dust in the "midst of these uncircumcised People: There "is *Edom*, his Kings and his Captains. There "are the Princes of the North, and all the "Men of Violence. *Pharaoh* has seen them, "and has comforted himself for the Multitude of his People, who are slain by the "Edge of the Sword, &c.

D'Herbel. Bibl.Orien. p. 311.

Ezek. xxxii 18.

PYRRHUS, Father of *Sopator*, of the City of *Beræa* in *Macedonia*. *Acts* xx. 4. We know nothing of this *Pyrrhus*.

PYTHAGORAS, a famous Philosopher, whom some think to have been a Disciple of the Prophet *Ezekiel*: For they will have *Nazaratus* the *Assyrian*, the Master of *Pythagoras*, to be the same as *Ezekiel*. Certain it is, that *Pythagoras* travelled into *Chaldea* and *Egypt*; and it is pretended, [a] that it was in these Voyages that he learned what he knew about the Law of *Moses*, and especially his *Tetrachys*, or Quartenary, which is thought to be nothing else but the sacred Name *Jehovah*, consisting of four Letters.

Quid. apud Clem. Alex. l. 1. Strom.

a Hermipp. apud Josep. l. 1. contra Appion. p. 1046. Aristobul. Judæus apud Clem. Alex. Strom. l. 1.

But it may be demonstrated, that *Pythagoras* could not have seen *Ezekiel* in *Chaldea*. This Prophet was carry'd thither along with King *Jeconiah* in 3405, and began to prophesy in 3409; he prophesy'd yet in 3430, fourteen Years after the Taking of *Jerusalem*. He might then be about fifty Years old, supposing him not to have been above Five and twenty, when he was carry'd away Captive beyond the *Euphrates*. After the Year 3430, we have no certain Date, either of the Life or Death of this Prophet.

*Dionysius Halicarnassensis* shews, that *Pythagoras* came into the World about the Forty-seventh Olympiad, four Generations after *Numa*. *Usher* places his coming into *Egypt* in the Year of the World 3457, under the Reign of *Amasis*. He continued there Two and twenty Years, according to *Jamblicus*. He was taken and carried to *Babylon* by the Soldiers of *Cambyses*, in the Year of the World 3479. He returned into *Italy* at the Time that *Brutus* deliver'd his Country from the Yoke of the *Tarquins*, about the Year 3506. Therefore it is not credible that *Pythagoras* could have been the Disciple of *Ezekiel*. *Jamblicus*, in the Life of this Philosopher, says, That he went gladly and dwelt long in the Temple of Mount *Carmel* in *Phenicia*, or in *Palestine*. This Passage is made use of to prove, that he had had Correspondence with the *Jews*.

Dion. Hal. l. 2. hist. p. 120, 121. About 3418.

Plin. l. 36. c. 9.

Jambl. vit. Pyth. c. 3, 4.

Cicero l. 4. Quæst. Thusc.

Jambl. vit. Pyth. c. 3.

The generality of those who have mentioned this Philosopher, will have him to have been a Disciple of *Zoroaster* at *Babylon*, and that he derived all that fine Knowledge from him, by which he afterwards became so famous in the West. For we make no doubt but that it was *Zoroaster*, whom *Porphyry* describes under the Name *Zabratus*, or *Zaratus*, and *Clemens Alexandrinus* under the Name of *Nazaratus*. Thus he relates

Apulei Floridor. l. 2. Jamb. vita Pyth. c. 4. Porph. vita Pyth. Clem. Alex Stromat. l. 1.

relates the Matter.[a] When *Cambyses* conquer'd *Egypt*, he there met with *Pythagoras*, who had repair'd thither in the View of instructing himself in the Learning of the Country. He took him Prisoner, and sent him with his other Captives to *Babylon*, where *Zoroaster* lived at that time. He committed himself to the Discipline of that great Man; " *Zoroaster* purified him " from the Defilements of his Life past, " instructed him in such things, in which " a vertuous Man ought to be free; he " taught him what were the Principles of " the Universe, and the Secrets of Nature.

This History agrees very well with our Chronology, and it is allow'd that *Pythagoras* was at *Babylon*, and that he improved much by the Acquaintance he had with the *Magians*. Besides, what we have taken notice of before, he there learned Arithmetick, Musick, the Knowledge of divine Things, and particularly the Doctrine of the Immortality of the Soul. All the antient *Greek* Authors acknowledge, that he was the first that taught these important Truths. But he did not teach them in their native Purity; but disfigured them with his Notion of a *Metempsychosis*, which he had borrowed from the *Indians*, where also it is said, that he had travelled. He made the Soul's Immortality to consist in a certain Revolution or Transmigration of the Soul out of one Body into another.

Many Touches have been observed in the Doctrine of *Pythagoras*, in his Maxims, and in the Lives of his Disciples, which have made it be suspected, that he derived several things from the *Therapeutæ* and the *Essenians*, and that he was one of the Number of those antient Disciples of the Prophets, from whom the *Carmelites* boast that they take their Original.[b]

The *Pythagoreans* abstained from Meat, brought all their Goods into a common Stock, eat nothing that had had Life, rejected all anointing with Oil, contemn'd Pleasures, wore white Cloths, not Linen, but Woollen, abstained from Swearing, had a great Veneration for old Men, never durst make Water before the Sun, kept Silence for a long time in their Schools, paid an immense Deference to the Sentiments of their Masters.

*Pythagoras* acknowledg'd an Unity of Principle, from whence proceeded the Duality in an indefinite manner. But this Duality always adhered like Matter to its Principle, or its Author. They believed that all things proceeded from this Unity. Some have imagin'd that they perceived in these Expressions, the Unity of the Godhead in three Persons. He condemned all Images of the Deity, and would have his Worship to be burthened with as few Ceremonies as might be. God was the principal Object of his Worship and of his Studies. He said that Salt at Meals was the Symbol of Union; and among the *Hebrews* in their Sacrifices, it was esteemed as a Token of the Covenant with God, who had forbid that any Victim should be offer'd to him without Salt. The figurative and symbolical Manner in which he gave his Instructions, was borrowed from the *Hebrews*, and other Orientals, who generally concealed the Mysteries of their Knowledge under Allegories and Parables. *Jesus Christ* himself forbids his Disciples to give their Holy Things to Dogs, or to cast their Pearls before Swine.

(Diogen. Laert. l. 8. vita Pyth.) (Levit. ii. 13.) (Matth. vii. 6.)

All these things together confirm their Conjecture, who suppose *Pythagoras* to have had some Communication with the *Hebrews*, either in *Egypt*, or in *Chaldea*, or in *Palestine*.

PYTHON. The *Grecians* gave to *Apollo* the Surname of *Pythius*, because he killed the Serpent *Python*; and as *Apollo* was regarded as the God of Divination and of Oracles, 'twas said that those that had the Gift of foretelling future Events, were filled with the Spirit of *Python*. The *Septuagint* and Vulgate have often used this Expression, to signify Fortune-tellers, Magicians, Ventriloquists, or such as spoke out of their Bellies. Among all these sort of People were much Knavery, Imagination, and often diabolical Operations. Under Penalty of Death God had forbid his People to consult this kind of Wizards. *Saul* had drove them out and destroyed them, throughout all the Land of *Israel*, and yet after this had the Weakness to have recourse to a Sorceress. *Moses* ordered them to be stoned, that were possessed by the Spirit of *Python*, or had a familiar Spirit. The Kings of *Judah* that forsook the Lord, such as *Manasseh*, increased the Number of Wizards; and the pious Kings, such as *Josiah*, rooted them out of their Country. When St. *Paul* in the City of *Philippi* in *Macedonia*, found a Pagan Servant-Maid that was possess'd by a Spirit of *Python*, and who brought great Gain to her Masters by Fortune-telling, he drove out this evil Spirit, and delivered the Maid from it; but this so provoked her Masters, that they raised a Tumult against him on this account.

(Ovid. Met. l. 1. v. 441, &c.) (Deut. xviii. 11. Levit. xx. 6.) (1 Samuel xxviii. 7, 8, &c.) (Levit. xx. 27.) (2 Kings xxi. 6.) (2 Kings xxiii. 24.) (Acts xvi. 16.)

The *Hebrew* Word *Ob* or *Oboth*, which the Vulgate translates by *Python*, signifies also a Bottle or Vessel of Leather, wherein Liquors were put. Perhaps this Name was given to Wizards, because at the times that they were in their Fits of Enthusiasm, whether real or feigned, they swell'd

[a] Jamblic. de vita Pythag. c. 4. Apulei Florid. l. 2.

[b] See *Gale*, Court of the Gentiles, l. 2. *Stanley*, Hist. of the Philosophers. Faidit Lettre nouvelle de la Rep. des Lettr. 1703. Octob. Theses des Carmes de Beziers, in 1682.

ſwell'd and became big as a Bottle, and they were heard to bring out their Words as it were from the Bottom of their Stomach; from whence the *Latins* called them *Ventriloqui*, and the *Greeks*, *Engaſtrimythoi*; that is, People that ſpeak out of their Bellies. *Iſaiah* ſays, that *Jeruſalem* being afflicted and brought low, ſhall ſpeak as it were out of the hollow of the Earth, as a *Pythoneſs*. She ſhall groan, and bring out her Words, as from the Bottom of a Cave.

Iſai. xxix. 4.

In the Article of *Samuel*, it ſhall be inquired, whether the Witch of *Endor* caus'd this holy Man really to appear to *Saul*, or whether it was only an Illuſion on his Part, and a mere Forgery on hers.

Diodor. Sicul. l. 16.

*Diodorus Siculus* relates, that at *Delphos* there was a certain Pit, from whence a Vapour proceeded that diſturbed the Underſtanding. A Shepherd having obſerved, that whatever came near it and looked into it, preſently fell a dancing, and cry'd out in a manner different from what was uſual to them; he had a mind to go near it himſelf, and having look'd into it, he was ſeized with a kind of Enthuſiaſm, which made him foretel future Things. At the Report of this Miracle, great Numbers had a mind to look into this Pit, and were all ſeized with this Spirit of Prophecy. But as ſeveral of them were violently agitated by this Vapour, and fell down the Precipice, they thought convenient to pitch upon one Woman only to be a Propheteſs, and to exerciſe alone the Function of giving out Oracles. And for fear that ſhe might fall into the Hole, as well as others, they built her a kind of Stool with three Feet, upon which ſhe might ſupport herſelf, when ſhe received the Vapour, had her Fits of Enthuſiaſm, and foretold future Events. This Machine was afterwards called a *Tripos*, and became a ſacred Inſtrument at Sacrifices; and the Propheteſs was called *Pythian*. Such was the Original of the Oracle at *Delphos*.

'Tis reported that the moſt antient Temple of *Delphos* was only compoſed of Branches of Laurel Trees. Afterwards it was made of Wax and Bees Wings; then it was made of Braſs. The Mythologiſts pretend, that a Dragon call'd *Python* kept the Entrance, from whence *Themis* pronounced the Oracles. That *Apollo* came thither, and ſlew this Dragon with his Bow and Arrows, which gave him the Name of *Pythian Apollo*. Others ſay, that the Serpent *Python* was produced by the Earth, after the Flood of *Deucalion*. That *Juno* made uſe of this Dragon, to hinder the Delivery of *Latona*, the eldeſt Daughter of *Jupiter*, which obliged her to fly to the Iſland of *Aſteria*, afterwards called *Delos*, where ſhe was brought to Bed of *Apollo* and *Diana*. That the *Python* ſetting upon theſe two Infants in their Cradle, *Apollo* killed him with his Arrows, from whence he had the Name of *Pythian*; and in Memory of this Atchievement, the *Pythian* Games were inſtituted. From hence it was alſo, that they gave the Name of *Pythoneſs* to thoſe Women, who undertook to foretel future Events.

Apollodor. Bibli. l. 1. Ovid. Met. l. 1.

Macrob. Saturn. l. 1. c. 17.

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# QUA

**Q**UADRAGENA. St. *Paul* uſes this Word to denote the thirty-nine Laſhes which were given in the Synagogues, to thoſe that were convicted of certain Violations of the Law. *Quinquies quadragenas, una minus, accepi.* Five times have I received forty Stripes, ſave one. 'Twas in obedience to *Moſes*'s Command, who ordered, that the Judges ſhould condemn thoſe to be whipped, who ſhould deſerve this Puniſhment. *And it ſhall be, if the wicked Man be worthy to be beaten, that the Judge ſhall cauſe him to lie down, and to be beaten before his Face, according to his Fault, by a certain Number. Forty Stripes he may give him, and not exceed; leſt if he ſhould exceed, and beat him above theſe with many Stripes, then thy Brother ſhould ſeem vile unto thee.* They often went below this Number of Forty, becauſe of the Weakneſs of the Offender, or the Smallneſs of his Crime. But they never went above it, nor beyond the Number of thirty-nine Stripes.

2 Cor. xi. 24.

Deut. xxv. 23.

I. QUADRATUS. *Numidius*, or *Caius Umidius Durmius Quadratus*, was made Governor of *Judea* in the Year 51 of the vulgar Era. In 52 he compoſed the Troubles of *Judea*, by putting to death ſuch of the *Samaritans* and *Jews* as had taken up Arms againſt the *Romans*. He ſent *Cumanus* to *Rome*, with a Tribune called *Celer*, to give account of their Conduct to the Emperor *Claudius*. Alſo he ſent thither *Jonathan* Son of *Annas*, *Ananias* the Highprieſt, and *Ananus* Son of *Annas*. Theſe laſt were carried thither loaded with Chains, as being the principal Authors of the Sedition. *Quadratus*'s Succeſſor in this Government was *Corbulo*, whom *Nero* ſent thither in the Year of *Chriſt* 60, after the death of *Quadratus*.

See Joſeph. Antiq. l. 20. c. 5. De bello, l. 2. c. 21. p. 795.

II. QUADRATUS. There was alſo another *Quadratus*, an Apologiſt for the *Chriſtian*

*Christian* Religion, under the Emperor *Adrian*. He had been instructed by the Apostles, and was a Prophet, and full of the Holy Ghost. Many of the modern Interpreters will have him to be the Angel of *Philadelphia*, to whom *Jesus Christ* addresses himself in the *Revelations*. But it is not easy to reconcile this Opinion with the Chronology and History of this holy Man. *Eusebius* says, he was already become famous in the Church in the time of *Trajan*. He was of the Number of those Apostolical Men, who following the Zeal of their Masters, built up the Edifice of the Church, and sow'd every where the Seed of the Word of the Gospel. They began by distributing their Substance to the Poor, and then went from Province to Province, preaching *Jesus Christ* to them that had not yet heard of him. Their Preaching was generally attended with Miracles, and with the Power of the Holy Ghost; and they sometimes converted a whole Nation at once.

Euseb. Chronic. an. 127. Euseb. hist. l. 3. c. 37. Rev. iii. 7, 8, 9. Euseb. hist. Eccl. loc. citat.

*Quadratus* is the first that composed an Apology for the *Christian* Religion. He presented it himself to *Adrian*, in the Year 126, according to the *Chronicon* of *Eusebius*. St. *Jerom* calls this Apology a very useful Work, full of strong Reasoning, replenished with the Light of Faith, and worthy of a Disciple of the Apostles. This Piece had Power enough to extinguish the Persecution, which was then raised against the Church. We have only a few Fragments remaining of it. St. *Jerom* and the *Latin* Martyrologies make *Quadratus* Bishop of *Athens*, under *Marcus Aurelius*, and will have him to have suffered Martyrdom in the Persecution of those Times. [a] But others think that *Quadratus* Bishop of *Athens*, was very different from the Apologist. See M. *de Tillemont t.* 2. Persecution under *Adrian*, *art.* 7. *p.* 237. and *not.* 7. upon this Persecution.

Hieron. de Vir. illust. c. 19. Hieron. Ep. 84.

QUAILS. 'Tis known, that God gave *Quails* to his People in the Wilderness, upon two Occasions. First, in the Wilderness of *Sin*, or *Zin*, a few Days after they had passed over the *Red-Sea*. The second time was, at the Encampment, call'd in Hebrew *Kibroth-hataavah*, or, The Graves of Lust. Both of these happen'd in the *Spring*, when the *Quails* pass'd from *Asia* into *Europe*. Then they are to be found in great Quantities upon the Coasts of the *Red-Sea* and the *Mediterranean*. God caus'd a Wind to arise, that drove them within and about the Camp of the *Israelites*; and 'tis in this that the Miracle consists, that they were brought so seasonably to this Place, and in so great Numbers, as to suffice for above a Million of Persons above a Month. The *Hebrew* Word *Shalav* [b] signifies a *Quail*, by the Agreement of the ancient Interpreters. And the *Chaldee*, *Syriac*, and *Arabic* Languages call them nearly by the same Name. Yet Mr. *Ludolf*, in his *Ethiopic* History, *l.* 1. *c.* 13. §. 96. takes great Pains to shew, that *Moses* did not here mean *Quails*, but *Locusts*.

Exod. xvi. 3----13. Numb. xi. 32. Psal. civ. 40.

These are the Reasons alledg'd by Mr. *Ludolf*, to prove that *Moses* intended not *Quails*, but Locusts, in *Exod.* xvi. 3, 13. and *Numb.* xi. 32. He observes, that the original Word *Selavv* may be derived from a Root that signifies *Abundance*; which agrees better with *Locusts* than *Quails*. He owns, that the Oriental Versions explain it by *Quails*: but he maintains, that they did not understand the true Sense of the Text. *Porphyry* observes, that an Army in *Africa* being ready to perish by Famine, was seasonably reliev'd by a Cloud of Locusts, which they fed upon. *Ludolf* conjectures, that it was a like Event that satisfy'd the Desires of the *Israelites* in the Desarts of *Arabia*. 'Tis an easy thing to prove, by the Testimony of many Authors, both ancient and modern, [c] that there is an almost incredible Number of Locusts in the *East*; that the People of *Arabia* live upon the Locusts which are brought to 'em by the Winds; that they lay them up upon Heaps, preserve them in Salt, eat of 'em gladly, and serve them up even at Kings Tables; that they are of an excellent Taste, and very wholsome and nourishing.

Porphyr. de abstin. l. 1. c. 55.

Sometimes the Locusts fly in the Air in such vast Quantities as to darken the Sun, and to cover the Harvesters as with a Cloud of ill Omen. And when they come down upon a Country, they leave nothing untouch'd; they gnaw, devour, and blast every thing, even the hardest Wood. Whole Nations have been compell'd to forsake their Habitations, to avoid these troublesome Insects.

Plin. l. 10. c. 23.

*Ludolf* afterwards shews, that the Account of *Moses* is favourable to his Opinion. First; Locusts are good to eat, and expresly allow'd by the Law of *Moses*. Secondly; It was the Wind that brought the Animals, mention'd by that Law-giver, into the Camp: And this agrees much better to *Locusts* than to *Quails*. Thirdly; It is said, that they were scatter'd over the Field, and that they cover'd the Ground all over for a Day's Journey; that they were of the Depth of a Cubit; that they gather'd them up on Heaps; that they fill'd ten Omers with them. These Expressions are very difficult to reconcile, in the common Supposition of *Quails*, but

[a] Hieronym. de Vir. illust. c. 19. & Bolland. 26. Maii. Arab. סלוי Salva. Coturnix. LXX. Ὀρτυγομήτραν. Clenard. epist. l. 1. Kirsten. in Matth. iii. 4, &c.

[b] Exod. xvi. 13. שלו Chald. סליו Selau. Syr. סלוי Salvai.

[c] Strabo l. 16. Diodor. Sicul. l. 3. Plin. hist. nat. l. 10. c. 23.

may be very naturally underſtood of Locuſts. Fourthly; Theſe Animals were ſpread all round the Camp; or, according to the *Vulgate*, they dry'd them all round the Camp: Which cannot be underſtood of *Quails*; for they would ſoon have been full of Worms, if they had been thus expoſed to the Sun. [Numb. xi. 32.]

But what overthrows all theſe Conjectures, is, Firſt, the Conſent of the Languages, and of the Oriental Verſions, which have underſtood *Quails* by the Name of *Selavv*. The *Septuagint*, *Joſephus*, and all the Commentators both ancient and modern, underſtand it in the ſame manner. Beſides, the *Hebrews* ask'd *Moſes* for Fleſh, being diſguſted with *Manna*; and would they have been contented with Locuſts?

*Mahomet*, in his *Alcoran*, ſpeaks of the Miracle that God perform'd in favour of the *Iſraelites*, by ſending them Fleſh. He makes uſe of the ſame Word with *Moſes*.* One of his Interpreters † ſays, that the Word *Salva* does not only ſignify *Quails*, but alſo *Honey*. Another Interpreter ſays, that the Word *Salva* is uſually explain'd by *Sumani*, which is a Word more in uſe among the *Arabians*, to ſignify a *Quail*; which the *Perſians* alſo call *Semavah*. However, adds he, this is a Bird peculiar to *Arabia Felix*, larger than a Sparrow, and ſmaller than a Pigeon, which has neither Sinews, Bones, nor Veins, and of which the Fleſh is very agreeable. He ſays beſides, that the Wind which God ſent was ſo violent, that it broke the Wings of thoſe Birds, and made them fall like a very thick Cloud into the Camp of the *Iſraelites*, who took them with their Hands, and eat them along with the Manna. What they tell us of this Bird, that it has neither Bones, Veins, or Sinews, muſt be underſtood as an Hyperbole, to expreſs its being very fat and tender, ſomething like our Fig-peckers, Ortolans, and Red-breaſts.

* *Moſes* ſays *Selav*, and *Mahomet* ſays *Salva*.
† Houſſain Vaez, vide Bibl. Orient. p. 749. col. 1.

QUARREL. *Solomon* compares him, that, going along the Streets, meddles with the *Quarrels* of People unknown, to one that will take a Dog by the Ears, and ſo will raſhly expoſe himſelf to be bit. This is what we may ſee every Day, in publick *Quarrels*. Thoſe that endeavour to mediate a Peace among Perſons engaged in a Controverſy; inſtead of reconciling them, do but provoke 'em, and ſtill irritate them more, and often meet with Anger on both Sides for intermeddling. But it muſt not be concluded from hence, that we ought never to endeavour to reconcile our Neighbours; yet it muſt be attempted with a great deal of Prudence, Caution and Charity, for fear of increaſing that Evil which we undertake to appeaſe. [Prov. xxvi. 17.]

QUARTODECIMANS. This Name was given to certain Hereticks, who kept *Eaſter-day* always upon the Fourteenth Day of the Moon, upon whatſoever Day it happen'd: Whereas moſt of the Churches kept it upon the *Sunday* that follow'd the Fourteenth Day of the Moon. The *Quartodecimans* were a Branch of the Sect of the *Montaniſts* and *Quintilians*, according to *Epiphanius*. Yet they have not been properly treated as Hereticks, but ſince the Council of *Nice*, which ordain'd, That all the Churches ſhould keep *Eaſter-day* on the *Sunday* that follow'd the Fourteenth Day of the Moon. [Epiphan. hæreſ. 50. c. 1. Concil. Nic. can. 21. Arab.]

QUARTUS, a Diſciple of the Apoſtles, of whom mention is made by St. *Paul*, in his Epiſtle to the *Romans*. The *Greeks* keep his Feaſt on the 10th of *November*, and ſay he was of the Number of the Seventy Diſciples, and Biſhop of *Berythus*. The *Latins*, as *Uſuard*, *Ado*, &c. place his Feaſt upon the 3d of *November*. [Rom. xvi. 23.]

QUEEN *of Heaven*: This is the Name that the *Hebrew* Idolaters uſed to give to the *Moon*. *Jeremiah*, chap. vii. *ver.* 8. ſays, *The Children gather Wood, and the Fathers kindle the Fire, and the Women knead their Dough to make Cakes to the Queen of Heaven.* And elſewhere, *ch.* xliv. *ver.* 16, 17, 18. the diſobedient *Iſraelites* tell the ſame Prophet; *As for the Word that thou haſt ſpoken unto us in the Name of the Lord, we will not hearken unto thee. But we will certainly do whatſoever thing goeth out of our own Mouth, to burn Incenſe unto the Queen of Heaven. —— But ſince we left off to burn Incenſe to the Queen of Heaven, and to pour out Drink-offerings unto her, we have wanted all things, and have been conſumed by the Sword, and by the Famine.* We think it to be the ſame that is call'd *Meni* in the *Hebrew* of *Iſaiah*, chap. lxv. 2. *But ye are they that forſake the Lord, that forget my holy Mountain, that prepare a Table for that Troop, and that furniſh the Drink-offering unto that Number.* The *Hebrew* ſays, That prepare a Table for Gad, and furniſh the Drink-offering to *Meni*. See the Article MENI. We take all theſe to be nothing elſe than the *Moon*, *Aſtarte*, *Trivia*, *Hecate*, *Diana*, the Heavenly *Venus*, *Iſis*, according to the different Superſtitions of the People. • They ſet up Altars to her upon the Plat-forms or Roofs of their Houſes, at the Corners of the Streets, near their Doors, and in Groves. They offer'd Cakes to her, kneaded up with Oyl or Honey, and made Libations to her with Wine and other Liquors. The Rabbins think they printed upon theſe Cakes the Reſemblance of a Star, or Half-Moon.

QUESTION. *Quæſtio*. This Word is often put for Diſpute, Difficulty, Suit at Law. *Si quid natum fuerit quæſtionis*, if any Difficulty ſhould ariſe. St. *Paul* would have his Diſciples *Timothy* and *Titus*, to avoid [Ex. xxiv. 14.] [2 Tim. ii. 23. Tit. iii. 9.]

avoid vain *Questions*, or vain Disputes, which are only concerning Genealogies, and the Sense of the Law, because this kind of *Questions* are more apt to give Offence than to Edify. The wise Man [Ecclef. vii. 30.] says, that he knew God created Man upright; but that he has perplexed himself with a Thousand *Questions*, and incumbered himself with a Thousand tiresome and intricate Disputes.

*Question* or Punishment. 'Twas a Custom among the *Romans*, to put Criminals to the *Question*, by whipping them, not with Rods, but with Whips or Scourges. [Cornel. Menoch. Pif.] Some think, that the Offender was stripp'd to his Waist, and that his Hands were ty'd to a Pillar, that his Back might be stretch'd out to receive the Blows. Others will have [Lud. de Dieu.] it, that his Hands were fastened to a Stake drove into the Ground, of a Foot and half, or two Foot high; so that the Criminal stooping with his Face towards the Ground, might present his naked Back to the Soldiers. Lastly, others are of Opinion, [a] that the Soldiers tied him Neck and Heels, and held him stretch'd out upon the Ground, while other Soldiers beat him all over his Body. This way of whipping is still common among the Orientals.

When St. *Paul* made an Oration to the [Acts xxii. 21.] People at *Jerusalem*, and related to them the Manner of his Conversion, they listned to him very attentively till he came to that Part of his Discourse, where he told them that God had sent him to preach to the Gentiles; then they raised their Voices, and cried out, that he was not fit to live, and were going to put him to death. *Lysias* the Tribune gave Command, that he should be put to the *Question*; but when they were binding him, *Paul* asked a Centurion there present, Is it lawful for you to scourge a *Roman* Citizen, and uncondemn'd? The Centurion acquainted the Tribune with it, who presently came to *Paul*, and asked him whether or no he was a *Roman* Citizen? he continued to affirm it; then those that were to put him to the *Question* retired, and *Lysias* caus'd him to be unbound.

QUIA, or *Quoniam*: *Because.* This Particle answers to the *Hebrew Ki*, and to the *Greek Hoti*, the Signification of which is generally causal, and is translated by *because.* But sometimes also these Particles are redundant in the Discourse; and at other times they should only be translated by *that*, and other times by *wherefore.* 'Tis needless to give Examples of *quia*, when it signifies *that* and *because*, for they will recur often.

This same Particle seems to be redundant [Psal. cxxiii 1.] in these Passages. *Nisi quia Dominus erat in nobis.* If the Lord had not been with us. *Nisi quia Dominus adjuvit me.* Unless [Psal. xciii. 17.] the Lord had help'd me.

It is used for *wherefore* in this Passage of St. *Luke*. *Remittuntur ei peccata multa,* [Luke viii. 47.] *quoniam dilexit multum. Cui enim minus dimittitur, minus diligit.* The Tenour of the Discourse requires, that we should understand it, as hinted before. A Master had two Debtors, one of them owed him an hundred Pence, the other Fifty. They not having wherewithal to pay, he forgives them their Debts; which of the two ought to love him most? Doubtless he to whom the greatest Sum was remitted. He adds, Many Sins are forgiven this Woman, *Quoniam dilexit multum.* It is plain it should be translated, wherefore she loves much; but he to whom less is forgiven will love less. Here are other Examples, where *quia* is put for *quapropter*. *Qui me misit, mecum est; quia ego quæ placita sunt* [John viii. 29.] *ei facio semper.* And elsewhere; *Vos autem* [John xiv. 17.] *cognoscetis eum, quia apud vos manebit.* And in the *Psalms*; *Ego clamavi quoniam exaudisti me.* [Psal. xvi. 6.] And again; *Credidi propter quod* [Psal. cxv. 1.] *locutus sum.* The *Hebrew* says, *Credidi quia locutus sum.* *Jeremiah*; *Qui dixistis,* [Jer. xxix. 16.] *suscitavit nobis Dominus Prophetas in Babylone, quia hæc dicit Dominus.* Instead of, *Quapropter hæc dicit Dominus*, &c.

QUINTILIUS VARUS. It is not positively known whether or no *Quintilius Varus* was Governor of *Syria* the Year of our Saviour's Birth, but however this is [See Not. 4 of M. de *Tillemont*, upon *J. C* tom. 1. p. 447.] the general Opinion. He governed this Province with great Wisdom and Moderation to the time of the Banishment of *Archelaus*, in the sixth Year of *Christ*. He succeeded *Saturninus* in the Government of *Syria*, and had for Successor *Quirinius* or *Cyrenius*. *Varus* presided in the Assembly in which *Antipater* Son of *Herod* was judged. [b] He supported the Interests of *Archelaus*, another of *Herod's* Sons, before *Augustus*, [c] that he might obtain the Kingdom of *Judea*. He afterwards appeased the Troubles that had been raised in the Country, by the Avarice of *Sabinus*. [d] Lastly, being recalled from his Government of *Syria*, he and his whole Army perished in *Germany*, in the ninth Year of *Jesus Christ*. [e] *Augustus* tore his Cloaths at this News, and let his Beard and Hair grow for several Months; so much he laid this Loss to Heart.

QUIRINIUS, Successor to *Quintilius Varus*, in the Government of *Syria*. See CYRENIUS before.

QUOTIDIAN. *Give us this Day our daily Bread*, or our *quotidian* Bread, or every Day's Bread. The *Latin* Text of St.

[a] *Arab. Æthiop.* See our Dissertation upon Punishments, and the Article *Punishment* in this Dictionary.
[b] Joseph. de Bell. l. 1. c. 20. In the Year of the Birth of *Jesus Christ.* [c] Joseph. Antiq. l. 17. c. 11. de Bell. l. 2. c. 5. p. 979. [d] Joseph. de Bell. l. 2. c. 7. p. 780, 781. [e] Vell. Paterc. l. 2. c. 117. Dio l. 5. p. 585. Sueton. l. 2. c. 23.

Luk. xi. 3. *Luke* reads it; *Panem nostrum quotidianum.* But that of St. *Matthew* [a] has, *Panem nostrum supersubstantialem da nobis hodie.* The *Greek* Word *Epiousios*, made use of by the Evangelists, may signify either *supersubstantialis*, or *sufficiens*, or *futurus*,
Hieron. in *crastinus*. St. *Jerom* observes, that the
Matth. vi. *Hebrew* Gospel us'd by the *Nazareans*, had *Machus*, which signifies *the next Day*, or the future. Give us our Bread, or Food necessary to sustain us *to Morrow*, or for the Time to come. We have Recourse to thy Providence for our Support for the time to come. *Theophylact* and *Suidas*, Give us our sufficient Bread, the Nourishment we have need of. *Epiousios* in this Place, is oppos'd to *Periousios*, superfluous. Those that contend for the Reading which has *Supersubstantialem*, [b] maintain, that in this Prayer *Christians* do not ask of God the Nourishment of the Body, but that of the Soul, the Knowledge of the Will of God, his Word, his Grace, the holy Eucharist.

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# RAB

I. RAAMAH, *Reema*, or *Regma*, the fourth Son of *Cush*, [c] who peopled a Country of *Arabia*, from whence they brought to *Tyre*, Spices, precious Stones, and Gold. We think this Country to have been in *Arabia fœlix*, at the Entrance into the *Persian* Gulph.

II. RAAMAH, or *Raamias*; he return'd from *Babylon* with *Zerubbabel*. *Nehem.* vii. 7.

RAAMSES, or *Ramesses*, a City built by the *Hebrews*, during the time of their Ser-
Ex. i. 11. vitude in *Egypt*, and which probably took its Name from the King of the Country, who set them to work. Its Situation is
Herodot. not known. *Herodotus* speaks of *Papre-*
l. 2. c. 59. 71, & 165. *misus* in the *Lower Egypt*, and *Pliny* joins
Plin. l. 6. c. 27. together the *Ramisians* and *Patamians*; which are probably the People that inhabited the two Cities of *Pithom* and *Raamses*. He joins them to the *Arabians* bordering upon *Egypt*.

RAB, *Rabbin*, *Rabban*, *Rabbam*; a Name of Dignity among the *Hebrews*. The Name of *Rab* was given to Masters and Doctors, to the Chief of a Class, and to the principal Officers of the Court of a Prince: For Example, *Nebuzaradan*, General of the Army of King *Nebuchadnezzar*, is always called *Rab Tabachim*, [d] *Magister Laniorum*, the Master of the
Esth. i. 6. Butchers, Cooks, or Guards. *Esther* says, that *Ahasuerus* appointed a *Rab* of his Court over every Table of his Guests, to take Care that nothing should be wanting.
Dan. i. 3. רב סריסים *Daniel* speaks of *Ashpenaz* the *Rab* of the Eunuchs of the House of *Nebuchadnezzar*, and of the *Rab* of the *Saganim*, or Chief of
Dan. ii. 48. the Governors or Peers. This Prophet himself was preferred to be Chief of the Interpreters of Dreams, or the *Rab* of the
Dan. v. 11. *Chartumim*. It appears that this Name came originally from the *Chaldees*; for before the Captivity, when any mention was made of *Judea*, we do not find it used, but only when any mention was to be made of the Officers of the King of *Babylon*.

*Rab* or *Rabban*, properly signifies *Master*, or one that excells in any thing; *Rabbi* or *Rabbani*, is *my Master*. *Rabbin* is the Plural. Thus *Rab* is of greater Dignity than *Rabbi*, and *Rabbin* or *Rabbim*, is a Word of greater Dignity than either *Rab* or *Rabbi*.

There were several Gradations before they could arrive at the Dignity of *Rabbin*, as among us to arrive at the Degree of Doctor. He that was Master or Head of the School, was called *Cacham*, or Wise; and he had the Name of *Bachur*, or *Elou*, who aspired to the Doctorship, and for this Purpose frequented the School of the *Chacham*. When he was further advanced, he had the Title of *Cabar* of the *Rab*, or the Master's Companion. Lastly, when he was further skill'd in the Knowledge of the Law and the Traditions, he was call'd only *Rab*, or *Rabin*, and *Morena*, our Master.

*Leo* of *Modena* says, that among the Cerem.
*Jews* it was a kind of Shame, to be known Jud. p. 2.
to seek for the Doctorship, and this passed c. 3.
for a presumptuous Piece of Vanity. Thus there was no Examination for it, but when a Man was found to have studied the Oral Law more than any other Science, he was saluted by the publick Voice with the Title of *Cacham*, that is, *Wise*. At least this is the Custom among the Eastern *Jews*; whereas in *Germany* and *Italy*, he receives this Title from the most antient of the *Rabbins*, who either by Word of Mouth, or Writing, declares him *Cabar* of the *Rab*, Companion of the Master, or *Rab*, or *Morena*, Master.

The *Cacham Rab*, or Master *Rabbin*, decides all Sorts of Differences, determines what Things are allowed or forbidden, and judges in all Matters of Religion, and even in Civil Controversies. He celebrates Marriages, and declares Divorces. He preaches, if he has a Talent for it, and is Head of the Academies. He has the head Seat in

[a] Matth. vi. 11. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.
[b] Vid. Hieron. in Matth. vi. Ambrof. de Sacrament. l. 5. c. 4. Abailard. Epist. ad S. Bernardum.
[c] Gen. x. 7. Ezek. xxvii. 22. רעמה Regnemah.
[d] 2 Kings xxv. 8, 20. & passim. Jer. xxxix. 9, 10. & passim. רב טבחים.

the Aſſemblies, and in the Synagogues. He reprimands the Diſobedient, and can even excommunicate them; which procures him great Reſpect and Authority.

In their Schools they ſate upon raiſed Chairs, and their Scholars were at their Feet. Hence it is, that in the *Acts of the Apoſtles*, St. *Paul* is ſaid to have ſtudied at the Feet of Rabbi *Gamaliel*. (Acts xxii. 3.) *Philo* affirms, that among the *Eſſenians*, the Children ſate in the Schools at the Feet of their Maſters, who explain'd the Law to them after an Allegorical Manner. (Philo lib. quod omnis probus liber.) *Ambroſiaſter*, upon the firſt Epiſtle to the *Corinthians*, informs us, that in their Schools the *Rabbins* ſate in their Chairs, the moſt advanced of their Scholars ſate by them upon Benches, and the leaſt ſate upon the Ground on Mats. The *Jews* are us'd to ſay to their Children, by way of Proverb, *Roll yourſelves in the Duſt of your Maſters Feet*; (Pirke Avoth. c. 1. §. 4.) inſtead of ſaying, Frequent their Schools diligently, and ſit down at their Feet. [a] Our Saviour upbraids the *Rabbins* and Maſters of *Iſrael* with their Vanity, and Eagerneſs to have the firſt Places at the Feaſts, and the head Seats in the Synagogues; (Matth. xxiii. 6.) alſo with their being ſaluted in the Streets, and deſiring to be call'd *Rabbi*, My Maſter.

The Studies of the *Rabbins* are employ'd, either upon the bare Text of the Law, or the Traditions, or the *Cabala*, which is the myſterious Doctrine contain'd in the Scripture. Theſe three Objects of their Study form ſo many different Schools, and different Sorts of *Rabbins*. Thoſe that chiefly apply themſelves to the Letter and Text of Scripture, are call'd *Caraites*, which is as much as to ſay *Literaliſts*. Thoſe that place their chief Study in the Traditions and Oral Laws of the *Talmud*, are call'd *Rabbiniſts*; as applying themſelves to the Doctrine and Opinions of their old Maſters, from whom they have received their Traditions by the Mediation of their *Cachams*. Laſtly, thoſe that give up themſelves to their ſecret and myſterious Divinity, which conſiſts in explaining the Scripture, according to certain Combinations of the Letters and Numbers, are call'd *Cabaliſts*; as much as to ſay *Traditionaries*, becauſe that theſe Explications and Combinations are perform'd according to certain Rules, which they have receiv'd from their Maſters.

(Leo of Modena, p. 5. c. 1.) *Leo* of *Modena* ſays, that the *Caraites* keep to the *Pentateuque* only, rejecting all the Explications, Paraphraſes, or Conſtitutions of the *Rabbins*. This Author adds, that they are originally *Sadducees*, but reform'd and meliorated; and that they might not become odious to all Sorts of Religions, they have thought fit to forſake ſuch Opinions of the *Sadducees* as gave moſt Offence, and to eſpouſe ſome of the moſt antient of the Traditions. But for all this the *Rabbiniſts* mortally hate the *Caraites*, and treat them only as *Mamzerims*, or Baſtards. They refuſe all Alliance with them, nor will they ſo much as converſe with 'em; and though a *Caraite* ſhould deſire to become a *Rabbiniſt*, the other *Jews* would not receive him.

M. *Simon*, in his Supplement to that Paſſage of *Leo* of *Modena* we have now cited, believes with F. *Morin*, that the *Caraites* did not appear among the *Jews* 'till after the Publication of the *Talmud*, or about the eighth Century; and that the moſt underſtanding of the *Jews* at that Time, being deſirous to withſtand that Multitude of Whimſies then impos'd under the ſpecious Name of *Moſes*, were call'd *Caraites*, by the Defenders of thoſe Traditions; as if they would inſinuate, that they adher'd only to the Letter of Scripture. We have but few of the Works of the *Caraites*. M. *Simon* quotes ſome of the Manuſcripts. It were to be wiſh'd that ſome of 'em were printed, which would be of much more uſe to us than thoſe of the *Rabbiniſts*, which every-where abound, and wherein we find a vaſt Number of Trifles, of vain, frivolous, and childiſh Explications, founded upon pretended Traditions of the Antients. The *Rabbins* are generally very ignorant in Hiſtory, Chronology, Philology, Antiquity, and Geography. They underſtand the Holy Language but very imperfectly. They know not the true Signification of a Multitude of Words that are found in the ſacred Text of Scripture. They are prodigiouſly conceited about their Traditions, ſo that there is very little Profit to be had by reading them; and 'tis known by Experience, that moſt of thoſe who have ply'd themſelves to peruſe their Books, have been but little benefited by them, and have entertain'd a perfect Contempt of their Underſtanding and Works. (See our Anſwer to M. *Fourmont*, Let. 2.)

Beſide the Names of *Rab*, and *Rabbi*, or *Rabboni*, which the *Jewiſh* Doctors aſſum'd to themſelves, they took alſo thoſe of *Maran*, Lord, *More*, Doctor, *Cacam*, Sage, *Marbitz Thora*, Couſin to the Law, becauſe the Law reſted upon them, *Dom*, or Sir. 'Twas chiefly in *Spain* that they took formerly this latter Title, which is ſtill given to Perſons of the firſt Diſtinction.

The chief Function of the *Rabbins* is to preach in the Synagogue, to make publick Prayers there, and to interpret the Law. They have the Power of binding and

[a] Very learned Men think, that they never ſate down in the Temple, but only in the Synagogues. They will have it, that when our Saviour was ſitting in the Midſt of the Doctors, 'twas only in the Synagogue adjoining to the Temple. See Deylin. Obſerv. t. 3. c. 30.

and loosing, that is to say, of declaring what is forbidden, and what is allow'd. When the Synagogue is poor and small, there is but one *Rabbin*, who at the same time discharges the Offices of a Judge and a Doctor. But when the *Jews* are numerous and powerful in a Place, they appoint three Pastors there, and a House of Judgment, where all their Civil Affairs are determin'd. And then the *Rabbin* applies himself to Instruction only, unless it is thought proper to call him into the Council, to give his Advice there; in which Case he takes the chief Place.

They have the Authority of creating new *Rabbins*. They pretend, that formerly every Doctor had a Right of giving this Title to his Disciple: But that since the Time of *Hillel* they relinquish'd this Power, in Consideration of him, and restrain'd themselves to the asking the Leave of the Head of the Captivity, at least in the East. At present they content themselves with installing the new *Rabbin* in an Assembly of some Doctors. Sometimes it is sufficient for one *Rabbin* alone to lay on his Hands, when it is difficult for several to come together. In *Germany* they are created by Word only, and often at their Creation their Power is restrain'd to certain Functions, and not extended to others. For Example, to teach the Law, but not to judge; neither were they to exercise those Functions to which they were appointed, unless when their Master was absent.

The *Rabbins* omitted nothing to procure to themselves Credit, Authority, and Respect among the People, who yet were generally inclined to dispise them. They maintain, that their Laws and Commands were not to be transgress'd, but on the Penalty of hazarding the Lives of the Offenders. They quote the Example of *Rabbi Jochanan*, who made of one of his Disciples an Heap of Bones, because he would' not believe what he taught him. They boast also, that a *Rabbin* cannot be damn'd. They bring a Proof of it in the Person of *Rabbin Acher*, who fell into capital Errors and Crimes, which were enough to have plunged him into Damnation. 'Tis pretended that he derogated from the Power of the Supream Being, that he admitted of two Principles; that he had blasphemed against the Angel *Metatron*, that he had rode on Horseback on the Sabbath-day; that he had tore to Pieces a young Scholar, and had sent the divided Parts of his Body to thirteen *Levites*. But however, *Rabbi Meir*, the Disciple of *Acher*, maintain'd, that he was not damned, but only detain'd in Purgatory, which he proved by causing Smoke to come out of his Tomb on a Sabbath-day. Another *Rabbin* caus'd this Smoke to cease, and it was concluded from thence, that he was saved. Excerpta Gemaræ apud Hott. p. 101, &c.

The *Jews* have several Books which were composed by their *Rabbins*. These Books are written in *Hebrew*, tho' much different from that of the *Bible*. It is not so pure, and has a great Mixture of Words and Phrases taken from strange Languages. As their Writings are upon Subjects foreign to such as are treated of in the *Bible*, they have been obliged to borrow other Terms, proper to express what they would treat of; for Example, in Astronomy, Physick, Theology; but their Style is still in Imitation of what they find in the Scripture. Their manner of pronouncing *Hebrew* is different from each other. The *Italians* pronounce it otherwise than the *Germans*, and the *Germans* different from the *Spaniards* and the *Levantines*. The Characters they commonly use in their Writings are not so square nor so beautiful as those of the *Bible*: They are rounder, and more of a Running-hand. And he that reads and understands very well the *Hebrew* of the *Bible*, will neither read nor understand the *Hebrew* of the *Rabbins*. The Writing and Style of these Doctors is a particular Study.

Nine Classes of Doctors are distinguish'd among the *Hebrews*. [a] The first is that of *Moses*, *Joshua*, *Eleazar*, and the seventy Elders chosen by *Moses*, to ease himself in the Goverment. The second is that of the Exod. xviii. 21. Antients, who succeeded *Joshua* and *Eleazar*, and according to them comprehends the Judges, Senators, and the Sanhedrim. The third is that of the Prophets. The fourth is the great Synagogue composed of six score Persons, after the Return from the Captivity. The fifth is of the *Tanaim*, mention'd in the *Mishna*. The sixth of the *Amoraim*, or Commentators upon the *Mishna*. The seventh of the *Giours*, or eminent Doctors. The eighth of the *Seboreans*, or Doubters. The ninth and last of the *Gaons*.

We must not suffer ourselves to be prejudic'd by the pompous Titles that the *Hebrews* give their Doctors, nor by that pretended Antiquity that they ascribe to them. They would be very much puzzled to prove that long Succession of *Rabbins* they boast of, from *Moses* down to the present Times. *Abraham* Son of one call'd *David*, who lived at *Pescaire* at the Beginning of the twelfth Century, [b] has made a Succession of *Rabbins* quite from *Adam* to his own Time. *Abraham Zaccuth* a Abrah. Zacuth. Inchasim. *Jew*, drove out of *Spain* with the other *Jews*, compos'd a Catalogue of them from the Beginning of the World as far as the

[a] Abravanel. proem. in lib. Nachalatathrooth. Morin. l. 2. exercit. Bibl. exercit. 2. c. 1.

[b] Abrah. Ben-David, Hallevi Sepher Hakkabal. Vide Bartolocci t. 1. p. 18.

Year

Year 1500. *Gedaliah* alſo has made a Traditional Chain of 'em down to the Year 1586, in which he lived. But there is ſo great a Difference in the Calculations of theſe Hiſtorians, they fall into ſuch Anachroniſms, they diſagree ſo much in the Names of theſe Doctors, that it is eaſy to ſee they go upon no certain Principles, nor have any diſtinct Knowledge of what they advance.

In vain do the *Rabbins* boaſt of the Antiquity of their Schools and of their Doctors; when we ſearch into the Bottom of theſe Things, we find nothing but Confuſion and Uncertainty. They ſpeak with great Emphaſis of their Schools at *Japhne* and *Tiberias*, ſet up in *Paleſtine* after the Deſtruction of the Temple; and of thoſe of *Nahardea*, *Pundebita*, and *Sora*, in the Eaſt. They produce Liſts of Doctors who have taught therein; but all theſe Things are ſo ill put together, that nothing can be concluded from them. They have certain Books, whoſe Antiquity they very much brag of; the *Midraſchins*, for Example, or Commentaries upon Scripture, which they ſay were compos'd by the *Rabbins* who liv'd in the Time of *Judas the Holy*; that is, in the Year of *Chriſt* 215. Yet the *Gemara* is quoted therein, which was compoſed a long time after the *Midraſchins Rabboth*, or the grand Commentaries imputed to *Nachmanides*, who lived, they ſay, at the End of the third Century; and yet Mention is made there of the Endeavour of the Emperor *Julian*, to rebuild the Temple of *Jeruſalem*. The Sentences of the Fathers, or *Pirke Aboth*, publiſhed under the Name of *Eleazar*, who lived under *Gamaliel* the ſecond, is much more modern than that Time, as may be ſeen from the Work itſelf.

We have ſpoken elſewhere of the Paraphraſts *Onkelos*, *Jonathan*, *Joſeph the Blind*, and of the *Gemara*, of the *Thalmud*, and the *Miſna*. Theſe Articles may be conſulted, and *Bartolocci* in his *Bibliotheca Rabbinica*, and Mr. *Baſnage*'s Hiſtory of the *Jews*, t. 7. l. 10. c. 3, 4, 5, 6, 7, 8.

The moſt famous *Rabbins* that they quote to us, are *Nathan*, *Abenezra*, *Abraham Hallevi*, *Maimonides*, or *Moſes* the Son of *Maimon*, *Joſeph* and *David Kimchi*, and *Solomon Jarchi*. But all theſe Doctors are modern. *Nathan*, Head of the Academy of *Rome*, who has explain'd all the Terms of the *Thalmud*, lived at the Beginning of the twelfth Century. *Aben-ezra* died in 1174; his Explications of Scripture are literal and grammatical, and they are in great Eſteem among Commentators. *Abraham Hallevi* was Cotemporary with *Abenezra*. *Maimonides* was born at *Corduba* in 1131. His Father *Maimon* pretended to be of the Race of *David*. 'Tis commonly affirm'd, that *Maimonides* is the firſt of the Doctors among the *Jews* who left off trifling. He is ſometimes call'd *Moſes the Egyptian*, becauſe he left *Spain* and went to ſettle in *Egypt*. He died at the Beginning of the thirteenth Century.

*Joſeph Kimchi*, who lived in 1160, has compos'd ſome Commentaries upon Scripture, which are in Manuſcript in the Library of the *Vatican*, and a Book againſt the *Chriſtian* Religion. We know that he dwelt at *Narbonne*, but it is diſputed whether he were a *Spaniard* or a *Frenchman*. He had two Sons, *David* and *Moſes Kimchi*, who were both famous for their Learning.

*David Kimchi*, Son of *Joſeph Kimchi*, apply'd himſelf much to *Grammar*, and his Works are very well eſteem'd. The *Jews* alluding to his Name, which ſignifies a *Miller*, or *white with Meal*, ſay by way of Proverb, That there is no Meal without *Kimchi*; that is, there is no real Knowledge without *Kimchi*. *Moſes Kimchi*, his Brother, has alſo compos'd a Work whoſe Title is, *The Garden of Pleaſure*, which is in Manuſcript in the *Vatican* Library.

*Solomon Jarki* was a Native of *Troy* in *Champagne*, but he had the Surname of *Jarchi*, or *Jarki*, that is, *Lunatick*, becauſe he taught in the Academy of *Lunel* in *Languedoc*, where the *Jews* had an Academy in the twelfth Age. He chiefly apply'd himſelf to the Study of the *Thalmud*; and his Commentary upon the *Gemara* ſeem'd ſo full of Erudition, that he was call'd the Prince of Commentators. Concerning theſe *Rabbins*, and all the reſt of 'em, the Reader may conſult the Authors before quoted, eſpecially the *Bibliotheca Rabbinica* of *Bartholocci*.

RABBAH, or *Arebba*, a City mention'd by *Joſhua* xv. 60. Perhaps it's the ſame as *Arbea*, or *Hebron*. St. *Jerome* ſpeaks of a City call'd *Rebbo*, bordering upon *Eleutheropolis* towards the Eaſt.

RABBATH, or *Rabbat-Ammon*, *Rabbat-Ammana*, or only *Ammana*; or *Rabbath* of the Children of *Ammon*, afterwards call'd *Philadelphia*, the capital City of the *Ammonites*, ſituated beyond *Jordan*. It was famous and conſiderable even in the Time of *Moſes*, who tells us, that there was ſtill to be ſeen there the iron Bedſtead of King *Og*. When *David* declared War Deut. iii. 1.
againſt the *Ammonites*, his General *Joab* laid Siege to *Rabbath-Ammon*, where the brave *Uriah* loſt his Life, by the ſecret 2 Sam. xi.
Order given by this Prince, that *Uriah* 1, 15, 16,
ſhould be forſaken in a Place of Danger. &c.
And when the City was reduced to the laſt Extremity, *David* himſelf went thither, that he might have the Honour of taking it. From this time it became ſubject to 2 Sam. xii.
the 28, 29.

the Kings of *Judah*. Afterwards the Kings of *Israel* became Masters of it, with all the rest of the Tribes beyond *Jordan*.

But towards the Conclusion of the Kingdom of *Israel*, *Tiglath-pileser* having taken away a great Part of the *Israelites* of that Country, the *Ammonites* put in Execution many Cruelties against those that remain'd; from whence it follow'd, that the Prophets *Jeremiah* and *Ezekiel* pronounced very severe Prophecies against *Rabbath*, the capital City of the *Ammonites*, and against the rest of the Country, which probably had their Completion five Years after the Destruction of *Jerusalem*. *Antiochus the Great* took the City of *Rabbath-Ammon* about the Year of the World 3786. Some time before this *Ptolemy Philadelphus* had given it the Name of *Philadelphia*. 'Tis thought it was to this City of *Philadelphia*, that St *Ignatius the Martyr* wrote his Epistle, a little time before his Martyrdom. *Philadelphia* is not far from the Fountain of *Arnon*.

(Jer. xlix. 1, 2, 3. Vide & Sophon. ii. 8. Ezek. xxi. 20. xxv. 5. Jos. Antiq. l. 13. c. 17. Polyb. l. 5.)

RABBATH-MOAB, or *Rabbath* of the Children of *Moab*, the capital City of the *Moabites*, call'd otherwise *Rabbat-Moba*, *Ar*, *Areopolis*, *Ariel* of *Moab*, *Kir-heres*, or the City with Brick Walls. *Clamabo ad viros muri fictilis*, says *Jeremiah*. This City lay upon the River *Arnon*, by which it was divided into two; whence it is, that in the Books of *Kings* it is call'd the two *Ariels* of *Moab*, or the two Lions of *Moab*, in allusion to its Name *Ar* or *Arie*, signifying a Lion. This City has gone thro' a great Variety of Revolutions, and the Prophets have often threaten'd it with great Misfortunes. The Kings of *Judah*, *Israel*, and *Edom* once laying Siege to it, when the King of *Moab* saw he must fall into the Enemies Hands, he took his eldest Son, and was going to sacrifice him to his Gods. But this excited such an Abhorrence or Compassion in the Kings without the City, that they drew off, and broke up the Siege. We have already spoken of this City under the Article AR. The *Romans* generally kept a Garrison at *Areopolis*, because of the Importance of this Pass over the *Arnon*. See the antient *Notitia*, and *Eusebius* and St. *Jerome* upon the Word ARNON.

(Jer. xlviii. 31, 36, &c. Vulgat.) (2 Kings iii. 5, 6, 7, &c.)

RABBIN; see *Rab*.

RABBITH, or *Rabboth*, a City of the Tribe of *Issachar*. *Josh.* xix. 20.

RAB-MAG, or *Reb-mag*, one of the general Officers of *Nebuchadnezzar*'s Army, who assisted with *Nebuzaradan* at the taking of *Jerusalem*.[a] I imagine that *Rab-mag* signifies the Chief of the *Magi*.[b]

(רבמג Rab-mag.)

RAB-SHAKEH, or *Rab-saces*, that is, the chief Butler, or Cup-bearer. This is a Term of Dignity, and not a proper Name. *Rab-shakeh* was sent by *Sennacherib* King of *Assyria* to summon *Hezekiah* to surrender to him.[c] He made a Halt in the Fuller's Field, and sent to speak with *Hezekiah*. This Prince sent out to him *Eliakim*, *Shebna*, and *Joah*, three of the chief Officers of his Court. *Rab-shakeh* spoke to 'em in a very haughty and insolent manner, and told them in *Hebrew*, that they ought not to put any Confidence, either in the King of *Egypt*, who was not able to assist them, or in the Lord, whose Altars upon the high Places *Hezekiah* had destroy'd, and who had order'd *Sennacherib* to march against *Judea*. Then *Hezekiah*'s Commissioners desir'd him to speak in the *Chaldee* Language, and not in the *Hebrew*, that the People upon the Walls might not hear their Conversation. But *Rab-shakeh* raised his Voice so much the more, and address'd his Discourse to the People, persuading them to surrender themselves to *Sennacherib*; adding such blasphemous Expressions as these, That as the Gods of the Nations were not able to secure their Worshippers from the Power of *Sennacherib*, so neither could the God of *Israel* protect them from the Force of his Arms.

After this *Rab-shakeh* return'd towards his Master, who had quitted the Siege of *Lachish* to meet the King of *Egypt*, who was then come forth to the Assistance of *Hezekiah*. But in this March the destroying Angel slew an hundred and eighty-five thousand Men of the Army of *Sennacherib*, so that he was obliged to hasten back to *Nineveh*, where he was put to death by his own Sons. See HEZEKIAH and ISAIAH.

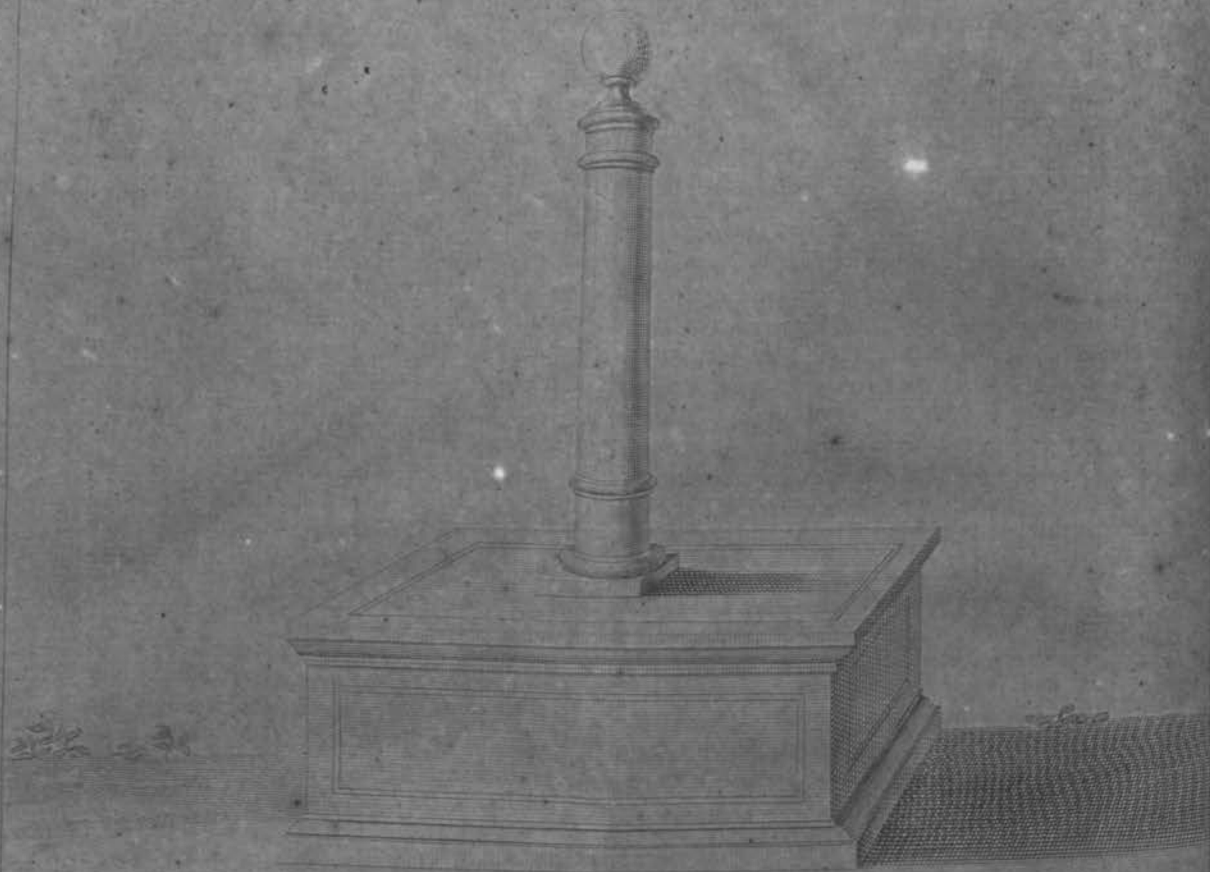
(Isa. xxxvii. 36, 37, &c. 2 Kings xix. 35, 36, 37.)

RABSARIS, or *Rab-sares*,[d] Chief of the Eunuchs of King *Sennacherib*. He was sent with *Rab-shakeh* and *Tartan*, to summon *Hezekiah* to surrender. *Rab-saris* is not a proper Name, but a Name of Dignity.

RACA, or *Racha*; a *Syriack* Word, which properly signifies empty, vain, beggarly, foolish, and which includes in it a strong Idea of Contempt. *Jesus Christ* in the Gospel says, that whoever shall say to his Neighbour, *Raca*, shall be condemn'd by the Council or Sanhedrim. We read in the *Hebrew Bible*, that when *Jephthah* was driven away by his Brethren, he put himself at the Head of a Company of worthless People, of *Rakim*,[e] Men of desperate Fortunes. So *Jeroboam* the Son of *Nebat* assembled a Company of *Rakim*, Beggars, Sons of *Belial*. *Lightfoot* assures

(Matth. v. 22.) (2 Chron. xiii. 7.)

[a] Jerem. xxxix. 3. In the Year of the World 3416, before Christ 584, before the vulgar Era 588. [b] 2 Kings xviii. 17. רבשקה Princeps pincerna. [c] In the Year of the World 3292, before Christ 708, before the vulgar Era 712. See 2 Kings xviii. 17, 18, &c. Isai. xxxvi. 1, 2, &c. [d] 2 Kings xviii. 17. רבסריס Rabsaris, Princeps Eunuchus. [e] Judges ix. 4. xi. 3. אנשים רקים LXX. Ἄνδρας κενούς.



THE ANCIENT SEPULCHER OF RACHEL ACCORDING TO J. NICOLAI de Sepulcr. Hebr.

RACHEL'S SEPULCHER AS IT IS TO BE SEEN AT PRESENT.
According to M. Le Brun and other Travellers.

us, that in the Books of the *Jews*, the Word *Raca* is a Term of the utmost Contempt, and is us'd to be pronounced with certain Gestures of Indignation, as spitting, turning away the Head, *&c.*

1 Sam. xxx. 29. RACHAL, a City of the Tribe of *Judah*, whither *David* sent some of the Prey which he had taken from the Enemies, who had plunder'd *Ziklag*.

RACHEL, Daughter of *Laban*, and Sister of *Leah*. The Word *Rachel* signifies a Sheep. When *Jacob* fled from his Brother *Esau*'s Resentment, he arrived in *Mesopotamia*, near the City of *Haran* or *Charres*; and finding some Shepherds there, he inquired if they knew *Laban* the Son of *Nahor*.[a] They answer'd him, We know him well, and there's his Daughter *Rachel* coming with the Flock. No sooner was *Rachel* come, but *Jacob* open'd the Well for her, water'd her Flock, embrac'd her, and told her he was the Son of *Rebecca*, *Laban*'s Sister. Immediately *Rachel* ran home to her Father, and acquainted him with his Nephew's coming. *Jacob* was brought into *Laban*'s House, and entertain'd there with great Civility; and when he had been there about a Month, *Laban* told him it was not fit he should serve him for nothing, and desir'd him to propose some Recompence, which he should be willing to give him. *Jacob* told him he would serve him seven Years, provided he would give him his younger Daughter *Rachel* in Marriage. *Laban* agreed to this, and the Day appointed for the Wedding being come, instead of *Rachel*, *Laban* put her elder Sister *Leah* in Bed to *Jacob*.

*Jacob* did not perceive the Trick that had been put upon him 'till the next Morning. Then he made bitter Complaints, and *Laban* could find no better Excuse for it than to tell him, that it was not the Custom of the Country to marry the younger Daughter before the elder: But if he was willing to serve him another seven Years, he should have *Rachel* also. This *Jacob* agreed to, and when the Week of *Leah*'s Wedding was over, he marry'd *Rachel*. The Affection he had for *Rachel* made him have a kind of Indifference for *Leah*; but the Lord gave Children to *Leah*, and none to *Rachel*. This excited in her a great Gen. xxx. 1, 2, 3, &c. Aversion against her Sister; and she said to *Jacob*, Give me Children or else I die. *Jacob* with some Indignation made Answer; Do you take me for a God? Is it I that have made you barren? To which *Rachel* reply'd; Here is my Maid *Bilhah*, take her, that I may have Children by her. *Jacob* therefore taking *Bilhah*, she conceived and brought forth a Son, whom *Rachel* call'd *Dan*; saying, the Lord has judged me, and decided in my Favour. *Bilhah* had also another Son the Year following, to whom *Rachel* gave the Name of *Naphthali*.

One Day as *Reuben*, *Leah*'s Son, returning home out of the Field, had brought to his Mother a certain Fruit call'd *Dudaim*, which is generally render'd by *Mandrakes*; *Rachel* said to *Leah*, Give me some of your Son's Mandrakes. *Leah* reply'd, Is it not enough that you take my Husband from me, but must you also take my Son's Mandrakes? *Rachel* tells her, that if she might have some of the Mandrakes, *Jacob* should be her's that Night. For it seems that *Jacob* divided his Favours equally among his Wives, as was the Custom of those Countries where Polygamy obtain'd. [b] At last the Lord remember'd *Rachel*; she conceived and brought forth a Son, whom she named *Joseph*, [c] saying, That the Lord shall still give me another Son. Some Years after [d] *Jacob* taking a Resolution to return into the Land of *Canaan*, *Rachel* unknown to *Jacob*, privately took away the *Teraphim*, or Domestick Gods, of her Father *Laban*.

See the Article *Mandrakes*.

See the Article *Teraphim*.

*Jacob* went away without acquainting his Father-in-law *Laban* with his Intention, and *Laban* knew nothing of it 'till three Days after his Departure. He then began his Pursuit after him, and overtook him after seven Days, upon the Mountains of *Gilead*. He reproach'd him very warmly with his clandestine Flight, and even used Threats, telling him, that if God had not warned him in a Dream not to do him any Violence, he should have made him repent of so rash a Resolution. To which he added, Why have you robb'd me of my Gods? *Jacob* being altogether ignorant that *Rachel* had done this thing, made him Answer; That whosoever the Gods should be found upon should be put to death, in Presence of all his Brethren. Examine every thing strictly, and take whatever you find belonging to you. *Laban* then began to search the Tents of *Jacob*, *Leah*, *Bilhah*, and *Zilpah*, without finding any thing. Then coming into *Rachel*'s Tent, she hid the *Teraphim* under her Camel's Funiture, and sate down upon it. When her Father had searched every where and found nothing, she said to him; Let not my Lord be angry that I cannot rise in his Presence, for the common Infirmity of Women is now upon me. And thus she evaded her Father's Inquiry.

[a] Gen. xxix. 1, 2, 3, &c. In the Year of the World 2245, before *Christ* 1755, before the vulgar Era 1759. [b] Herodot. l. 3. c. 79. Vide Aug. contra Faust. l. 22. c. 49. [c] Gen. xxx. 22, 23, 24. In the Year of the World 2259, before *Christ* 1741, before the vulgar Era 1745. [d] In the Year of the World 2265, before *Christ* 1735, before the vulgar Era 1739. Gen. xxxi. 1, 2, 3, &c.

When *Jacob* had paſs'd over the Brook *Jabok*, he divided his Wives and Children into three Companies. He put the two Maids and their Children in the firſt Place; then *Leah* and her Children made the ſecond Company; and laſtly, *Rachel* and her Son *Joſeph*. This he did, that if *Eſau* ſhould do any Violence to the firſt Company, the ſecond and third might eſcape; or if he ſhould not ſpare the ſecond, that at leaſt the third might avoid his Fury. After he had paſs'd over *Jordan*, he went firſt to *Salem*, then to *Shechem*, and thence to *Bethel*, where he was to ſacrifice to God, who had appear'd to him at his going into *Meſopotamia*. Laſtly, as he advanced towards *Hebron*, and was not above a Furlong [a] from *Bethlehem*, otherwiſe call'd *Ephrath*, *Rachel* was ſeized with the Pains of Child-birth. She brought forth a Son, to whom ſhe gave the Name of *Ben-oni*, or *the Son of my Pain*; but *Jacob* gave him the Name of *Benjamin*, or *the Son of my right Hand*. *Rachel*'s Pangs were ſo violent, that they kill'd her, and *Jacob* buried her in the ſame Place, erecting a Monument [b] for her, which continued for many Ages.

Gen. xxxiii. 1, 2, 3. Gen. xxxv. 1, 2, 3, 4, &c.

There is ſtill to be ſeen at this Day a kind of Pyramid or Dome, ſupported by four ſquare Pillars, which form as many Arches. This Monument is ſurrounded by a low Wall of three Foot high, with a little Entrance of three Steps. *Cotovic* ſays, that the Sepulchre is ſix Foot above the Ground, ſeven Foot long, and three and a half broad. The upper Part is round. On the two Sides of *Rachel*'s Tomb there are two other empty ones. M. *le Brun*, who made a Draught of it on the Place, ſays this Tomb is cut in the Cavity of a Rock, and cover'd with a Dome, ſupported by four Pillars or Fragments of a Wall, which open to the Sepulchre. The Work is rude enough, and without any Ornament. The whole is as entire as if it had been but juſt made, and it is hard to imagine it has ſubſiſted ever ſince *Jacob*'s time. But it may have been renew'd afterwards. *Rachel* died in the Year of the World 2265, or 2266; before *Chriſt* 1734, or 1755; before the vulgar Era 1738, or 1739.

Jer. xxxi. 15. Matth. ii. 18. The Prophet *Jeremiah*, and after him St. *Matthew*, have put *Rachel* for the Tribes of *Ephraim* and *Manaſſeh*, born from *Joſeph* the Son of *Rachel*. *In* Rama (or upon the high Places) *was there a Voice heard, Lamentation and Weeping, and great Mourning*, Rachel *weeping for her Children, and would not be comforted becauſe they are not*. This Prophecy was compleated when thoſe two Tribes were carried into Captivity beyond the *Euphrates*. St. *Matthew* has made an Application of this Prophecy to what happen'd at *Bethlehem*, when *Herod* put to death there all the Children of two Years old and under. Then *Rachel*, who was buried thereabouts, in ſome manner may be ſaid to make her Cries and Lamentations, for the Death of ſo many young Innocents, ſacrificed to the Jealouſy and the Cruelty of a diſtruſtful Prince.

RADDAI, the fifth Son of *Jeſſe*, and Brother of *David*. 1 *Chron*. ii. 14.

RAGABA, a very ſtrong Caſtle beyond *Jordan*. This is probably *Argob*, of which Mention is made in ſeveral Places of the *Old Teſtament*. [c] *Euſebius* places *Argob* in the Canton of *Geraſa*, fifteen Miles from it towards the Eaſt. Joſ. Antiq. l. 13. c. 23.

RAGAU, a large Plain wherein *Nebuchadnezzar* King of *Nineveh*, overcame *Arphaxad* King of the *Medes*, in the Country of *Arioch* King of the *Elymeans*. Theſe Plains of *Ragau* are probably thoſe that lie about *Rages* in *Media*, of which we ſhall preſently ſpeak. This *Nebuchadnezzar* that conquer'd *Arphaxad*, in our Opinion, is the *Saoſduchim* King of *Aſſyria*, who made War with *Phraortes* King of the *Medes*, in the Year of the World 3347, before *Chriſt* 653, before the vulgar Era 657. See the Preface to the Book of *Judith*. Judith i. 5, 6.

RAGES, or *Ragæ*, a City of *Media*, ſtanding upon the Mountains of *Ecbatana*. *Tobit* having depoſited the Sum of ten Talents with *Gabael*, a Citizen of *Rages*, or rather having lent it him, according to the *Latin Vulgate*, ſent his Son *Tobias* to fetch it. But he being obliged to ſtay ſome Time at *Ecbatana*, [d] to celebrate his Marriage with *Sara* the Daughter of *Raguel*; he deſired the Angel *Raphael*, whom he took only for a Man, to go to *Gabael*, and bring him the ten Talents; which Requeſt *Raphael* perform'd. *Rages* was a little Day's Journey from *Ecbatana*, and ſituate on the Southern Part of *Media*, in the Mountains that divide this Country from *Parthia*. Tob. i. 14.

I. RAGUEL, otherwiſe *Jethro*, Father-in-law to *Moſes*. See JETHRO.

II. RAGUEL, Father of *Sara*, and Father-in-law to young *Tobias*. He dwelt in the City of *Ecbatana*, and had a great Eſtate. But having given his Daughter *Sara* to ſeven Husbands ſucceſſively, the Evil Spirit had ſlain them all. However, *Tobias* coming to *Ecbatana*, the Angel *Raphael* urged him to demand *Sara* for Wife, and ſo much the rather, becauſe he was the neareſt Kinſman to *Raguel*, and therefore Tob. vi. 11—14.

[a] The *Hebrew* reads *Kiberath*. See the Article *Kiberath-aretz*. [b] Hebr. מצבה Matzebah. LXX. Στήλην, a Pillar. Hieronym. Titulum. [c] Deut. iii. 4, 13, 14. 1 Kings iv. 3. 2 Kings xv. 25. [d] Tob. vi. 6. ix. 3. The *Latin* Text of *Tobit* iii. 7. reads *Rages*, inſtead of *Ecbatana*, which is a palpable Fault.



obliged

Numb. xxxvi. 6. obliged to marry her, according to the Law. *Raguel* gave his Consent to this Marriage, though not without Difficulty, as fearing it might happen to him as it had happen'd to his Daughter's seven former Husbands. But the Lord preserving *Tobias*, *Raguel* kept him fifteen Days at his House, made great Feasts for all his Friends, gave him the Half of his Estate, and secured the other Half to him after his own death. [a]

I. RAHAB, an Hostess of the City of *Jericho*, who received into her House and concealed the Spies sent by *Joshua* to view the City. The *Hebrew* Text calls her *Zona*, [b] which St. *Jerom* and many others understand of a Woman of an ill Life. But others [c] think she was only an Hostess or Inn-keeper, and that this is the true Signification of the original Word. Had she been a Woman of ill Fame, would *Salmon*, a Prince of the Tribe of *Juda*, have taken her to Wife, or could he have done it by the Law? Besides, the Spies of *Joshua* would hardly have gone to lodge with a Prostitute, a common Harlot, they who were charged with so nice and dangerous a Commission. Those that maintain she was an Harlot pretend, that perhaps she was one of those Women that prostituted themselves in Honour of the Pagan Deities; as if this could any way extenuate her Crime, or the Scandal of her Profession, if it were true that she was a publick Woman.

But whatever was *Rahab*'s Profession, the Spies of *Joshua* were no sooner entered her House, [d] but Notice was given of it to the King of *Jericho*, who sent to tell *Rahab*, that she must produce those Men
Josh. ii. 3, 4, 5. that were come to her House. But she hid them, and told the Messengers, that it was true, indeed, such Men had been at her House, but she did not know from whence they came; and when the Gates of the City were shutting, they went out, and she could not tell whither they were gone. Pursue them quickly, she said, and you may overtake them. They forthwith pursued them, but in vain, for they were conceal'd upon the Terrass of *Rahab*'s House.

When the King's Messengers were gone away, *Rahab* went up to the Terrass or Roof of her House, and said to the *Israelites*, I know the Lord has delivered this Country into your Hands, the Terror of your Name has seized us, and all our People are in a Consternation. Promise me therefore, that you will save the Lives of me and my Family, when you shall take Possession of this City. The Spies promis'd her with an Oath, and bid her tie a scarlet String to her Window, that her House might be distinguished when the *Israelites* should enter into *Jericho*. If we should touch any one that belongs to you, added they, which shall be then in your House, his Blood be upon us; but if they are without, their Blood shall fall upon their own Heads, and we will be blameless.

Having obtained these Promises, she let them down by a Rope that she fastened to her Window; for her House joined to the Walls of the City. She advised them to return by the Way of the Mountains, for fear of meeting those that had been sent in quest of them; and to continue upon the Mountains for three Days, in which time the Messengers would return, after which they might proceed on their Way. The Spies followed *Rahab*'s Counsel exactly, and at the End of three Days arrived at *Joshua*'s Camp, to whom they related all they had discovered at *Jericho*, which had happened to themselves, and the Promises they had made to their Benefactress *Rahab*. Some time after this, when the People for six Days had made a Circuit round *Jericho* with much Silence, *Joshua* commanded all *Israel* to make a Tour the seventh Time, and when the Priests sounded the Trumpets, Josh. vi. 16, 17.
to cast forth a very loud Cry. To which he added, that the whole City, and whatever was found therein, was to be utterly extirpated; only *Rahab* and those that were found in her House, should have their Lives saved.

*Joshua*'s Orders were duly executed. The Walls fell down at the Cry of the *Hebrews*, and the City was taken and destroyed. *Joshua* sent the two Spies to the House of *Rahab*, to bring her out with all her Relations, that they might be secured from all Violence. As soon as they were come out, *Joshua* put fire to the City, and cursed him that should undertake to rebuild it. *Rahab* married *Salmon*, a Prince of *Judah*, by whom she had *Boaz*. *Boaz* was Father to *Obed*, and *Obed* to *Jesse*, the Father of King *David*. Ruth iv. 20.
Thus *Jesus Christ* has condescended to reckon this *Canaanitish* Woman among his Ancestors. Matt. i. 5.
In the *Chronicles* it is said, that *Nathon* begat 1 Chron. ii. 11.
*Salma*, who is the same as *Salmon*. St. *Paul* magnifies the Faith of *Rahab*, who escaped Heb. xi. 31.
the great Calamity of her Country, by having entertain'd and concealed the Spies.

II. RAHAB. The Psalmist speaks of Psalm lxxxvii. 4. אזכיר רהב
another *Rahab*, different from this now mentioned. *I will make mention of* Rahab, *and* Babylon, *to them that know me*. And again, *Psalm* lxxxix. 10. *Thou hast broken* Rahab *in pieces*, or the *Egyptian*. *Isaiah* li. 9. and xxx. 7. makes use of the same Word *Rahab* to mark out the Destruction of *Pharaoh* and his Army in the Red Sea.

[a] Tob. viii. 22, 23, 24. In the Year of the World 3322, before *Christ* 678, before the vulgar Era 682.
[b] Josh. ii. 1. אשה זונה LXX. Γυναικὸς πόρνης. Ita PP. passim. [c] Ita Chald. Rabb. Lyr. Arias. Pagn. Titelman. Vide, si placet, sanct. in 3 Reg. iii. 26. [d] In the Year of the World 2553, before *Christ* 1447, before the vulgar Era 1451.

See

See also *Job* xxvi. 12. *By his Understanding he smiteth through the Proud*; the *Hebrew* says, *Rahab*. The most skilful Commentators [a] explain this of *Egypt*, and particularly of that Part of *Lower Egypt* which is called *Delta*, because of its Likeness to the Letter Δ, making a Kind of Triangle, whose Base is the *Mediterranean* Sea. This Part of *Egypt* is still called *Rib* or *Rif*, the Pear, because of its Similitude to the Shape of this Fruit. M. *d'Herbelot* says, in his *Bibliotheca Orientalis*, that the Name *Rif*, is given to that Part of *Egypt*, which begins at *Cairo*, and stretches out towards the North: And that the *Arabians* call by the Name of *Giouf*, that Part of the same Country which the *Greeks* call *Delta*, and which contains all the Country enclosed by the *Nile*, till it empties itself into the *Mediterranean* Sea.

St. *Jerom* and the antient *Greek* Interpreters have often translated *Rahab* by *Pride*, or the *Proud*. But the Fathers, and such Interpreters [b] who have not consulted the Original, have understood by *Rahab*, no other than the Woman of *Jericho*, of whom we have spoke in the foregoing Article.

RAHAM, Son of *Shema*, and Father of *Jorkoam*, of the Race of *Caleb*. 1 *Chron.* ii. 44.

RAIN. It should seem by some Expressions of the Scripture, that the antient *Hebrews* imagin'd the *Rain* to be derived from certain great Reservatories, which they supposed to be above the Heavens, and which *Moses* calls the superior Waters, by way of Contradistinction from the inferior Waters, which are those of the Sea. For Example, *Moses* says, that at the Time of the Deluge, the *Rain* did not fall according to the ordinary Course of Nature, but that the Cataracts of Heaven were set open. [c] *All the Fountains of the great Deep were broken up, and the Windows of Heaven were opened.* And *Hosea* says, that in times of great Drought the Clouds cry to the Lord, beseeching him to permit the Waters which he keeps in his Treasuries and Repositories, to fall into them and replenish them. In other Places of Scripture, [d] the Clouds are described to us as great Bags or Bottles, filled with the Waters that are supply'd to them from the Firmament. Even the Dews themselves are represented as proceeding from the superior Waters. *His Heavens shall drop down Dew.*

(Hos. ii. 21. Deut. xxxiii. 28.)

The Sacred Writers often speak of the *Rain* of the former Season, and of the *Rain* of the latter Season: *Imber temporaneus, & Imber serotinus. I will give you the* Rain *of your Land in his due Season, the first* Rain *and the latter* Rain. So *Hosea, He shall come unto us as the* Rain, *as the latter and former* Rain *unto the Earth.* The Rabbins, and the Generality of Interpreters are of Opinion, that the *former Rain, pluvia temporanea*, called in *Hebrew*, *Jorah*, signifies the *Rain* of the Autumn; and that the *latter Rain, pluvia serotina*, called in the *Hebrew*, *Malchush*, signifies the *Rain* of the Spring-season. 'Tis known that the *Jews* began their Year at Autumn, which gives some Probability to their Opinion, who suppose the *pluvia temporanea* to signify the *Rain* that falls in Autumn. But on the contrary, we think that *Jorah* signifies the *Rain* of the Spring, and *Malchush* that of the Autumn. In *Judea* it commonly *rained* but in two Seasons, in the Spring and in the Autumn. *Jorah* is always put first, and *Malchush* afterwards. The natural Order of the Season is, that the Spring should come before the Autumn. *Malchush* is derived from the Verb *Lakash*, which signifies to make a Vintage, to delay, to put off, to gather in the After-marth, or the Grass that grows in the Meadows in the latter Season. Besides, *Malchush* signifies a *Rain* that is (as it were) earnestly desired by the Earth, as coming after the dry Season of the Summer. *Joel* says, *He will cause to come down for you the* Rain, *the former* Rain, *and the latter* Rain *in the first Month.* But if *Malchush* signifies the *Rain* of the Autumn, it will be easily granted, that *Jorah* must signify that of the Spring. The *Septuagint* [e] have taken it in the Sense we now contend for: And *Hesiod* [f] has express'd the *Rain* of the Spring and Autumn in Words of the same import, as those made use of by the *Septuagint*.

(Deut. xi. 14. Hos. vi. 3. יורה Jorah. מלקוש Malchush. Job xxix. 23. Prov. xvi. 15. Hos. vi. 3. Joel ii. 23.)

*Moses* describing the Land of *Canaan*, the Advantages of which he compares to those of *Egypt*, says, that the Land of *Canaan* is not like that of *Egypt*, where they are obliged to convey the Water by artificial Canals, and by great Labour and Industry, to water the Fields and the Gardens. For it never *rains* in this Country; whereas *Palestine* being a Country of Hills and Vales, is watered by the *Rains* from Heaven. *Sed montuosa est & campestris, de cœlo expectans pluvias.* We have already described, under the Article Foot, the Manner in which they water the Soil of *Egypt*, to which the Inundations of the *Nile* cannot arrive. As to the Land of *Canaan*, 'tis well known that it is water'd by copious Dews in the Summer, and by Showers of *Rain* in the Spring and Autumn. Whence it is that God promised the

(Deut. xi. 10, 11.)

[a] Chald. R. Salom. Abenez. Kimchi. Jun. Pag. Munst. Muis. Boch. Phaleg. l. 4. c. 14. &c. [b] Aug. pseud. Hieronym. Theodoret. Euthym. Latini plures in Psalm lxxxvi. 4. [c] Gen. vii. 11. See also Psalm xxxiii. 7. xlii. 7. [d] Job xxxvii. 12. xxxviii. 37. Psalm xviii. 11. 2 Kings xxii. 12. [e] LXX. Ὑετὸν τῆς γῆς σου καθ' ὥραν πρώϊμον καὶ ὄψιμον [f] Hesiod. Oper. & Dies. l. 2. calls ὥριον ὄμβρον, that of the Spring; and ὀπώρινον ὄμβρον, that of Autumn.

*Israelites,*

*Israelites*, if they will continue obedient to his Commands, that he would send them Rain in due Season. *Dabo vobis pluvias temporibus suis.* (Lev. xxvi. 3.) And on the other hand, *Moses* threatens them, if they depart from that Fidelity that they owe to God, to send them Showers of Sand and Dust. *Det dominus imbrem terræ tuæ pulverem*; (Deuteron. xxviii. 24.) Showers that will be more apt to dry up and burn, than to refresh the Earth.

The *Hebrews* often compare Speech and Discourse to *Rain*. *Concrescat ut pluvia doctrina mea.* (Deuteron. xxxii. 2.) And *Ecclesiasticus*, *Tanquam imbres (sapiens) mittet eloquia sapientiæ suæ.* (Ecclus. xxxix. 9.) *Job* says, that in the Time of his Prosperity, he was attended to with great Respect and Eagerness; that his Discourse distilled like soft *Rain*. *Super illos stillabat eloquium meum.* (Job xxix. 21, 22, 23.) That they expected it like *Rain*, and opened their Mouths as it were to receive the *Rains* of the latter Season. *Expectabant me sicut pluviam, & os suum aperiebant quasi ad imbrem serotinum.*

The Psalmist and *Jeremiah* observe, as an Effect of the Power of God, that he changes Lightning into *Rain*. (Psalm cxxxv. 7. Jer. x. 13. & li. 16.) *Fulgura in pluviam facit.* Lightning goes before Thunder and *Rain*; and when we perceive Lightning, and hear a fresh Clap of Thunder during a Storm, we conclude that the Shower will soon come. This is easy to be apply'd. Lightning and Thunder are produced only by the Shock of Clouds one against another; and the same Shock is the Cause of *Rain* also. The Prophet therefore may observe here, it is as it were the Fore-runner, and the natural Token of *Rain*. Perhaps also the People might be of Opinion, that Lightning was changed into *Rain*, or produced it as a Cause. Some understand it thus: God by his Power unites Lightning with *Rain*, Fire with Water; things which are naturally incompatible. (Chrysost. Theodor. Heraclit. Theodor. in Psalm.)

RAITHU, or *Raitho*, a famous Place among Authors of the middle Age, about Mount *Sinai*.

RAKEM, or *Recem*, Son of *Shereth*. 1 *Chron.* vii. 16. He was of the Tribe of *Gad*, and of the Family of *Machir*.

RAKKATH, *Raccath*, or *Reccath*, a fenced City belonging to the Tribe of *Naphtali*. *Josh.* xix. 35.

RAKKON, *Raccon*, or *Arecon*, a City of the Tribe of *Dan*. *Josh.* xix. 46.

I. RAM, Son of *Hezron*, and Father of *Aminadab*, of the Tribe of *Judah*. 1 *Chron.* ii. 9.

II. RAM. *Job* xxxii. 2. *Then was kindled the Wrath of* Elihu, *the Son of* Barachel, *the* Buzite, *of the Kindred of* Ram. In this Place *Ram* is apparently put for *Aram*. *Elihu* was of the Race of *Buz*, Son of *Nahor* the *Aramean*, or *Syrian*.

RAM, or *battering Ram*. This is a well-known Engine of War. 'Tis mentioned by *Ezekiel* in two Passages, and *Nebuchadnezzar* made use of it at the Siege of *Jerusalem*. (Ezek. iv. 1, 2. & xxi. 22.) *Pliny* says, it was *Epeus* that invented the *Ram* at the Siege of *Troy*: (Plin. l. 7. c. 56.) But *Vitruvius* and *Tertullian* ascribe the Invention to the *Carthaginians*. (Vitruv. l. x. c. 19. Tertul. de Pallio.) I believe *Ezekiel* is the earliest Author that has made any mention of this Machine.

RAMAH, or *Aramah*; this Word signifies an Eminence, from whence it is that there are so many Places in *Palestine*, that go by the Name of *Rama*, *Ramath*, *Ramatha*, *Ramoth*, *Ramathaim*, *Romola*, and *Ramathan*. Sometimes the same Place shall be called at once *Rama*, *Ramatha*, *Ramoth*, and *Ramathaim*, all these Words only signifying an Eminence or high Situation. Sometimes *Rama* or *Ramoth* is joined to another Name, to determine the Place of such City or Eminence. Lastly, *Ramah* is sometimes put only for a high Place, and signifies neither City nor Village. These following are the chief Places that are mentioned in Scripture by the Name *Ramah*.

I. RAMAH, a City of *Benjamin*, situate between *Gaba* and *Bethel*, towards the Mountains of *Ephraim*, six Miles distant from *Jerusalem* towards the North. (Josh. xviii. 25. Judg. iv. 5. & xix. 3. Euseb. in locis.) Saint *Jerom* places it near *Gaba*, seven Miles from *Jerusalem*: (Hieron. in Osee v. Idem in Sophon. 1.) It was still in being in his Time, and was then only a small Village. This City stood upon the Road that went from *Samaria* to *Jerusalem*; (1 Kings xv. 17. 2 Chron. xvi. 1.) whence it was that *Baasha* King of *Israel* caus'd it to be fortify'd, that there might be no Passage out of the Land of *Judah* into that of *Israel*. (Joseph. Antiq. l. 8. c. 6.) *Josephus* calls it *Ramathan*.

I make no doubt but that this is the same as *Ramatha*, or *Ramathaim-zophim*, the Country of the Prophet *Samuel*. (1 Sam. i. 1, 19. & ii. 11, &c.) This City was on the Frontiers of *Ephraim* and *Benjamin*; and these Sorts of Cities were often inhabited by Men of both the Tribes. *Rama*, *Ramath*, and *Ramathaim*, may express but one and the same Place. The other *Ramah*, or *Ramula*, thought to be the Country of *Samuel*, cannot be so; as will be seen afterwards.

'Tis also very probable that *Jeremiah* speaks of this *Ramah*, when he says, that *Nebuzar-adan*, who had the Command of the *Chaldean* Army, having found him among the Captives at *Ramah*, whither they had been all brought together, set him at Liberty, and permitted him to go where-ever he pleas'd. (Jer. xl. 1, 2, 3.) And 'tis of the same Place that we explain that other Prophecy of *Jeremiah*, wherein the Lord comforts *Rachel*, for the taking away of her Children of the Tribes of *Ephraim* and *Manasseh*, which had been carried into Captivity: (Jer. xxxi. 15, 16, 17.) *A Voice was heard in* Ramah, *Lamentation and bitter weeping:* Rachel *weeping*

*weeping for her Children, refused to be comforted for her Children, because they were not. Thus saith the Lord, Refrain thy Voice from Weeping, and thine Eyes from Tears: for thy Work shall be rewarded, saith the Lord, and they shall come again from the Land of the Enemy. And there is Hope in thine End, saith the Lord, that thy Children shall come again to their own Border.* St. *Matthew* hath made an Application of this Passage of the Mourning of *Rahel* or *Rachel*, to the Massacre of the Infants of *Bethlehem* by *Herod*. But it is plain, that That was not the literal and historical Sense of this Passage of *Jeremiah*.

Matth. ii. 18.

The Scripture often joins *Ramah* with *Gaba*, *Geba*, or *Gibeah*, as being two neighbouring Places: So *Ezra* ii. 26. *Nehem.* vii. 30. *Isai.* x. 29. *Hosea* v. 8. We also see, 1 *Sam.* xxii. 6. that when *Saul* abode in *Gibeah*, and sate under a Tree at *Ramah*, that he was inform'd of *David's* having been seen in the Forest of *Haresh*: But in this Place we take *Ramah* only to signify the Eminence that was at *Gibeah*.

II. RAMAH, or *Ramatha*, *Ramola*, *Ramula*, *Ramba*, *Ruma*, or *Remphtis*, a City lying to the West of *Jerusalem*, between *Lydda* and *Joppa*, as St. *Jerom* places it; or between *Joppa* and *Jerusalem*, as the modern Travellers describe it. *Phocas* puts it about six and thirty Miles from *Jerusalem*. Heretofore, near this Place, and towards *Lydda*, was to be seen the neat Church of St. *George*, with a Monastery bearing his Name, wherein the Body of this Saint and Martyr was deposited. *Abulfeda*, quoted by M. *Reland*, says, that this City was built by *Solyman* Son of *Abdolmelic*, after the Destruction of *Lydda*; and *Sanutus* also says, that the *Arabians* built it near *Lydda*, after the *Crusadoes* began to come into that Country. M. *le Brun* describes the fine Reservoirs of Water to be seen there, and many other Marks of Antiquity: He says it is but four Leagues from *Jafa*, or *Joppa*, and stands in a plain and even Country: He says also, that *Lydda* is on one Side, and about three Miles from *Rama*.

Hieron. in Epitaph. Paulæ. Le Brun, p. 251. Bernard. Monach. Itin. an. 870. Reland. Palæst. l. 3. p. 950. Sanut. in secretis fidel. crucis, p. 152.

These Circumstances determine me to think that this is the same Place that *Eusebius* and St. *Jerom* took for *Arimathea*, the Country of *Joseph* of *Arimathea*, so well known in the Gospel. St. *Jerom* places it between *Lydda* and *Joppa*: And *Eusebius* says it is in the Canton of *Thamnis*, and near to *Diospolis*, otherwise call'd *Lydda*. This is the same that was taken from *Samaria*, and added to *Judea*. See 1 *Mac.* xi. 34. and *Josephus's Antiquities*, l. 13. c. 8. p. 438. But if this be so, we must acknowledge this City to have been very ancient, and to have been in being long before our Saviour's time: And, consequently, when it is said, that it was built only since the Time of the *Crusadoes*, it must be understood only to have been then rebuilt, repair'd, or fortify'd anew. *Eusebius* and some others seem to have thought, that this City is the same as *Ramath* of *Samuel*, or *Ramathaim-zophim* of the Mountains of *Ephraim*. But this Opinion cannot be supported by any means.

Euseb. in 'Αριμαθαίμ. Hieron. in Epitaph. Paulæ. Matt. xvii. 57. Euseb. & Hieron. in Armatha-sophim.

III. RAMA, or *Ramatha*. *Phocas* says, in his *Travels*, that *Ramah*, or *Armath*, where the Great *Samuel* was born, was to be seen at about six Miles from *Jerusalem*, towards the West. *Le Brun* says, that going from *Ramah* in order to come to *Jerusalem*, he pass'd through *Cobeb*, *Benop*, *Carith-leneb*, *Soud*, *Souba*, and *Samuel*; which is a Church upon a Hill, where, they say, heretofore was the City of *Samuel*. But this City of *Samuel* was to the North, and not to the West, from *Jerusalem*, in the Mountains of *Ephraim*, and not in those of *Judah*. See the Article of ARIMATHEA.

Le Brun, Voiage de Syrie, p. 259.

IV. RAMA, a City of the Tribe of *Naphtali*, Josh. xix. 36. upon the Frontiers of *Asher*, Josh. xix. 29. St. *Jerom* read *Horma* in the *Hebrew*; but the *Septuagint* and *Eusebius* read *Rama*. The same *Eusebius* and *Cyrillus* of *Jerusalem*, upon *Zechariah*, p. 805, own there was a *Rama* in the Tribe of *Asher*, and another belonging to *Napthtali*.

RAMATHA, and *Ramathaim-zophim*, the same as *Rama*, between *Bethel* and *Gaba*, of which we spake under I. RAMA.

RAMATH-LEHI, or *Ramat-lechi*, or *the Height of the Jaw-bone*, or *the Cast of the Jaw-bone*. 'Twas thus they call'd the Place where *Samson* threw the Jaw-bone upon the Ground, that he had taken up against the *Philistines*, and with which he had beat them. Probably, this is the same as the Place call'd *Lehi*, Judg. xv. 9.

Judg. xv. 17. רמת לחי. LXX. 'Αναίρεσις σιαγόνος.

RAMESSES, or *Ramessê*. Several Kings of *Egypt* are known by the Name of *Ramesses*. *Syncellus* reckons up six of 'em; *viz.*

Syncel. Chronic. p. 101, 103.

I. RAMESSES, the Successor of *Uses*, who reigned nine and twenty Years.

II. RAMESSE-MENES, fifteen Years.

III. RAMESSE-SEOS, three and twenty Years.

IV. RAMESSE-MENOS, nineteen Years.

V. RAMESSE-TUBAETE, nine and thirty Years.

VI. RAMESSE-VAPHRES, nine and twenty Years.

All these Princes reign'd successively; only between the second and third there was one call'd *Thusimares*. The same *Syncellus* speaks elsewhere of another *Ramessês*, whom he places between *Armais* and *Amenophis*, Kings of *Egypt*; and also of one

call'd

DDA AND JOPPA

A VIEW OF THE CITY OF RAMAH SITUATED TO THE WEST OF JERUSALEM BETWEEN LYDDA AND JOPPA

call'd *Rhampsis*, whom he places between *Kertos* and *Amenemes*.

Maneth. apud Joseph. cont. App. l. 1. p. 1041.

*Manetho* speaks of *Ramessès* or *Armessès*, and of *Ramessès Miamum* Predecessor of *Amenophis*. We have already taken notice elsewhere, that the Chronology of the ancient Kings of *Egypt* was very perplex'd; and that very little was known of the Actions of those Princes. *Usher* places the Reign of *Ramessès*, the Successor of *Armais*, in the Year of the World 2426, before *Christ* 1574, before the Vulgar Era 1578. He reigned but a Year and four Months; and *Ramessès Miamum* succeeded him, in the Year of the World 2427, and reigned sixty-six Years and two Months. His Successor was *Amenophis*. *Usher* thinks that *Ramessès* was that new King who oppress'd the *Israelites* in *Egypt*, and who knew not the Services that *Joseph* had done that Country. 'Twas he that caus'd to be built the Cities of *Phitom* and *Ramessès*, and that pursued the *Israelites* into the *Red-Sea*, where he was drowned, with all his Army.

Exod. i. 8. Exod. i. 11. Exod. xiv. 28.

*Marsham* places this *Ramessès* in the sixteenth Age of the *Egyptian* Era; which answers to the Reigns of *Joash*, *Amasiah*, *Azariah*, *Jothan*, and *Ahaz*, Kings of *Judah*. He thinks it was he that caus'd to be made the famous Obelisk mention'd by *Pliny*, *Hermapion*, and *Ammianus Marcellinus*, and which is still to be seen at *Rome*, before the Church of *Lateran*. The magnificent Encomiums of this Prince, which are read upon this Obelisk in hieroglyphical Characters, and the Empire of the World ascribed to him, cannot agree, according to *Marsham*, to any other than a Successor of *Sesostris*, whom he thinks to be much later than *Moses*'s time.

Plin. l. 36. c. 8. Hermap. apud Ammianum. Marcel. l. 17. Ammian. Marcel. l. 17.

*Pliny* says, that *Ramessès* who caus'd the great Obelisk to be made, which we have now mention'd, reign'd in *Egypt* at the time of the Taking of *Troy*. *Ramises quo regnante Ilium captum est*. That this Obelisk was ninety-nine Foot high, and four Foot wide; That twenty thousand Men were employ'd to cut it: And that when it was rais'd in the City of *Heliopolis*, in order to excite the Care and Diligence of the Workmen, the King fix'd his own Son upon the Top of the Spire, that they might raise it with the greater Caution and Circumspection, for fear of killing the young Prince.

Plin. l. 36. c. 8.

When *Cambyses* King of *Persia* put Fire to the City of *Heliopolis*, he was moved with the Beauty of this Monument, and caus'd the Flames to be extinguish'd when they approach'd the Foot of this Obelisk. The Emperor *Augustus*, tho' he caus'd two others to be brought from *Egypt* to *Rome*, yet he durst not attempt to meddle with this. *Constantine the Great* resolved to remove it from the Place where it was, in order to bring it to *Rome*; but being surpriz'd by Death before he could accomplish his Design, the Obelisk was brought no farther than *Alexandria*. The Emperor *Constantius*, his Son, had it brought to *Rome*, and placed it in the great *Circus*. It is not known how long it continu'd there, nor when it was thrown down; but *Sixtus* V. having taken it out of the Ground, and having repair'd it as far as possible, erected it in the Year 1588, before the Portal of the Church of *Lateran*, where it is still at this Day.

Ammian. Marcel. l. 17. Vid. Gruter. Inscr. p. 186. — Vid. Marsham. Can. Chronol. Ægypt. sæculo 16.

RAMIAH, or *Remeia*, Son of *Parosh* a Singer, who return'd from the Captivity of *Babylon*; *Ezra* x. 25.

RAMLA a City of *Palestine*, on the Road from *Joppa* to *Jerusalem*. See II. Ramah. This City was formerly very magnificent, and surrounded by strong Walls. We are assured, that the House there which is the ordinary Residence of Pilgrims, belong'd to *Nicodemus* a private Disciple of *Jesus Christ*. There are still to be seen two fine Churches, which at present are reduced to Mosques; one dedicated to St. *John*, and the other to the Holy *Virgin*, under the Name of the *forty Martyrs*, whose Bodies were brought from *Sebaste* in *Armenia*. About three Miles from thence are to be seen the Ruines of the ancient *Lydda*, very well known afterwards by the Name of *Diospolis*. This City belong'd to the three Toparchies added to *Judea*: It is celebrated for the Miracle of St. *Peter*, who there cured *Eneas* of his Palsy. At present it is only a small Village. The only Thing there worth Observation, is a Church of St. *George*, which seems to have been a pretty good one. The *Mussulmen* pay a great Reverence to the Tomb of *Locman the Wise*, near this Place; and the Sepulchres of the Seventy Prophets, who, they believe, were buried there.

1 Mac. xi. 34. Acts ix. 33, 34. D'Herbelot. Bibl. Orient. p. 709.

RAMOTH, a famous City in the Mountains of *Gilead*. It is often call'd *Ramoth-gilead*; sometimes only *Ramoth*; and sometimes *Ramath-mizpeh*, or the *Watch-tower* *. *Josephus* calls it *Ramathan*, or *Aramatha*. This City belonged to the Tribe of *Gad*. It was assigned for an Habitation to the *Levites*, and was one of the Cities of Refuge beyond *Jordan*. It became famous during the Reigns of the later Kings of *Israel*, and was the Occasion of several Wars between these Princes and the Kings of *Damascus*, who had made a Conquest of it, and from whom the Kings of *Israel*, who laid claim to it, endeavour'd to regain it. *Jehoram* King of *Judah* was dangerously wounded at the Siege of this Place:

Deut. iv. 43. & xx. 8. Josh. xx. 8. & xxi. 37. 1 Kings xxii. 3, 4, &c. 2 Kings viii. 28, 29. 2 Chron. xxii. 5.

* Josh. xiii. 26. רמות המצפה. The *Vulgate* makes two Cities of it, *Ramoth* and *Masphe*.

(2 Kings ix. 1, 2, 3, &c.) Place: And *Jehu* the Son of *Nimshi* was here anointed a King of *Israel*, by a Prophet sent by *Elisha*. (2 Chron. xviii. 3, 4, 5, &c.) *Ahab* King of *Israel* was kill'd in the Battle that he fought with the *Syrians* before this Place. *Eusebius* says, that *Ramoth* was fifteen Miles from *Philadelphia* towards the East. St. *Jerom* places it in the Neighbourhood of *Jabok*, and consequently to the North of *Philadelphia*.

RAMOTH Son of *Bani*. See *Ezra* x. 29.

I. RAPHA the fifth Son of *Benjamin*. 1 *Chron*. viii. 2.

II. RAPHA, or *Rephaiah*, Son of *Binea*, of the Tribe of *Benjamin*. 1 *Chron*. viii. 37.

RAPHAEL, one of the seven Arch-Angels which are continually before the Throne of God, and are always at Hand to perform his Commands. The Name of the Angel *Raphael* is not found in Scripture, but only in the History of *Tobit*. (Tob. xii. 15.) It is not mention'd in the *New Testament*; and, in general, the Names of the Angels do not appear to have been known before the Captivity of *Babylon*. *Tobit* the Father having lent, or, according to the *Greek* Text, having only deposited, the Sum of ten Talents with a *Jew* call'd *Gabael*, resolved, in his old Age, to send his young Son *Tobias* to fetch this Money [a]. As *Tobias*, therefore, was seeking a Guide to conduct him from *Nineveh* to *Rages* a City of *Media*, he happily found an Angel, who having assum'd an human Form, offer'd himself, for a *Drachma* a Day, and his Food, [b] to conduct him safe to *Rages*, and to bring him back again to *Nineveh*. This holy Guide took the Name of *Azarias*, he eat and drank with *Tobias* during the whole Journey, and did nothing that could give him any Suspicion of his being an Angel.

They departed from *Nineveh*; and when they came to their Lodging upon the Banks of the River *Tigris*, *Tobias* went to wash his Feet in the River; when a great Fish made up to him, as if it intended to devour him. But *Raphael* bid him to seize it by the Fins, draw it to Land, cut it up, and take out the Heart, Gall, and Liver, which he was to reserve for an Use (Tob. vi. 1, 2, 3.) he would acquaint him with hereafter. When they came near to *Ecbatana*, *Raphael* (Tob. vi. 10, 11, 12.) said to *Tobias*; In this City dwells one call'd *Raguel*, who has an only Daughter whom you ought to marry, according to the Law; for you are her nearest Kinsman, and she is the only Heiress of the Goods of her Father. *Tobias* inform'd him, that he had heard this young Woman had already had seven Husbands, who had all been put to Death by an Evil Spirit. *Raphael* bid him take Courage, and told him, The Devil could have no Power over those, that enter'd into the State of Matrimony in the Fear of the Lord; That, besides, he had a sure Remedy against all Evil Spirits, in the Heart of the Fish he had about him; for he need but broil it on the Fire, and they would presently be put to flight.

They went therefore to *Raguel*'s House; (Tob. vii. 1, 2, 3, &c.) and *Tobias* marry'd *Sara*. And by observing the Direction of *Raphael* he was secured from all Misfortunes, the Devil that had (in a manner) besieged *Sara*, being banish'd into the higher *Egypt*. While the Days of the Marriage were celebrating, *Tobias* desired *Raphael* to go to *Gabael*, and (Tob. ix. 1, 2, 3, &c.) to take up the Money out of his Hands, which was the chief Occasion of their Journey. *Raphael* accordingly went to *Rages*, and brought the Money to *Ecbatana*. After the Ceremony of the Marriage was over, *Tobias* and his Spouse took their leaves, in order to return to his Father at *Nineveh*. But when they came to *Haran*, in the midst of their Journey, *Raphael* persuaded *Tobias* to go before, to deliver his Father (Tob. xi.) and Mother from their Impatience, who were much grieved because of his long Absence. They went therefore together, and being arrived at *Nineveh* with old *Tobit*, who was blind; after the first Salutations were over, *Tobias*, by the Advice of *Raphael*, put upon his Father's Eyes the Gall of the Fish he had taken, by which in half an Hour's time the old Man recover'd his Sight again.

After this was over, they both apply'd themselves to *Raphael*, whom they took still for a Man, and desir'd him, that he (Tob. xii. 1, 2, 3, &c.) would accept of half of their Substance, as a Recompence for the great Services he had done them. Then *Raphael* told them in private, that they must give Thanks to God the Author of all their good Fortune. When you gave Alms, said he, and when you buried the Dead, I presented your Prayers to the Lord; and because you were acceptable in his Eyes, he brought you into Temptation in order to prove you. Now therefore the Lord has sent me to cure you, and to deliver *Sara* your Son's Wife from the Power of the Devil; for I am the Angel *Raphael*, one of the seven that are always before the Lord. Bless him therefore, and sing his Praises. It seem'd to you that I eat and drank with you; but as for me, I am fed with an invisible Food. I must now return to him that sent me. Having said this, he vanish'd out of their Sight. The Story of *Tobit* and *Tobias* may be further seen under their Articles.

[a] Tob. v. 5, 6, 7, &c. In the Year of the World 3322, before *Christ* 678, before the Vulgar Era 682. [b] The *Vulgate* makes no mention of this Bargain; but the old *Hebrew*, *Greek*, and *Latin* Texts take notice of it. The *Roman Drachma* or *Denarius* was about Seven pence three farthings of our Money.

The Word *Raphael* fignifies *the Remedy of God*, or *the Phyfick of God*; and nothing could agree better to the Part acted by the Angel on this Occafion, and to the Defign of God in fending him to *Tobias* and *Sara*, than the Name of the Phyfician of God.

He calls himfelf *Azarias* Son of *Ananias the Great*; and *Tobit*, who knew this Family, faid he was of an illuftrious Birth. The *Hebrew*, *Greek*, and *Syriack* Texts of this Paffage have it thus. My Brother, you are of a good and honeft Family, for I know *Ananias* and *Joathan*, Sons of the illuftrious *Shemeias*. We went together to worfhip the Lord at *Jerufalem*, to offer our Firft-fruits and Tenths of all our Fruits. They have not fallen into the Irregularities of their Brethren. You are of an illuftrious Race, my Brother.

It has been Matter of Inquiry, whether in all this *Raphael* did not tell a Lye? It fhould feem, that it cannot be deny'd but that he muft have told an Untruth, fince certainly he was neither *Azarias*, nor the Son of *Ananias*, nor an *Ifraelite*, nor, in a Word, was he a Man as he appear'd to be. [Vide Gataker, l. 1. contr. Edmund. Campian. p. 77.] He fpeaks contrary to his own Thoughts, and againft his own Knowledge; he made *Tobias* believe what was contrary to the Truth; he has in fome fort deceived him, and all that took him for an human Guide. But the Commentators [a] generally acquit him of Lying. He was fent of God, to conduct young *Tobias*, under the Shape of a young Man call'd *Azarias*; he was therefore to act and fpeak like him, and in his Name. The Angels that appear'd to the Patriarchs, and to *Mofes*, have fpoke and acted as if it were God himfelf, becaufe God fent them to reprefent his own Perfon. An Actor in a Tragedy that reprefents *Cyrus*, fays, without lying, that he is *Cyrus*. Befides, fupernatural Actions, fuch as are here in queftion, are not fubject to the common and ordinary Rules, but are of an higher Order and Character; they are figurative and myfterious, they have none of the Qualities effential to a Lye, confider'd as an Action purely human, moral, and contrary to Truth and Juftice.

'Tis inquired alfo how *Raphael* eat and drank? whether he did really eat and drink, or whether in Appearance only? The Opinions of Men are divided upon this Queftion. Some maintain that he did not drink, and *Raphael* feems exprefs for this Opinion, when he fays, *It feemed to you that I eat and drank with you; but as for me, I am fed with invifible Food.* Therefore he only feem'd to eat, and the Senfes of *Tobias* and the reft were impofed upon, when they thought he took Nourifhment, whereas really he took none. Others [b] pretend, that fuch Angels as have appear'd to Men have really eaten. *Juftin Martyr* [c] makes no Difficulty of it, fince in Heaven the bleffed Spirits are fed, as he fays, with the Bread of Angels, as the Scripture fpeaks. [Dialog. cum Tryphon.] *Tertullian* alfo acknowledges, that Angels having appear'd cloath'd with natural Flefh, may alfo have eaten really and naturally. [Tertul. cont. Marcion. l. 3. c. 9.]

St. *Auftin* [d] puts no other Difference between the eating of Men and Angels, excepting that we eat out of Neceffity, to repair our Strength and to fupport ourfelves; whereas Angels have no Occafion to eat. He thinks that when *Raphael* faid to *Tobias*, *It feemed to you that I eat and drank*, he does not deny his eating and drinking; but he means, that it feem'd to them, as if he eat and drank out of Neceffity, whereas he only did it becaufe he had a Mind to do it. 'Twas thus that our Saviour eat and drank after his Refurrection. But it may be ask'd, What became of that Nourifhment that the Angels took in their feveral Appearances, and that *Jefus Chrift* took after his Refurrection? why, it was difpers'd by Tranfpiration, by Rarefaction, and by other Ways unknown to us; but was not converted into the Subftance of thofe that took it. [Grot. Menoch. Juft. in Tob. xii.]

RAPHAIM, or *Rephaim*. This Word is appropriated to thofe Giants, who lived in the *Holy Land* before the Arrival of the *Hebrews* in that Country. There are fome Paffages of Scripture, wherein this Term is tranflated by *Phyficians*. For Example, [Pf. lxxxvii. 11.] *Numquid mortuis facies mirabilia, aut medici fufcitabunt & confitebuntur tibi.* The *Hebrew* has, Wilt thou make thy Miracles to difplay themfelves among the Dead, and fhall the *Rephaim* arife to declare thy Praife? But St. *Jerome* commonly tranflates this Word by *Gigantes*, Giants, and the Scripture often mentions Hell where the *Rephaim* groan, and whither the Wicked, the Impious, and the Shamelefs defcend. See the Article GIANTS.

RAPHANEA, a City of *Syria*, between which and *Arca*, or *Arac*, a City of *Judea* belonging to the Kingdom of *Agrippa*, the Sabbatical River flow'd, which we fhall fpeak of in its Place. [Jofeph. de Bell. l. 7. c. 24.] *Raphanea* perhaps is the fame as *Arpad*, mention'd 2 *Kings* xviii. 34. xix. 13. *Ifai.* x. 9. xxxvi. 19. xxxvi. 13. *Jerem.* xlix. 23. See ARPAD.

RAPHIA, a famous City upon the *Mediterranean* Sea, between *Gaza* and *Rhinocorura*. I do not find its Name in the Books of the *Old Teftament*, which is pretty remarkable, except it be the City of *Gath*, which belong'd to the *Rephaim*; [1 Chron. xx. 6.]

[a] Vide Tom. 5. Oper. S. Aug. in Append. ferm. 43. Carthuf. Serar. Juftinian. Menoc. Tirin. Druf. &c.

[b] Paraphraft. Jonath. Rabb. quid. in Talmud. Theodoret. qu. 69. in Genef. Thom. 1. part. qu. 51. art. 2, & 3, ad 5.

[c] Aug. ferm. 362. de Refurrect. c. 11. & l. 13. de Civit. l. 3.



from

from whence perhaps it might have its Name *Raphia* or *Rapheia*. *Gath* could not be far from thence. *Raphia* is famous for the Victory that *Philopator* King of *Egypt* obtain'd here, over *Antiochus the Great*, King of *Syria*. [a] *Josephus* says, that *Raphia* was taken by King *Alexander Janneus*, and that having been ruin'd in the Wars, it was repair'd by *Gabinius*. The same *Josephus* and *Polybius* put *Raphia* as the first City of *Syria*, that is met with on the Road from *Egypt*. There are found some antient Medals that have been struck at *Raphia*, and some Bishops of this City are found in the Lists of the Eastern Councils.

Jos. Antiq. l. 13. c. 21.

Jos. Antiq. l. 14. c. 10. Joseph. de Bello, l. 5. c. 14. Polyb. hist. l. 5. Reland. Palæst. l. 3. p. 967.

RAPHON, a City beyond *Jordan*, upon a Brook, not far from *Carnaim*.

This City is hardly known in Scripture, but by the Victory of *Judas Maccabeus* over *Timotheus*. After the Defeat of his Army before the Fortress of *Dathman*, he assembled a new Army, composed of *Arabians*, and what other People he could get, to the Number of six-score thousand Foot, and two thousand five hundred Horse. And having sent the Women and Children, and all the Baggage, into the City of *Carnion*, or *Ashteroth-Carnaim*, which was a Place beyond *Jordan* of very difficult Access, he encamped at *Raphon*, or perhaps *Saphon*, beyond and to the North of the Brook *Jabbok*.

1 Macc. xii. 20.

*Judas* had then but six thousand effective Men: He sent to observe the Enemies Army, and Word was brought him, that it was very numerous, and consisted of all the neighbouring Nations; and that *Timotheus* was preparing to come to attack him. *Judas* presently march'd to meet him, and pass'd over the Brook at the Head of his little Army. The Enemy was so surpriz'd at this bold Attempt, that they could not stand the Assault, but fled with great Precipitation.

Ibid.

Observations on the Passage of the Brook *Jabbok*, and the Defeat of *Timotheus* near *Raphon*, by *Judas Maccabeus*.

1 Macc. v. 37, 38, &c. 2 Macc. xii. 20, 21, &c.

We may observe a surprizing Boldness and Intrepidity in all the Exploits of *Judas Maccabeus*, and an admirable Conduct in the Execution of them; not only to avoid the Stratagems of his Enemy, but even to make them fatal to themselves. *Judas* had no sooner Notice that *Timotheus* had raised a new Army, and that he was posted near *Raphon*, beyond the Brook *Jabbok*, but he sent to get Intelligence of this Army; and he was acquainted, that all the Nations round about had repair'd to *Timotheus*, and made up an extraordinary Army. And so it was indeed, in comparison of that of *Judas*, since the sacred Author says, that *Maccabeus* ranged his Army about him, which consisted of six thousand Men, and having divided them into Bands, he marched against *Timotheus*, who had six-score thousand Foot, and two thousand five hundred Horse. The Number of his Enemies does not dishearten him; he hears they are preparing to come to attack him, he does not think proper to stay so long for them, but resolves to prevent them, and to take the Field before them: And this Resolution makes him appear more formidable to his Enemies.

*Timotheus*, who was well acquainted with *Judas*'s Valour, seems to have foreseen what would happen; and what he said to the principal Officers of his Army, leaves us no room to doubt of his Cowardice, and the little Bravery he shew'd at the Head of so numerous an Army. When *Judas*, says he, shall come with his People near the Brook, if he comes over to us first, we shall not be able to oppose his Efforts, because he will have all the Advantage over us. But if he is cautious of passing, and encamps on the other Side the River, let us go over to him and beat him. The learned Commentator says upon this, "That *Timotheus* intended to draw a Presage of his future Victory, or of his Defeat, from the free Motion of his Enemies, which of all Things in the World is the most uncertain, and the most superstitious." I shall make Answer to this, that there is no Superstition in it, and that every Day's Experience may teach us, that a skilful and prudent General may easily foresee, without being a Prophet, and without being tainted with Superstition, that if the Enemy takes such or such a Step, if he makes such a Motion, he may be beaten; but if he does the contrary, he is assured of Victory. Sometimes dangerous Expedients are resolved on, with a Notion that an unskilful Adversary will not perceive it, and in this one may be mistaken: So that here is an Uncertainty. Often the wisest Measures, built upon the nicest Rules of War, are frustrated by contrary Management, and Methods that were not expected. Because it was not imagin'd, that the Enemy was capable of putting them in Practice, which he often does by Chance, and without Design. M. *de Turenne* has acknowledged, that upon some Occasions he found himself more perplex'd against an ignorant General, than against one that was very knowing and skilful. But when we are well acquainted with the Genius and Capacity of our Antagonist, we take our Measures against him accordingly, and may be too hard for him, when-ever he makes an Attempt. The second Reflection of the Commentator seems to me more just than the

[a] 3 Macc. i. 11. In the Year of the World 3787, before *Christ* 213, before the vulgar Era 217.

former.

former. "It muſt, however, be acknow-"ledged, ſays he, that *Timotheus* takes a "thing for a Preſage of his Victory, which "muſt ſhew a kind of Timorouſneſs in "the Troops of *Judas*." If he comes over the Brook we ſhall be beaten; but if he is afraid to paſs it, then we ſhall beat him. If this General had had more Courage, he would not have contented himſelf to ſtay beyond the Brook, with ſuch ſuperiour Forces; nothing would have hinder'd him from going over and meeting *Judas*, whom doubtleſs he might have ſurrounded; but he ſtay'd for him on the other Side, and was beaten, and that perhaps by his own Miſcarriage, that is, by hindering his General Officers of that Victory they might have obtain'd.

*Now when* Judas *came near the Brook*, ſays the ſacred Author, *he cauſed the Scribes of the People to remain by the Brook, unto whom he gave Commandment, ſaying; Suffer no Man to remain in the Camp, but let all come to the Battle.* 'Tis very likely *Judas* might apprehend, that there were timorous People in his Army, who were diſcouraged at the great Number of the Enemy, for which Reaſon he gave out theſe Orders. Without doubt the Brook was fordable, and *Judas* having divided his ſix thouſand Men into Companies, under different Captains, that is to ſay, into ſeveral Corps, of a conſiderable Depth according to Cuſtom, *ſo he went firſt over unto them, and all the People after him.* *Judas* might be accuſed of *Raſhneſs*, in venturing to paſs over a River with ſo few Troops, in the View of an Army of an hundred and twenty-two thouſand Men; if we were not aſſured that he put his whole Strength and his whole Truſt in the Lord, for his Protection, and that having ſuch an invincible Support, he durſt undertake any thing, and perform'd Prodigies of Valour. This is what the Author of
2 Macc. xii. 22, 23. the ſecond Book of *Maccabees* expreſſes very well in the manner following. *But when* Judas *his firſt Band came in Sight, the Enemies (being ſmitten with Fear and Terrour, through the appearing of him that ſeeth all Things) fled amain, one running this Way, another that Way, ſo as that they were often hurt of their own Men, and wounded with the Points of their own Swords.* Judas *alſo was very earneſt in purſuing them, killing thoſe wicked Wretches, of whom he ſlew about thirty thouſand Men.*

In the *Maccabees* it is a very remarkable thing, that we ſeldom or never find any Horſe in their Armies; we hear of nothing but Infantry, but ſo brave and ſo reſolute, that they make no Scruple to attack the Enemies Cavalry. And indeed, the great Depth with which they fought, made them impenetrable. As to the Army of *Timotheus*, I ſuppoſe his Foot ranged in a Phalanx, and his Horſe upon the Wings, according to the Method of the People of *Aſia*, which was that of all the Weſtern Nations, except the *Romans*. *Judas* fell on him vigorouſly, and with ſo much Bravery, that he open'd himſelf a Way into the Heart of the Enemy where-ever he made his Attack, and ſo put them to flight.

RAVEN, a Bird of Prey, having black Feathers, and declared unclean by the Law of *Moſes*. When *Noah* ſent the *Raven* out Levit. xi.
of the Ark, to ſee if the Waters were 15.
withdrawn from covering the Earth, this Bird did not return again into the Ark. Gen. viii.
'Tis ſaid, that when the *Raven* ſees its 6, 7.
Young newly hatch'd, and cover'd with a white Down, or Pen-feathers, it conceives ſuch an Averſion to them, that it forſakes them, and does not return to its Neſt 'till after theſe firſt Pen-feathers are fallen off, and they begin to be cover'd with black Feathers. 'Tis to this, they ſay the *Pſalmiſt* makes alluſion, when he ſays, *He* Pſal. cxlvii.
*giveth to the Beaſt his Food, and to the* 9.
*young Ravens which cry.* And *Job*; *Who* Job xxxviii
*provideth for the Raven his Food? when his* 41.
*young ones cry unto God, they wander for lack of Meat.* But thoſe who have more diligently examin'd the Nature of Birds and other Animals, are not agreed about this Fact, which indeed has too much the Air of a Fable to be believed without good Proofs.

*Voſſius* ſays, [a] that it is the extream Voracity of the young *Ravens*, that makes the old ones ſometimes forſake their Neſts, when they find themſelves not able to ſatisfy them. Others will have it, that this proceeds merely from the Forgetfulneſs of the old *Ravens*, that they think no longer of returning to their Neſts, in order to feed their Young. Others imagine, that *Job* and the *Pſalmiſt* allude to what is ſaid by ſome Naturaliſts, [b] that the *Ravens* drive out their young ones early from their Neſts, and oblige them to retire a great way off from the Habitation of their Parents; and that it is on this account, that Providence has the Care of their Support. Laſtly, there are others, who without refining upon theſe Paſſages, think it is only meant, that Providence extends its Care over all Beaſts and Birds, which in their manner call for its Aſſiſtance; and that *Ravens* are only put here inſtead of Birds in general.

When the Prophet *Elijah*, by an Order from the Lord, dwelt in his Retirement near the Brook *Cherith*, [c] the Lord fed him

[a] Voſſius l. 3. c. 84. de Idololat. Vide & Valeſ. c. 55. de Sac. Phil. Ariſtot. l. 2. c. 41. [b] Plin. lib. 10. c. 12. Ælian. l. 11. c. 49. [c] 1 Kings xvii. 5. את הערבים צויתי.

for

for some time by means of the *Ravens*, who brought him Bread and Flesh every Morning and Evening. Some Interpreters, instead of *Ravens*, translate the Words of the Original by *Arabians*, or Merchants, or even Inhabitants of the City of *Arabo*, or *Oreb*, near to *Bethshan*.[a] To support these Translations it is observed, that the *Raven* being a Bird declared unclean by
Levit. xi. 15. the Law, there is no Probability that God would make use of him in this Service. But notwithstanding these Reasons, the Generality of Interpreters and Commentators keep to the Version that renders it by *Ravens*. If those that supply'd *Elijah* with Flesh and Bread had been Men, why could they not also have supply'd him with Water, when the Brook *Cherith* was dry'd up; that he need not have been forc'd to look out for another Retreat, with the poor Widow of *Zerephrath* or *Sarepta*?

The *Raven* was consecrated to *Apollo*, as to the God of Divination. The Blackness
Cant. v. 11. of the *Raven* is pass'd into a Proverb. *His Locks are bushy, and black as a Raven.* Yet however, there are white *Ravens* to be seen, and they are not rare in the Northern Countries,[b] where the Snow lies for a long time upon the Ground. It has been thought that the *Raven* conceived by its Beak, but this is a mere Fable. The *Ra-*
Plin. l. 7. c. 48. *ven* lives a long time. *Pliny* says, that it lived the Age of nine Men; but he allows this to be a Story. We are assured, that they live sometimes an hundred Years. They feed upon Carrion, and eat the Bodies of Men that are hung up or crucify'd:

Hor. Epist. l. 1. v. 48. ——— *Non pasces in cruce corvos*,

says *Horace*.

Prov. xxx. 17. And the Wise Man says; *The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat*
Zeph. ii. 14. Isai. xxxiv. 11. *it*. *Zephaniah* seems to insinuate, that they fed *Ravens* at the Doors of their Houses. *Vox cantantis in fenestra, corvus in superliminari.* But he rather insinuates, that after the Desolation of the *Edomites*, the *Moabites*, and the *Ammonites*, the *Ravens*[c] shall be seen upon their Windows, and upon the Doors of their ruinated Houses. This Bird may be pretty easily taught to talk, and to imitate the human Voice.

There are several Kinds of *Ravens*. Some have been seen that had their Bills and Legs as red as Coral. There is also a red *Raven*, *Pyrrhus corax*; it is smaller than a Crow, and about the Bigness of a small Owl or Howlet. Its Legs and Beak are yellow, inclining towards black, and every where else is quite black. This Bird is found in the *Alps*, in *Swisserland*, in *Auvergne*, in *Candia*, on *Mount-jura*. The *Water-Raven* has its Beak long and hooked at the End, the Top of the upper Part of its Bill is black, and the rest is of a Colour compos'd of red and yellow. The Feathers of his Wings and Back are of a Chesnut Colour, the Extremities of them are black, and all the rest is black. The Feathers of his Belly are white, those of his Back are ting'd with a blackish green at the Ends, and in the Middle with bright ash-colour and red. The upper Part of the Neck is cover'd with black and white Feathers, and the Fore-part with black and green. Its Wings are very long, and of the same Colour as its Back.

The *Wood-Raven*, call'd by the *Lorrainers*, the *Sea-Crow*, is of the Bigness of a Hen. To look on it at a Distance, it seems to be black all over its Body; but when we see it at hand, especially when the Beams of the Sun shine upon it, it appears of a green Colour. Its Bill is reddish and pretty long, its Feet are very like those of a Hen, it feeds upon Worms and Insects; its Legs are long and of a dark ruddy Colour. It builds its Nest at the Top of uninhabited Towers that are going to decay.

The *Small-Raven*, or *Night-Raven*, *Nicticorax*, haunts the Waters, and retires into the Reeds, where in the Night-time it makes a very disagreeable Noise, such as a Man when he is vomiting. It builds its Nest at the Tops of Trees, lays two or three Eggs, and generally feeds upon Fishes. We find in *Moses* the Name of a Bird which is translated *Pelican*, *Psal.* cii. 6. and *Levit.* xi. 18. which comes from a Root that signifies *to vomit*, and which may very well be the *Raven* of which we are now speaking. See the Article PELICAN before.

Mention is made in Scripture, of certain 2 Sam. xvii. 13.
Machines with which they demolish'd Cities, and tore up the Stones of Walls. These Machines were call'd *Ravens*, and the Antients made great Use of 'em at the Sieges of Cities and fortify'd Places. *Diodor. l.* 17. *Vitruv. l.* 10. *c.* 19. *Homer Iliad.* M.

RAVISH, *Rapere*. This Word in its common Signification imports the taking away of any thing from any one by Violence. *Alii rapiunt non sua*. It is also Prov. xi. 24.
used for the taking away by Force, or for the Rape of a Woman, or Virgin. *Sichem* Gen. xxxiv. 2.
*rapuit Dinam, & dormivit cum eâ.* And in *Judges*; *Rapite ex iis singuli uxorem sibi.* Judg. xxi. 21.
*Saul* in his Anger calls *Jonathan* his Son, *Fili mulieris virum ultro rapientis*, the Son 1 Sam. xx. 30.
of a Woman that *ravisheth* a Man.

[a] Euseb. & Hieronym. in Araba, seu Aravas. [b] Aristot. Scaliger, Olaus magnus. Longolius, Vossius, alii.
[c] The *English* Translation says, *The Cormorant and the Bittern.*

1 Kings xx. 30. To *ravish* the Word out of a Man's Mouth. *Rapuerunt verbum ex ore ejus.* They seized on the Word that he happen'd to let slip; they took him at his Word, as we may say.

To be rapt up into Heaven, into Paradise, as St. *Paul* was rapt up into the
2 Cor. xii. 2, 4. third Heaven; this is said of a Man who is raised in Spirit into a supernatural State, even into Paradise, tho' his Body be still upon Earth. The Spirit of God rapt up *Philip*, and carry'd him far from the Place
Acts viii. 39. where he had baptized the Eunuch. It carry'd him with so great Rapidity, that no human Force could have carry'd him so fast. *Jesus Christ* says in the Gospel, that since the Time of *John the Baptist*, the Kingdom of Heaven suffers Violence, and the Violent take it by Force. *Vim patitur,*
Matth. xi. 12. *& violenti rapiunt illud*; which is explain'd after two different manners. To obtain the Kingdom of Heaven, and to arrive at eternal Life, we must use Violence towards ourselves, and towards our own Passions. We must mortify the Flesh, bear our Cross, exercise Penance. Otherwise, from the Time of *John the Baptist*, the Kingdom of Heaven, the Preaching of the Gospel, the Truth that *Jesus Christ* taught, suffers Violence, or is violently assaulted by the Wicked. The Kingdom of Heaven, as we may say, is exposed to the Plundering and the Violence of the Wicked. Or lastly, God refuses to none to enter into the Kingdom of Heaven, but lays it open to the Seizure of all. Every one enters therein that pleases.

The Son of God thought it no Robbery, no Rapine, to equal himself to God.
Phil. ii. 6. *Non rapinam arbitratus est esse se æqualem Deo.* He is God, and equal to God of his own Nature; 'tis neither Usurpation, nor Robbery, nor Injustice, if he calls himself equal to God. When *Lucifer* says, I will be equal to the Most High, 'tis Blasphemy, 'tis Usurpation, 'tis Sacrilege, 'tis the most heinous of all Crimes.

RAZIS, or *Razias*; he was one of the most considerable of the Doctors that were then at *Jerusalem*, at the time of the Persecution of *Antiochus Epiphanes*. After the Death of this Prince, and of *Antiochus Eupator* his Son, and under the Reign of *Demetrius Soter* Son of *Seleucus*; [a] *Alcimus* the Usurper having obtain'd the High-priesthood of the *Jews*, by giving Money to King *Demetrius*, was sent into *Judea* with *Nicanor*, who had Orders to support him in the Possession of this Dignity. But *Nicanor* being reconcil'd to *Judas Maccabeus*, and living in good Understanding with him at *Jerusalem*; *Alcimus* took Umbrage at it, and went to accuse *Nicanor* of betraying the King's Interests, affirming, that he kept Correspondence with *Judas Maccabeus*. *Demetrius* upon this writ to *Nicanor*, and order'd him to seize *Judas*, and to send him to *Antioch*. *Nicanor* therefore broke with *Judas*, and began to seek for Means of apprehending him; but *Judas* discover'd his Design and made his Escape.

*Nicanor* having fail'd in his Design, was resolved to make the Priests pay for it, and began to threaten them very much. At the same time *Razis* was accused to him, whom we now speak of, probably as being much in the Interest of *Judas Maccabeus*, and very averse to that of *Alcimus*, as having no Right to the High-priesthood. The Scripture does not expresly say what he was accused of, but it gives him this Testimony, that he was very zealous for the Interests of the City of *Jerusalem*, and of the whole Nation, insomuch that he was call'd the Father of the *Jews*. His Life was pure and unblameable, and in the Times of Persecution he had already given substantial Proofs of his Firmness to *Judaism*, [b] by his Opposition to those that would have introduced Idolatry into *Israel*. *Nicanor* therefore sent five hundred Men to arrest him, thinking that if he could succeed in bringing him over, it would make a great Impression upon the rest of the *Jews*.

When therefore *Razis* saw that the Soldiers would break into his House, and put Fire to it, and that he could not avoid falling into their Hands; he fell upon his Sword, choosing rather to die bravely, than to see himself in the Power of wicked Men, and to suffer Indignities unbefiting his Birth and Quality. But in the Hurry he was in, not having given himself a mortal Wound, and seeing the Soldiers enter in Multitudes into his House, he ran with great Resolution to the Platform of his House, and throwing himself from the Top to the Bottom into the Street, he pitch'd with his Head foremost upon the Ground. But neither did this Fall entirely dispatch him, so that he made new Attempts; he rais'd himself up, ran through the People, and got upon a sharp Stone, where he drew his own Bowels out of his Body, and threw them with both his Hands among the People, invoking the Ruler of Life and of the Soul, to restore them again to him another Day. And in this manner he died.

The *Jews* put *Razis* among their most illustrious Martyrs, and pretend to prove from his Example, and from those of *Saul* and *Samson*, that in some certain Cases the Murder of one's self is not only allow'd,

[a] 2 Macc. xiv. 37. In the Year of the World 3843, before *Christ* 157, before the vulgar Era 161. [b] 2 Macc. xiv. 38. Ἐν γὰρ τοῖς ἔμπροσθεν χρόνοις τῆς ἀμιξίας κρίσιν εἰσενηνεγμένος Ἰουδαϊσμοῦ.

but is alſo laudable and meritorious. Theſe Caſes are, firſt, the reaſonable Diſtruſt of a Man's own Strength, and the Fear that he may yield in time of Perſecution: Then, according to them, it is allow'd to prevent the Danger, by laying Hands upon our ſelves. The ſecond Caſe is, that when one can foreſee, that by falling into the Hands of the Enemy, they will thence take Occaſion to inſult the Lord, and to blaſpheme his Name. The *Circoncellions*, a Sort of noted Hereticks of *Africa*, in the Time of St. *Auſtin*, made uſe of the Example of *Razis*, to juſtify themſelves in thoſe Cruelties that they exercis'd againſt themſelves, by throwing themſelves headlong, and putting themſelves to Death in a thouſand different Manners; to promote, as they pretended, the Glory of God. Some modern Divines [a] endeavour alſo to vindicate *Razis*, by the Example of certain *Chriſtian* Virgins, who, to eſcape the defiling of their Bodies, threw themſelves into the Water, and were drowned. They add, That, in this, *Razis* acted by the Inſpiration of the Holy Ghoſt; That the Manner of his former Life, and the Sentiments in which he died, would hardly allow one to doubt of his Salvation, and of the Integrity of his Action.

Nevertheleſs, St. *Auſtin* [b], *Thomas Aquinas* [c], and ſeveral other Caſuiſts [d], have maintain'd, that the Example of *Razis* being only related in Scripture, but not approved, nothing could be concluded from thence to juſtify the Morality of the Action. 'Tis agreed it was brave, and ſuch as might befit the greateſt of the Pagan Heroes: But the preſent Queſtion is, Whether it was agreeable to the Law of God, and to that eternal Order that God commands us to obſerve, and forbids us to interrupt? What does the Scripture commend *Razis* for, but becauſe he was very ſtedfaſt in *Judaiſm*, which was then the true Religion; very zealous for his Country, and for his Brethren; ſo that he was look'd upon as the Father of the *Jews*; and becauſe, at his Death, he call'd upon the Name of the Lord. But is this ſufficient to juſtify an Action ſo notoriouſly contrary to the Law of God? If *Razis* is neither juſt nor innocent, why ſhould he be imitated? ſays St. *Auſtin*. If he is juſt and innocent, why does he put a juſt Man to death; that is, why does he kill himſelf? Is it thus that the Martyrs us'd to behave themſelves? 'Tis already ſaid, that he died bravely and heroically; but were it not better to have died humbly, patiently, and ſubmiſſively? St. *Auſtin*'s Words are; *Dictum eſt quod elegerit nobiliter mori. Melius vellem humiliter; ſic enim utiliter. Illis autem verbis hiſtoria gentium laudare conſuevit, ſed viros fortes hujus ſæculi, non Martyres Chriſti.*

I. REAIAH, *Raaia*, or *Raia*, *Reia*, Son of *Shobal*, Father of *Jahath*, and Grandſon of the Patriarch *Judah*. 1 Chron. iv. 2.

II. REAIAH Son of *Micah*, Father of *Baal*, of the Tribe of *Reuben*. 1 Chr. v. 5.

III. REAIAH; his Children return'd from *Babylon*. Nehem. vii. 50.

REBA, or *Rebe*, or *Reb*, one of the Princes of the *Midianites*, who was kill'd in the War that *Moſes*, by Order from the Lord, waged againſt them by the Hand of *Phinehas* Son of the High-Prieſt *Eleazar*, for the Puniſhment of the Crime to which they had ſeduced the *Iſraelites*, by ſending their Women into the Camp, and inviting them to the Feſtival of *Peor* [e]. (Numbers xxxi. 8.)

REBEKAH, or *Rebecca*, Daughter of *Bethuel*, and Wife of *Iſaac*. *Eliezar* the Steward of *Abraham*'s Houſe went to fetch her from *Haran* a City of *Meſopotamia*, [f] and brought her to *Iſaac*, who then dwelt at *Beer-ſheba* in the Land of *Canaan*. *Rebekah* lived with *Iſaac* twenty Years, without having any Children: At laſt *Iſaac* interceded for her by his Prayers, ſo that ſhe conceived, and became with Child of two Children [g]. The two Sons with which ſhe was big ſtruggling together in her Womb, and giving her ſome Uneaſineſs, ſhe went to conſult the Lord upon this Occaſion; who told her, That two Nations were in her Womb; That one of 'em ſhould overcome the other, and that the elder ſhould be ſubject to the younger. It is not agreed who was the Perſon that *Rebekah* here conſulted with: Some will have it, that ſhe went to *Shem* the Son of *Noah*; others, to *Melchiſedech*; others, to *Heber*; others, to *Abraham*: And, laſtly, ſome think ſhe went to ſacrifice upon Mount *Moria*, or upon the Altar that *Abraham* had erected in the Foreſt of *Beer-ſheba*, and that while ſhe ſlept God revealed this Matter to her. (Petr. Comeſtor. hiſt. Scholiaſt. Diodor. & Procop. in Geneſ. Theodor. qu. 76. in Geneſ.)

When *Rebekah*'s Time of Delivery was now come, ſhe found herſelf the Mother of two Twins. He that came firſt into the World was ruddy and hairy, as if he had had a Bear's Skin, and they gave him the Name of *Eſau*. The other immediately follow'd, holding in his Hand the Heel of his Brother; wherefore they call'd him *Jacob*, or the Supplanter. When they grew up, *Eſau* betook himſelf to Hunting and Tillage; but *Jacob* was a plain, unactive Man, and dwelt in the Tent of his (Gen. xxv. 24, 25, &c.)

[a] Vid. Lyran. Tirin. Serrar. in 2 Macc. 14. & Franciſc. Victoria Relect. de Homicidio. [b] Aug. Epiſt. 204. l. 1. c. 31. c. G. [c] Thom. 2. qu. 64. art. 5. ad 5. [d] Eſt. in 2 Macc. Natal. Alex. hiſt. V. T. &c. [e] In the Year of the World 2553. before *Chriſt* 1447. before the Vulgar Era 1451. ſome Months before the *Iſraelites* enter'd into the Land of Promiſe. [f] Gen. xxiv. 1, 2, 3, &c. In the Year of the World 2148, before *Chriſt* 1852, before the Vulgar Era 1856. [g] Gen. xxv. 21, 22, &c. In the Year of the World 2168, before *Chriſt* 1832, before the Vulgar Era 1836.

Father.

Father. *Isaac* had more Inclination for *Esau*, but *Jacob* was a Favourite to *Rebekah*: She found Means of making him obtain the Blessing of his Father *Isaac*, to the Prejudice of *Esau*; and this against *Isaac*'s first Intention, who thinking himself near his Death, intended to give his last Blessing to his eldest Son *Esau* [a]. We have already related this famous History, under the Articles JACOB and ISAAC.

A great Famine having obliged *Isaac* to go to dwell at *Gerar* a City of the *Philistines*, of which *Abimelech* was King [b]; when the Inhabitants of the Place asked him who *Rebekah* was, he answered, she was his Sister, because he feared they might put him to Death, in order to possess his Wife. *Abimelech* had heretofore taken away *Sarah*, *Abraham*'s Wife, upon whose Account the Lord had threatned him with great Calamities; he therefore distrusted the Truth of what *Isaac* had told him, that *Rebekah* was his Sister. He watched him so narrowly, that one Day he perceiv'd him to caress her in such a manner, as better agreed with an Husband than a Brother. *Abimelech* then order'd him to be call'd, and said to him; Why have you thus imposed upon us? It is plain she is your Wife; and if any one had abused her, you might have drawn upon us some great Punishment from God. Then he caus'd it to be publish'd in *Gerar*, That if any one should meddle with this Man's Wife, he should be put to Death.

Gen. xx. 5, 6, 7, 8.

*Jacob*, by the Management of his Mother *Rebekah*, having got his Father's Blessing by Surprize, to the great Prejudice of his Brother *Esau*; he could not but be in great Wrath with him on this Account, and secretly threatned to be his death for it, as soon as his Father's Head was laid. *Rebekah* had Notice of this Design, [c] and, to prevent it, advised *Jacob* to go into *Mesopotamia* to his Uncle *Laban*, and there to marry one of his Daughters; and when *Esau*'s Passion should grow cool, she would send him Word, that he might return. She prevailed with *Isaac* to consent to this Journey, by insinuating to him, That her Life was become a Burden to her, on Account of the Daughters of *Heth* whom *Esau* had marry'd; and that if *Jacob* should also do the same, and take a Wife of this Country, her Life would no longer be supportable to her. After this Time the Scripture makes no farther mention of *Rebekah*; and the Year of her Death is uncertain: But it is plain, that she died before *Isaac*; because it is said, that *Isaac* was put in the Tomb with *Rebekah* his Wife, and that this Tomb was the same wherein *Abraham* and *Sarah* had been before buried, and where afterwards *Jacob* and *Leah* were deposited. Gen. xlix. 31. & xxxv. 29.

I. RECHAB and *Baanah* were the two Assassins of *Ish-bosheth* the Son of *Saul*. See ISH-BOSHETH, or *Baanah*. 2 Kings iv. 2.

II. RECHAB, Father of *Jonadab*, the Founder of the Order of *Rechabites*. It is not known in what Age this *Rechab* liv'd, nor what was his Original. Some will have him to proceed from the Tribe of *Judah* [d]. Others think he was a Priest, or at least a *Levite* [e]; because it is said in *Jeremiah*, that there shall be always found of the Descendants of *Jonadab* stedfast to the Service of the Lord. Some Rabbins pretend, that the *Rechabites* having marry'd the Daughters of the Priests or *Levites*, the Children produced by these Marriages were employ'd in the Service of the Temple. Others think, that indeed they waited in the Temple, but only as Servants, like the *Gibeonites* and *Nethinims*, who were nothing but the Servants of the Priests and *Levites* [f]. We read in the *Chronicles*, that the *Rechabites* were originally *Kenites*, and that they were Singers in the House of God; *Canentes atque resonantes, atque in tabernaculis commorantes; hi sunt Cinæi, qui venerunt de calore patris domus Rechab.* The *Hebrew* has it; *Porters and the Obedient, that dwell under Tents; these are those that are called* Kenites, *who are descended from* Hemath, *Chief of the House of* Rechab.

Jer. xxxv. 19.

Sanct. & Cornel. in Jer. xxxv.

1 Chron. ii. 55.

The *Kenites* were not of the Race of *Jacob*, but descended from *Midian* Son of *Cush*. They were the Issue of *Hobab*, or of *Jethro* the Father of *Zipporah*, and Father-in-Law of *Moses*. They enter'd into the Promis'd Land along with the *Hebrews*, and dwelt in the Portion of the Tribe of *Judah*, about the *Dead-Sea*. They were distinguish'd from the *Israelites* only by their retired Sort of Life, and by the Contempt they express'd of Cities and Houses. Some have thought, [g] that *Hobab* or *Jethro* was himself the first Founder of the *Rechabites*; that *Rechab* was one of his Names; that *Jonadab*, known in the Time of *Jehu*, was one of his Descendants; that *Heber* the *Kenite* follow'd the Institution of the *Rechabites*. *Serrarius* distinguishes between the ancient *Rechabites*, descended from and instituted by *Jethro*, and the new *Rechabites* instituted by *Jonadab* Son of *Rechab*, who liv'd in the Time of *John* King of *Israel*.

[a] Gen. xxvii. 1, 2, 3, &c. In the Year of the World 2245, before *Christ* 1755, before the Vulgar Era 1759. [b] Gen. xxvi. 1, 2, 3, &c. In the Year of the World 2187, before *Christ* 1813, before the Vulgar Era 1817. [c] Gen. xxvii. 41 42, &c. & xxviii. 1, 2, 3, &c. In the Year of the World 2245, before *Christ* 1755, before the Vulgar Era 1759. [d] Theodoret. in 1 Paral. initio. [e] Hegesip. apud Euseb. l. 2. c. 23. hist. Eccles. [f] Vid. Josh. ix. 27. 1 Chron. ix. 2. Ezra ii. 43, 55, 58, 70. Nehem. vii. 57, &c. [g] Arias Montan. in Judic. i. Sanctius in Jerem. xxxv. n. 5, 6, 7. Serrar. trihæres. l. 3. c. 9. Minerval. c. 13, 14, 15.

Jacob. Boulduc. de Eccles. ante leg. l. 3. c. 16. Father *Boulduc* has contrived a very extraordinary Scheme to explain this Matter of the *Rechabites*: He seeks their Original even before the *Deluge*, and fetches it as far as *Enoch* and his Descendants. After the *Deluge* they were known successively by the Names of *Kenites*, *Kenizeans*, *Hebrews*, *Nazarites*, *Sons of the Prophets*; lastly, *Rechabites* and *Pharisees*. All these People were a Sort of Religious, living in a Society, having their Superiors general and particular, just as we see it now among the several Religious Orders of the *Latin* Church. But from whence came the Name *Rechab*? Its Etymology is very remarkable: *Elisha*, seeing his Master ascend
2 Kings ii. 12. into Heaven, cry'd out to him; *My Father, my Father, the Chariot of Israel, and the Horsemen thereof*. The *Hebrew* Words are; *My Father, my Father, the Rechab of Israel*. And from hence the Name of *Rechabites* descended to the Disciples of *Elijah* and *Elisha*, Sons of the *Rechabaim*, or the two Chariots of *Israel*. But our Author does not think it sufficient to derive the *Rechabites*' from the Chariot of *Elijah*: He makes the *Pharisees* also to proceed from its *Horses*; for, in *Hebrew*, the Word *Pharasim* signifies Horses.

But it is altogether impertinent to have recourse to these harsh, remote, doubtful, and even childish Etymologies. The
Jer. xxxv. 6, 7. Scripture it self acquaints us, that *Jonadab* the Son of *Rechab*, who lived in the Time of *Jehu* King of *Israel*, laid an Injunction upon his Posterity, never to drink any Wine, not to build Houses, not to sow any Grain, to plant no Vineyards, to have no Lands, and to dwell in Tents all their Lives. Such was the Institution of the *Rechabites*, or of the Children of *Rechab*. It laid no Obligation upon the other *Kenites*, nor the other Descendants of *Jethro*. And this they continued to observe for above three hundred Years [a]. In the last Year of the Reign of *Jehoiakim* King of *Judah*, *Nebuchadnezzar* coming to besiege *Jerusalem*, the *Rechabites* were forced to leave the Country, and to take Refuge in the City, yet, however, without quitting their Custom of lodging in Tents. During this Siege, *Jeremiah* received Order from the Lord, to apply himself to the
Jer. xxxv. 1,2,3,&c. Disciples of *Rechab*, to cause them to enter into the Temple, and to offer them Wine to drink. *Jeremiah* perform'd the Orders of the Lord: But the *Rechabites* answer'd him; *We will drink no Wine; for* Jonadab *the Son of* Rechab *our Father commanded us, saying, Ye shall drink no Wine, neither ye nor your Sons, for ever. Neither shall ye build House, nor sow Seed, nor plant Vineyard, nor have any: but all your Days shall dwell in your Tents, that you may live many Days in the Land where ye be Strangers. But it came to pass, when* Nebuchadnezzar *King of* Babylon *came up into the Land, that we said, Come, and let us go to* Jerusalem, *for fear of the Army of the* Chaldeans, *and for fear of the Army of the* Syrians; *so we dwell at* Jerusalem. *Then came the Word of the Lord unto* Jeremiah, *saying, Thus says the Lord of Hosts, the God of Israel, Go, and tell the Men of* Judah, *and the Inhabitants of* Jerusalem, *Will ye not receive Instruction, to hearken unto my Words? saith the Lord. The Words of* Jonadab *the Son of* Rechab, *that he commanded his Sons not to drink Wine, are performed; for unto this Day they drink none, but obey their Father's Commandment: notwithstanding I have spoken unto you, rising early and speaking, but ye hearkned not unto me.* Lastly, directing his Discourse to the *Rechabites*, he tells them; *Because ye have obeyed the Commandment of* Jonadab *your Father, and kept all his Precepts, and done according to all that he hath commanded you: Therefore thus saith the Lord of Hosts, the God of* Israel, Jonadab *the Son of* Rechab *shall not want a Man to stand before me for ever.*

The *Rechabites* were, probably, led away Captives, after the taking of *Jerusalem* by the *Chaldeans* [b]; since we read, in the Title of *Psalm* lxxi. 1. that it was sung *by the Sons of* Jonadab, *and by the principal Captives* *, which were *Ezekiel* and *Mordecai*, carry'd away by the *Chaldeans* beyond the *Euphrates*, after the Taking of *Jerusalem* under King *Jehoiakim*. They return'd from their Captivity, and settled in the City of *Jabez* beyond *Jordan*; as it appears by the *Chronicles*; *The Race of the Scribes that dwelt at* Jabez, *called Porters, obedient, and dwelling in Tents, are the* Kenites, *descended from* Hemath *Father of the House of* Rechab †. 1 Chron. ii. 55.
There are some Difficulties in this Passage. There be those that think, that, in this Place, *Jabez* is not a City, but some Man, whom the *Kenites* acknowledge as their Master. However this be, no farther mention is made of the *Kenites*, in the Books written after the Captivity of *Babylon*.

Some have pretended, that the *Assideans*, of whom mention is made in the Books of

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[a] *Jehu* began to reign in the Year of the World 3120. *Jehoiakim* King of *Judah* was put to Death in the Year of the World 3405, before *Christ* 595, before the Vulgar Era 599. [b] In the Year of the World 3405, before *Christ* 595, before the Vulgar Era 599. * The Title of *Psal.* lxx. in the *Vulgate*, is, *Psalmus David, filiorum Jonadab, & priorum captivorum*. † Thus the Author translates this Passage, which is variously render'd by Interpreters. The *Latin* Vulgate has it; *Cognationes quoque scribarum, habitantium in Jabes, canentes atque resonantes, & in tabernaculis commorantes. Hi sunt Cinæi, qui venerunt de calore patris domus Rechab.* The *English* reads; *And the Families of the Scribes which dwelt at* Jabez; *the* Tirathites, *the* Shimeathites, *and* Suchathites: *These are the* Kenites *that came of* Hemath *the Father of the House of* Rechab. The *Hebrew* Original will admit of any of these Interpretations.

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the *Maccabees* [a], were Succeffors and Followers of the *Rechabites*. Others [b] have confounded the *Rechabites* with the *Effenians*. But if the *Affideans* were the fame as the *Effenians*, their Principles and Opinions muft be the fame. But certain it is, that the Manner of Life of the *Effenians*, which is very well known, was very different from that of the *Rechabites*; as it appears from what *Jofephus* [c] fays of 'em, who informs us, that the *Effenians* had Fields which they cultivated in common; that they dwelt in Houfes; that they had neither Wives nor Children; and perform'd not their Religious Ceremonies with the other *Jews* in the Temple of *Jerufalem*. But all this was contrary to the Practice of the *Rechabites*. *Hegefippus*, as cited by *Eufebius*, [d] relates, that as St. *James* was led away to be put to Death, one of the Priefts of the Race of the *Rechabites* cry'd out to the *Jews*, as they were going to ftone him, *What are you going to do? The juft Man prays for you.* It is certain, as we have before obferved, that the *Rechabites* were not of the Race of the Priefts: But, as they ferved in the Temple, this Author might have taken them for Priefts; or he may have taken the Word *Prieft* in a generical Senfe, which will include all the Minifters of the Lord.

*Benjaminus Tudelenfis* fays, [e] that, in his Travels, he faw a large Country inhabited by the Sons of *Rechab*. Thefe are his Words: " From *Pundabita* upon the " *Euphrates* I went into the Country of " *Seba*, call'd at prefent *Aliman*, which " borders upon the Country of *Sennaar* or " *Shinar*. After a Journey of one and " twenty Days through Defarts, I arrived " at the Place inhabited by the *Jews* " call'd *the Sons of Rechab*, otherwife, " the People of *Theima*: For *Theima* is " the Beginning of their Territory, which " is govern'd at this Day by the Prince " *Hanan*. The City of *Theima* is large " and well-peopled. The Length of the " Country is twenty Days Journey, be- " tween the Northern Mountains. It " abounds with fine and ftrong Cities, that " acknowledge no foreign Jurifdiction. " The People of this Country make Ex- " curfions upon their Neighbours, and " even upon diftant Nations. They cul- " tivate their Fields, and breed Cattle, " having a large and fruitful Country. " They appropriate the Tythe of their " whole Income to the maintaining of " the Difciples of the Sages, who conti- " nually attend upon Preaching; and " to the Support of the *Pharifees*, who " bewail the Misfortunes of *Sion*, and the " Deftruction of *Jerufalem*; never making " ufe of either Wine or Flefh, going " always in Black, and having no other " Habitations but the Caves; fafting every " Day except the *Sabbath*, and being con- " ftantly at Prayer, to obtain from God " the Liberty and Return of *Ifrael* from " their Captivity.

" All the *Jews* of *Theima* and *Thelimas* " put up the fame Prayers to the Lord, " and they are in Number about one hun- " dred thoufand Men. Their Prince is " *Solomon* the Brother of *Hanan*, both of " the Race of *David*, as they prove by " the Genealogical Hiftories they preferve. " They generally wear torn Mourning " Cloaths, and faft forty Days for all the " *Jews* that are in Captivity. The Pro- " vince contains about forty Cities, two " hundred Towns, and an hundred Caftles. " The Metropolis of the Country is *The- " nai*; and the Number of *Jews* inhabit- " ing this Province is about three hun- " dred thoufand. The Metropolis now " mention'd is incompafs'd by good Walls, " which inclofe a large Spot of Ground " within them, where they fow good " Quantities of Wheat: For 'tis fifteen " Miles long, and as many broad; (that " is to fay, five large Leagues fquare, " and about fifteen Leagues round). " There is to be feen the Palace of King " *Solomon*, with very fplendid Gardens." And fuch is the Country of the *Rechabites*, according to this Traveller, who lived in the twelfth Century. But this whole Relation hath fo much the Air of a Fable, that no Credit ought to be given to it.

RECHAH, *Recha*, or *Racha*. 'Tis not known to what Tribe this City belong'd, or even whether it was a City or no. See 1 *Chron*. iv. 12.

REDEEMER. This Name is given, by way of Eminence, to *Jefus Chrift* the *Redeemer* and *Saviour* of the whole World. •But, in the Stile of the Law of *Mofes*, it is
alfo given to him who has the Right of Lev. xxv.
Redemption in any Inheritance, or even 25.
the Perfon of a near Kinfman, that may Lev. xxv.
may *redeem* it out of the Hands of a Stran- 47, 48.
ger, or of any other *Jew* that had bought it. *Mofes*, or rather God, whofe Inftrument he was, had ordain'd, that neither the Eftates of Land, or the Perfons of the *Hebrews*, fhould be fold for ever; but that every one might re-enter upon the Poffeffion of his Eftate or Liberty in the Sabbatical Year, and in the Year of Jubilee. But without ftaying for thefe Years, when any Relation was rich enough, and had Power to *redeem* the Goods or Liberty of his Brother, the Law enabled him to do it. And this is what it calls Right of Redemption; giving alfo

[a] 1 Macc. ii. 42. & vii. 13. & 2 Macc. xiv. 6. [b] Ita ex Nilo & Suid. Serrar. trihæref. l. 3. c. 9. [c] Joſeph. Antiq. l. 18. c. 2. e. 12. p. 785, 786, &c. [d] Eufeb. l. 2. c. 23. [e] Benj. Itiner. p. 75, 76.

the Name of *Redeemer* to the near Relation that had a Claim to this Right. There are several Particulars upon this Head, which may be found in *chap.* xxv & xxvii. of *Leviticus*.

We see an Instance of the Practice of this Law, in the History of *Ruth*. *Boaz* being one of the nearest Relations of *Elimelech*, marry'd *Ruth* the Heiress of *Elimelech*, and by that means re-enter'd into the Possession of her Estate, which had pass'd through several strange Hands. Also *Jeremiah* redeem'd the Field of his Nephew *Hanameel*, which was upon the Point of being sold to another. He was also call'd *The Redeemer of Blood* *; in *Hebrew*, *Goel haddam*; who had a Right of taking Revenge, for the Blood of his Kinsman who had lost his Life [a]. To curb the first Transports of the Resentment of these Avengers, or of these *Redeemers*, God appointed Cities of Refuge through all the Coasts of *Israel*, to prevent Murders, and the Effects of violent Passion.

Ruth ii. 20. & iii. 9, &c.

Jer. xxxii. 7, 8.

REDEMPTION, of the First-born. See First-born. *Exod.* xiii. 2. xiii. 29, 30. *Numb.* xviii. 15, 16, 17.

Num. xix. 2, 3, 4, &c.

RED-HEIFER. The Lord spake unto *Moses*, saying: "Command the Children of *Israel* to bring to you a *Red-Heifer*, perfect and without Blemish, "which has never born the Yoke. You "shall put it into the Hands of *Eleazar* "the Highpriest, who, taking it without "the Camp, shall kill it before all the "People. He shall dip his Finger in the "Blood of this Heifer, and shall make "Aspersions seven Times towards the Entry of the Tabernacle, and shall burn it "in the Presence of all the People, putting "into the Flames not only the Flesh and "the Hide, but also the Blood and the "Excrements of the Victim. Also the "Priest shall cast into the Fire that consumes the Heifer, a Bundle of Cedarwood, some Hyssop, and double-dy'd "Scarlet. Then he shall wash his Garments and his Body, and returning into "the Camp, shall be unclean till the "Evening.

"He also that burns the Heifer, shall "wash his Body and his Cloaths, and shall "remain unclean until Evening. A Man "that is clean shall gather up the Ashes "of the Heifer, and shall carry them out "of the Camp into a clean Place, that the "*Israelites* may take of them, and preserve them carefully, and make use of "them to make a Water of Aspersion or "Separation, because this Heifer was burnt "for Sin. He that shall carry out the "Ashes shall wash his Body and his Cloaths, "and shall continue unclean till Evening. "This Ordinance shall be holy, and inviolably observed, not only by the "*Israelites*, but also by the Strangers that "live among you.

"He that shall have touched the Body "of a dead Man, and for this Reason "shall have contracted an Uncleanness "that continues seven Days, shall be "sprinkled with this Water the third and "the seventh Day, and shall then be purified. If he receives no Aspersion on "the third Day, but only on the Sixth, "he cannot be purified on the Seventh, "but on the Tenth or Eleventh. Whoever shall touch the dead Body of a Man, "and shall not be sprinkled with Water, "in which is mingled some of the Ashes of "the *Red-Heifer*, shall pollute the Tabernacle of the Lord, if he presumes to "present himself there in this Condition, "and shall be cut off from the midst of "his People. He shall be unclean, because he was not purified with the Water "of Expiation, and his Uncleanness shall "continue upon him."

This is what was ordain'd by *Moses* in this Matter, and these are the Reflexions that Commentators have made upon it. *Spencer* thinks, that this Ceremony has Relation to an Opposition to the *Egyptian* Superstitions. The *Egyptians* never sacrificed Cows or Heifers, and the *Hebrews* themselves seldom sacrificed any other but Male Animals. The first had Red Hairs in abhorrence, and all Animals of that Colour. The *Hebrews* made no Distinction in the Colour of their Victims, but only upon this Occasion. St *Jerom*, and several others think, that they sacrificed the *Red-Heifer* every Year, and distributed the Ashes into all the Cities and Towns of *Israel*. Some Rabbins maintain, that there was but one burnt from the Times of *Moses* to *Esdras*; and that from *Esdras* to the Destruction of the Temple by the *Romans*, there were but six burnt, or nine at most. The same St. *Jerom* teaches us, that this Ceremony was always performed upon the Mount of *Olives*, over-against the Temple, after the placing the Ark at *Jerusalem*; and the *Jews* inform us, that it was always the Highpriest that offered this Sacrifice, from the first Building of the Temple.

Spencer. de Leg. Rit. l. 2. c. 15.

Hieron. Epist. 27.

The *Red-Heifer* offered without the Camp, was a Type of *Jesus Christ*, whose Blood purifies our Consciences from all Sin. *For if the Blood of Bulls, and of Goats, and the Ashes of an Heifer sprinkling the Unclean, sanctifieth to the purifying of the Flesh; how much more shall the Blood of Christ, who through the eternal Spirit, offered himself without Spot to God, purge your Conscience from dead Works to serve the* Heb. ix. 13.

* In the *English* Translation, *The Avenger of Blood.*

[a] Numb. xxxv. 12, 19, 21. Deut. xix. 6, 12. גאל הדם.

Living

*Living God?* See the Commentators upon *Numbers*, Chap. xix.

REED. *The Vale or Brook of* Reeds, *vallis arundineti*, or *the River of* Kanah. [a] It was at the utmoſt Limits of the Tribe of *Ephraim*, towards the North, bordering upon the Tribe of *Manaſſeh*. The true Situation is unknown.

REED. This was put into the Hands of our Saviour, to inſult him at his Paſſion. 'Tis thought it was nothing elſe but a common Reed or Cane, that might ſerve him as a Staff, and was given him by way of Deriſion, inſtead of a Sceptre.

REELAIAH, or *Rahelaia*, of the Race of the Prieſts. He return'd to *Jeruſalem* with *Zerubbabel*. *Ezr.* ii. 2.

REFUGE. *Cities of Refuge.* In order to provide for the Security of thoſe, who by Chance, and without any Deſign, ſhould happen to kill a Man, in whatever manner
Exod. xxi. 13. Numbers xxxv. 11, 12, 13, &c.
it ſhould be; the Lord commanded *Moſes* to appoint Six Cities of *Refuge*, or *Aſyla*, that whoever againſt his Will ſhould ſpill the Blood of a Man, might retire thither, and have time to prepare for his Defence and Juſtification before the Judges, ſo that the Kinſman of the Deceaſed might not purſue him thither and kill him. Of theſe Cities there were three on each Side *Jordan*. Thoſe on this Side *Jordan* were *Kedeſh* of *Naphtali*, *Hebron*, and *Shechem*. Thoſe
Numbers xxxv. 15.
beyond *Jordan* were *Bezer*, *Golan*, and *Ramoth-Gilead*. They ſerved not only for the *Hebrews*, but for all Strangers alſo, that ſhould dwell in their Country. The Rabbins confined the Name Strangers only to ſuch as were Proſelytes; but in this I think they depart from the Deſign of the
Deut. xix. 8.
Law. The Lord alſo commanded, That when the *Hebrews* ſhould multiply, and ſhould enlarge the Limits of their Country, they ſhould add three other Cities of *Refuge* to thoſe now mentioned. And as this Command was never fulfilled, the Rabbins ſay, that the *Meſſiah* will accompliſh what God has commanded in this reſpect.

*Maimonides* from the Traditions of the Antients, aſſures us, that all the Forty-eight Cities, appointed for the Habitation of the Prieſts and *Levites*, were alſo Cities of *Refuge*; and that all the Difference between them was, that the ſix Cities appointed by the Law, were obliged to receive and lodge for nothing all that ſhould fly to them; whereas the other two-and-forty Cities might refuſe to admit ſuch as fled to 'em, and were not obliged to lodge them gratis. Beſides the Cities of *Refuge*,
Philo Legat. ad Caium.
the Temple of the Lord, and eſpecially the Altar of Burnt-offerings, enjoy'd the Privilege of being an *Aſylum*. The Rabbins ſay, that generally the Altar was only for the Prieſts. Thoſe that took Sanctuary in the Temple, were preſently judged by the Judges; and if they were found Guilty of wilful Murder, they were forc'd away even from the Altar, and put to death without the Temple. But if they were found innocent, they had a Guard appointed them to conduct them ſafe to ſome City of Refuge.

Theſe Cities were to be of eaſy Acceſs, and to have ſmooth and good Roads to 'em, and Bridges where-ever there ſhou'd be Occaſion. The Width of theſe Roads was, at leaſt, to be two and thirty Cubits, or eight and forty Feet. When there were any Croſs-Roads, they took care to ſet up Poſts, with an Inſcription, directing the Way to the *City of Refuge*. Every Year, on the fifteenth of the Month *Adar*, which anſwers to our *February* Moon, the Magiſtrates of the Cities viſited the Roads, to ſee if they were in good Condition. The City was to be well ſupply'd with Water, aad all kind of Proviſions. It was not allow'd there to make any Weapons, that the Relations of the Deceaſed might not be furniſh'd there with Arms to gratify their Revenge. Laſtly; it was neceſſary, that whoever took Refuge there, ſhould underſtand a Trade or Calling, that he might not be chargeable to the Inhabitants. They us'd to ſend ſome prudent and moderate Perſons, to meet thoſe who were purſuing their Revenge for their Relations, that they might diſpoſe them to Clemency and Forgiveneſs, and might perſuade them to await the Deciſion of Juſtice.

Tho' the Manſlayer had fled to the *City of Refuge*, yet he was not thereupon exempt from the Purſuits of Juſtice: An Information was preferr'd againſt him; he was ſummon'd before the Judges, and before the People, to clear himſelf, and to prove the Murder was merely caſual and involuntary. If he was found innocent, he dwelt ſafely in the City to which he had retired; if otherwiſe, he was put to Death, according to the Severity of the Law. The Texts of Scripture are not very expreſs, whether the Affair was under the Cognizance of the Judges of the Place where the Murder was committed, or of the Judges of the *City of Refuge*, to which the Murderer had fled; and the Commentators are at Variance in this Matter. But it appears to us, from a Paſſage of *Joſhua*, that they were to undergo two Trials: Firſt in the City of *Refuge*, where the Judges ſummarily examined the Affair, and heard his Allegations at his firſt Arrival: Secondly, when he was taken back to his own City, to be judg'd by the Magiſtrates of the Place, who took the Cauſe into a more ſtrict and ſcrupulous Examination. If the

Numbers xxxv. 12.

Compare Deut. xix. 11, 12. Joſh. xx. 4, 5, 6. Numbers xxxv. 25.

[a] Joſh. xvi. 8. & xvii. 9. נחל קנה. Vallis Arundineti; Torrens Cannæ, vel Torrens Arundineti.

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latter Judges declared him Innocent, they had him re-conducted under a good Guard to the City of *Refuge* to which he had fled.

He was not therefore immediately set at Liberty: But to inspire the greater Horror, even of involuntary Murder, it seems as if the Law would punish it by a kind of Banishment; for he was obliged to dwell in this City, without going out of it, 'till the Death of the High-Priest: And if before this time he should any-where go out of the City, the Revenger of Blood might safely kill him: But after the High-Priest's Death, he was free to go where he pleas'd, and no one had any Right to molest him on this Account. See the Commentators upon *Numb.* xxxv. and *Josh.* xx. (Numbers xxxv. 25, 26, 27, 28.)

As to the Places of *Refuge* among the *Greeks* and *Romans*, we have already mention'd something of them under the Article AZYLUM: We have there spoke of the *Azylum* set up at *Athens* by the *Heraclidæ*, in the Temple of *Misericordia*. *Theseus* built one in the same City, in favour of the Slaves and poor People that should fly thither, from the Oppression of the Rich. There was also one in the Isle of *Calauria*. The Temples of *Apollo* at *Delphos*, of *Juno* at *Samos*, of *Esculapius* at *Delos*, of *Bacchus* at *Ephesus*, and many others in *Greece*, had the Privilege of being *Asyla* [a]. *Romulus* gave this Right to a Wood adjoyning to the Temple of *Vejovis* [b]. *Ovid* speaks of a consecrated Wood near *Ostium*, that enjoy'd the same Prerogative [c]. St. *Austin* observes [d], that the whole City of *Rome* was an *Asylum* open to all Strangers. The Number of these Privileged Places was grown so great in *Greece*, under the Emperor *Tiberius*, that he was obliged to recall their Licences, and to suppress them all [e]: But his Decree was little observed after his Death.

The Right of being an *Asylum*, pass'd from the Temple of *Jerusalem* to the *Christian* Churches. The Emperors *Gratian*, *Valentinian*, and *Theodosius the Great*, condemned to Banishment, to Whipping, to the Loss of Hair and Beard, all those that, of their own Authority, should take a Man out of a Church, who had fled thither for *Refuge*. *Honorius* and *Theodosius* the Younger order'd, that all such Offenders should be punish'd as if guilty of Treason. But afterwards they were obliged to retrench these Privileges, and to exempt certain Crimes from the Benfit of an *Asylum*. The Emperor *Justinian* allow'd, that they might take from the *Asylum* all wilful Murderers, Adulterers, Ravishers, or those that carry away Virgins. *Innocent* III. also excepts publick Robbers, and those that spoil the Fields in the Night-time. The Right of *Azylum* subsists still in *Italy*, and in some other Places. See *Masius* and *Serrarius* upon *Josh.* xx. (Cod. Justin. l. 9. tit. 29.) (Cod. Justin. l. 1. tit. 11.)

REGEM, or *Regom*, Son of *Jahdai*. 1 Chron. ii. 47.

REGEM-MELECH, or *Rogom-Melech*, and *Sherezer*, sent a Deputation to the Priests and to the Prophets at *Jerusalem*, to know if they were still to fast and to mortify themselves on the fifth Month of the holy Year, in Memory of the Destruction of the Temple of *Jerusalem*, which had been burnt by the *Chaldeans* on the tenth Day of the fifth Month [f]. The Answer of *Zechariah* the Prophet, was, That God little regarded their Fasts, which were not accompany'd by Justice and Charity: But he did not answer directly to the Question that had been proposed to him, concerning the Fast of the fifth Month. For which Reason they continu'd the Observation of it, and still continue it to this Day. (Zech. vii. 2, 3, 4, &c.)

It may be asked, Who were *Regem-melech* and *Sherezer*? Some think [g] they were *Babylonian* Proselytes, fearing God, and Officers of King *David*, who conform'd to the religious Observances of the *Jews* of their Country. *Theodoret* conjectures they were Chief of the *Cushites* settled in *Palestine*, or of some other People that came into this Country. *Grotius*, *Sanctius*, *Menochius* will have them to be *Jews* dwelling at a Distance from *Jerusalem*, and who had at their Head *Sherezer* and *Regem-Melech*. And indeed there is great Probability that this Deputation came from the *Jews* beyond *Euphrates*, of whom *Sherezer* and *Regem-Melech* were the Chief. For, could the *Jews* of *Palestine* be ignorant of what was to be observed in the Country where they lived; they who every Year went up thrice to *Jerusalem*?

REGENERATION. This Term is used in two Senses, by the sacred Authors of the *New Testament*: 1*st*, for that Spiritual Birth that we receive by Baptism; and, 2*dly*, for that New Life that we expect at the general Resurrection. By the Transgression of the first Man, we are all born *Children of Wrath*, according to St. *Paul*. To erase this Original Blemish, which makes us Children of the Devil, we must have a New Birth by Grace, which may make us Children of God. St. *John* mentions it in several Places: For Example; in the Beginning of his Gospel, he says, that all those who believe in *Jesus Christ*, and who receive him, become Children of God; not by the Will of the Flesh, nor (Ephes. ii. 3.) (John i. 12, 13.)

[a] Vid. Marsham Canon. Ægypt. sæculo 13. [b] Virgil. Æneid. 8. v. 342. [c] Ovid. Fast. l. 1. [d] Aug. de Civit. l. 1. c. 34. [e] Sueton. in Tiberio. Tacit. Annal. l. 3. c. 6. [f] Jerem. lii: 12, 13. In the Year of the World 3416, before *Christ* 584, before the Vulgar Era 588. [g] Ita Hebræi tempore D. Hieronym. ad Zech. vii.



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by the Will of Man, but by a New Birth that proceeds from God. And our Saviour, [John iii. 3, 4, 5.] speaking to *Nicodemus*, says, *Verily, verily I say unto thee, Except a Man be born again, he cannot see the Kingdom of God.* Nicodemus *saith unto him, How can a Man be born when he is old? Can he enter the second time into his Mother's Womb, and be born?* Jesus *ansered, Verily, verily I say unto thee, Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.*

The Apostle St. *Peter* says in like manner, [1 Pet. i. 3.] that God has *regenerated* us; that is to say, has given us a New Birth, by the Resurrection of *Jesus Christ*, who gives us a lively Hope of obtaining an incorruptible and eternal Inheritance. And St. *Paul*, [Tit. iii. 5.] writing to *Titus*; Our Saviour has procured Salvation for us; *not by the Works of Righteousness, which we have done, but according to his Mercy he saved us by the Washing of Regeneration, and Renewing of the Holy Ghost*; that is to say, by Baptism. [1 John iii. 9.] And St. *John*; *Whoever is born of God, doth not commit Sin; for his Seed remaineth in him: and he cannot sin, because he is born of God.* This is the New Birth, or the *Regeneration*, which comes from God, and is exactly described, together with its Effects, which are to preserve us from Sin.

The second Acceptation of the Term *Regeneration*, has respect to another New Birth for another Life, for Eternity, or for Immortality. The first *Regeneration* makes us Children of God, endues us with Innocence, and gives us a Claim to eternal Life, which is the Inheritance of the *Regenerate*. But the second *Regeneration*, the Resurrection, puts us in Possession of this [Matth. xix. 28.] Inheritance: *And Jesus said unto them, Verily I say unto you, that ye which have followed me in the Regeneration, when the Son of Man shall sit in the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of* Israel.

[Proverbs xxiii. 32. & Isai. xi. 8.] REGULUS, a sort of Serpent, call'd also BASILISCUS, (which see). St. *Jerom* has render'd the *Hebrew* Word *Zipphoni*, [צפעני or צפע] by *Regulus*; which the Greeks have sometimes translated by *Cerastes*, and sometimes by *Aspis*. See, for Example, *Prov.* xxiii. 32. *Isai.* xi. 8. *Jerem.* viii. 17. The *Hebrew* Word *Saraph*, is render'd in *Isaiah* by *Regulus* [a], which signifies a Flying Serpent; of which we have treated under BRAZEN SERPENT. As for *Zipphoni*, it rather signifies the Basilisk [b]. See *Bochart*.

*Regulus* is also taken for a Little King, a Tributary Prince, that depends upon another. As for Example, *Josh.* xiii. 3. Vulg. *Quinque Regulos Philistinorum.*

*Regulus* is also put for an Officer of the King: As in *John* iv. 46, 49. Vulg. *Erat quidam Regulus.* The *Greek* has *Basilicos* [c], which may be translated by *Regius*, or *Palatinus* [d].

REHABIAH, *Rahabia*, or *Rohobia*, eldest Son of *Eliezer*, and Grandson of *Moses*. 1 *Chron.* xxiii. 17. & xxvi. 25. He and his Brethren were *Levites*, and Treasurers of the Temple.

REHOB, or *Rohob*, Father of *Hadadezer* King of *Syria* of *Zobah*. 2 *Sam.* viii. 3.

REHOB, a City of the Tribe of *Asher*, [Josh. xix. 28.] given for a Dwelling to the *Levites* of the Family of *Gershom* [e]. This City was in *Syria*, upon the Road of *Hamath* [f], and, probably, betwen *Libanus* and *Antilibanus*. The City of *Laish*, or *Dan*, was situate in [Judges xviii. 28.] the Canton of *Rehob*, or, as the *Hebrews* call it, *Rechob*. [רחב *Rechob.*]

REHOB, an *Israelite* who return'd from the Captivity of *Babylon*. *Nehem.* x. 11.

REHOBOAM, or *Roboam*, Son and Successor of *Solomon*: He was born of *Naamah* an *Ammonitish* Woman, whom *Solomon* had [1 Kings xiv. 20, 21.] marry'd. He was one and forty Years old when he began to reign; and consequently, he was born in the first Year of his Father's Reign, or the Year before [g]. He began to reign in the Year of the World 3029, before *Christ* 971, before the Vulgar Era 975. His Father *Solomon* was about eighteen or nineteen Years old when *Rehoboam* was born. This Prince reigned seventeen Years at *Jerusalem*, and died in the Year of the World 3046, before *Christ* 954, before the Vulgar Era 958.

After the Death of *Solomon*, *Rehoboam* [1 Kings xii. 1, 2, 3, &c.] came to *Shechem*, because all *Israel* was there assembled, to make him King there. *Jeroboam* the Son of *Nebat*, who had headed a Sedition against *Solomon*, and had been forc'd, towards the End of his Reign, to take Refuge in *Egypt*, as soon as he heard this Prince was dead, return'd into *Judea*, and came to the Assembly of the People at *Shechem*. The *Israelites* would have made Terms with *Rehoboam*, and said to him, "Your Father loaded us with an hard "and heavy Yoke; but do you take off "from the Weight of this Yoke, and "we will serve you, as we have served "your Father." This Proposal makes it plain, that the Succession to the Kingdom was not then fully established in the House of *David*. *Rehoboam* reply'd to them, "Go all of you Home, and in "three Days return to me again, and I

[a] Isai. xxx. 6. שרף מעופף. LXX. Ἔκγονα ἀσπίδων πετομένων.
[b] Isai. lix. 5. אפעה. LXX. Βασιλίσκων. Alii, Vipera.
[c] Βασιλικὸς, *Regius*. Some *Greek* Copies have Βασιλισκὸς, *Regulus.*
[d] Hieronym. in Isai. lxv. initio.
[e] 1 Chron. vi. 75. & Josh. xxi. 31.
[f] Numb. xiii. 21. & 2 Sam. x. 6, 8.
[g] In the Year of the World 2989, or 2990; before *Christ* 1010, or 1011; before the Vulgar Era 1014, or 1015.

"will give you an Anſwer". In the interim he adviſed with the antient Counſellors of the State, who had been of his Father's Council, and they repreſented to him, that if he would give the People an obliging Anſwer, and condeſcend to their Requeſt, he would fix them to his Intereſt for ever. But *Rehoboam* did not like this Advice; he choſe rather to follow that of his young Counſellors, who had been brought up with him. They adviſed him to ſay to the People; "The leaſt of my "Fingers is thicker than my Father's whole "Body. You ſay he laid a heavy Yoke "upon you, and I intend to make it ſtill "heavier. My Father whip'd you with "Rods, but I will whip you with Scor-"pions."

The People returning again the third Day, as had been appointed, the King anſwer'd them roughly, according to the Advice of his young Counſellors; but he had ſoon reaſon to repent of it; for the whole Multitude began to cry out, What Part have we in *David*, or what Intereſt have we in the Son of *David?* To your Tents, O *Iſrael*; now *David*, look to your own Houſe. When the People were departed, *Rehoboam* ſent his Treaſurer *Adoram* or *Hadoram* after them, to perſuade them to return. But they took him and ſtoned him, ſo that he died upon the Spot. *Rehoboam* ſeeing this, thought it Time to betake himſelf to his Chariot, and to fly to *Jeruſalem*. The Tribes of *Judah* and *Benjamin* continued in their Fidelity to King *Rehoboam*; but the other ten Tribes would acknowledge no other for their King, but *Jeroboam*, the Son of *Nebat*; who took the Opportunity of this ſeditious Temper of the People, to execute a Deſign he had long been forming, of ſhaking off the Yoke of the Houſe of *David*.

*Rehoboam* was no ſooner come to *Jeruſalem*, [a] but he aſſembled together the Tribes of *Judah* and *Benjamin*, who had continued faithful to him, and put himſelf at the Head of One hundred and eighty thouſand choſen Troops, in order to reduce the revolted ten Tribes to his Obedience. But when the Prophet *Shemaiah* came to him with a Meſſage from the Lord, ſaying; *Ye ſhall not go up, nor fight againſt your Brethren the Children of* Iſrael; *return every Man to his Houſe, for this thing is from me*; they obey'd the Word of the Lord, and every one returned to his own Home. Then *Rehoboam*, continuing at *Jeruſalem*, began to apply himſelf to the ſtrengthening of his Kingdom againſt his Enemy *Jeroboam*, and fortify'd ſeveral Cities of his Dominions; as *Bethlehem*, *Etam*, *Tekoa*, *Beth-zur*, *Shoco*, *Adullam*, *Gath*, *Mareſhah*, *Ziph*, *Adoraim*, *Lachiſh*, *Azekah*, *Zorah*, *Aijalon*, *Hebron*. And after he had encloſed them with ſtrong Walls, he put Gariſons into them, laid up great Magazines of Wine and Oyl, and built Arſenals, well repleniſh'd with Bucklers, Lances, and other Arms.

1 Kings xiv. 22. 2 Chron. xi. 5, 6, 7, &c.

The Number of his Subjects was conſiderably encreas'd by the Addition of the *Prieſts* and *Levites*, who being in the Cities and Territories of *Jeroboam*, and ſeeing this King had aboliſh'd the Worſhip of the Lord, and made Prieſts for his golden Calves of the firſt of his Subjects that offer'd themſelves for this Service; they all withdrew themſelves into the Land of *Judah* and *Benjamin*, that they might be ready to perform their Functions in the Temple of the Lord at *Jeruſalem*. But *Rehoboam* and his People did not continue faithful to the Lord for above three Years. After this ſhort Space of Time, *Judah* alſo did Evil before the Lord, and provoked him by their Wickedneſs, more than their Fathers had done before them. They ſet up prophane Altars and Statues, and conſecrated Groves and High-places upon all the Hills and Eminencies. They had alſo Men and Women among them appointed for publick Proſtitution. In ſhort, they committed all the Wickedneſs and Abominations that had been committed by the *Canaanites*, whom the Lord had driven out before them.

*Rehoboam* marry'd eighteen Wives, and had to the Number of ſixty Concubines, or Wives of an inferior Order. By theſe he had twenty-eight Sons, and ſixty Daughters. But of all his Sons, he that he had moſt Affection for, and whom he intended for his Succeſſor, was *Abijah*, the Son of *Maachah*, the Daughter of *Abſalom*. No ſooner did he ſee himſelf confirm'd in his Kingdom, but he forſook the Lord, and all his People with him; when God, to puniſh their Prevarications, in the fifth Year of *Rehoboam*, ſent againſt *Judah* *Shiſhak* (or *Seſac*), King of *Egypt*, [b] who took away all the Treaſure of the Houſe of the Lord, the King's Treaſures, the golden Bucklers made by King *Solomon*, and laid waſte the whole Country. He brought with him an Army of twelve hundred Chariots, ſixty thouſand Horſe, and of Foot an innumerable Multitude. He ſubdued the ſtrongeſt Places of *Judah*, and reduced the whole Country, as far as *Jeruſalem*. Then the Prophet *Shemaiah* went to attend *Rehoboam*, and the Princes of *Judah* that were with him in *Jeruſalem*, and ſaid to 'em from the Lord; You have forſaken me, and I, in my Turn, have forſaken you, and delivered you into

[a] 1 Kings xii. 21. In the Year of the World 3030, before *Chriſt* 970, before the vulgar Era 974. See 2 Chron. x. 1, 2, 3, &c. [b] 2 Chron. xii. 1, 2, 3, &c. 1 Kings xiv. 25. In the Year of the World 3033, before *Chriſt* 967, before the vulgar Era 971.



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the Hands of *Shishak.* The Princes being convinced of the Justice of these Reproaches, humbled themselves, and made Answer; That the Lord was just in all his Proceedings. Then God said to *Shemaiah*, that he would not utterly abandon them, but only make them sensible of the Difference there is, between serving the Lord, and being subject to a foreign Power.

After the Departure of *Shishak*, *Rehoboam* caus'd brazen Bucklers to be made, in the room of those of Gold, that the King of *Egypt* had taken away; and when he went to the Temple, his Guards us'd to carry these brazen Bucklers before him, and afterwards lay them up in the Arsenal. The Lord had therefore Compassion of this Prince, because he humbled himself before him, and because there were still found some Remains of Righteousness in *Judah*. The History of the Reign of *Rehoboam* had been written at length, and with great Care, by the Prophets *Shemaiah* and *Iddo*; but these Accounts are not come down to our Hands, any more than the Particulars of those Wars which were continually between *Rehoboam* and *Jeroboam*, during the Time of their whole Reigns. *Rehoboam* died after he had reigned seventeen Years, was buried in the City of *David*, and left his Son *Abijah* his Successor to the Throne.

The Scripture speaks of this Prince in a manner that does not at all redound to his Honour. See what *Jesus* the Son of *Sirach* says of *Rehoboam*, after he had
Ecclus. xlvii. 23. spoke of *Solomon*. *Thus rested* Solomon *with his Fathers, and of his Seed he left behind him* Roboam, *even the Foolishness of the People, and one that had no Understanding, who turned away the People through his Counsel.* *Abijah*, the Son of *Rehoboam*, speaking of his Father, says, he was an ignorant Prince, unskill'd in the Art of Government, a weak Man and without
2 Chron. xiii. 7. Vulg. Courage. *Porro* Roboam *erat rudis, & corde pavido, nec potuit resistere eis.* Lastly, *Solomon* seems to have had his Son and Successor before his Eyes, when he said;
Eccles. xi. 18, 19. *Yea, I hated all my Labour which I had taken under the Sun, because I should leave it unto the Man that should be after me: And who knoweth whether he shall be a Wise Man or a Fool? Yet shall he have rule over all my Labour wherein I have laboured, and wherein I have shewed myself wise under the Sun. This is also Vanity.*

REHOBOTH, or *Rubohoth*, a River of *Idumea*. *Saul* or *Shaul*, a Descendant of *Esau*, who reigned in *Idumea*, was a Native of the Country bordering upon the River *Rehoboth*. *Gen.* xxxvi. 37. 1 *Chron.* i. 48.

REHSA, or *Resa*, Son of *Zorobabel*, and Father of *Joanna*. One of the Ancestors of our Saviour. Luk. iii. 27.

REHUM, or *Rheum*, a *Levite*, Son of *Bani*; he return'd from *Babylon* to *Jerusalem* with *Zorobabel*. *Ezr.* xi. 2. *Nehem.* iii. 17. xii. 3.

REHUM *the Chancellor*, or *Reum-beltheem*. *Ezr.* iv, 8, 9, 17, 23. See BELTHEUM before.

REI. St. *Jerom* has understood this Word, 1 *Kings* i. 8. as if it signify'd some General of the Troops, or some chief Officer of the House of *David*. *Semei, & Rei, & robur exercitus David, non erat cum Adonia.* * The Septuagint have taken it in the same Sense. The Author of the *Hebrew* Traditions upon the Books of *Samuel*, the *Kings*, and *Chronicles*, will have *Shimei* to be the same as *Nebat*, Father to *Jeroboam*, and Governor to *Solomon*; and that *Rei* is the same as *Ira*, the *Jairite*, a chief Ruler about *David*, 2 *Sam.* xx. 26. The *Hebrew* [a] may be thus translated: *Shimei* and *Rei*, or *Shomei* and *Roei* may be *the Hearers* and *Seers*; that is, the Publick, all *Israel*, or those that acted with Circumspection, and knew the Intentions of the King. Or lastly, the Prophets and their Disciples, the Seers and their Auditors. Some *Greek* Copies read, *Shimei and his Companions or Friends.*

REINS, or *Kidneys*. The *Hebrews* ascribe to the *Reins* or *Kidneys*, Knowledge, Joy, Pain, Pleasure; hence it is Ps. vii. 10.
that in Scripture it is so often said, that God Wisd. i. 6.
searches the Hearts and the *Reins*. *Scru-* Rev. ii. 23.
*tans renes & corda Deus.* That he tries Jer. xvii. 10. xx. 12.
the Heart and the *Reins*. *Probans renes* Jerem. xi. 20.
*& corda.* Elsewhere the Scripture imputes to the *Reins* Love and the Fountain of Generation. *Filius tuus qui egredietur de* 1 Kings viii. 19.
*renibus tuis.* God upbraids the *Jews* with having him enough in their Mouths, but not in their *Reins*, and in their Hearts. *Prope es tu ori eorum, & longè a renibus* Jer. xii. 2.
*eorum.* Thou art far from their Hearts and Affections. The Prophet entreats the Lord to kindle the Fire of his Love in his Heart. *Ure renes meos, & cor meum.* Psal. xxv. 2.
Elsewhere he complains, that his Distemper had set fire to his Heart, and caused a great Inflammation in his *Reins*. *Inflam-* Psal. lxxii. 21.
*matum est cor meum, & renes mei commutati sunt.*

In Trouble and in Fear the *Reins* are disturbed and fall a trembling. *Contremu-* 1 Macc. ii. 24.
*erunt renes ejus.* They faint away. *De-* Nahum ii. 10.
*fectio in cunctis renibus.* They are relaxed, and let the Water pass from them.

* Thus our *English* Translation reads it. *But* Zadok *the Priest, and* Benaiah *the Son of* Jehoiada, *and* Nathan *the Prophet, and* Shimei, *and* Rei, *and the mighty Men which belonged to* David, *were not with* Adonijah. [a] 1 Kings i. 8. שמעי ורעי or שמעי ורואי 70. Καὶ Σεμεῒ καὶ Ῥησί. forte Ῥεΐ. Edit. Complut. & Antwerp. & Paris. Καὶ Σεμεῒ καὶ οἱ ἑταῖροι αὐτοῦ.

Compages

Dan. v. 6. *Compages renum ejus solvebantur. Dissol-*
Ez. xxix. 7. *visti omnes renes eorum.* The *Psalmist* says, that his *Reins* have encouraged and ex-
Psal. xv. 7. cited him to praise the Lord. *Increpue-*
Lam. iii. 13. *runt me renes mei. Jeremiah* says, that the Lord has sent the Daughters of his Quiver into his *Reins. Misit in renibus meis filias pharetræ suæ.* That is, he has pierced me with his Arrows, he hath exhausted his whole Quiver upon me: For the Daughters of the Quiver are a poetical Expression for Arrows. By a Metaphor it is
Deu. xxxii. 14. said, the Fat of the *Reins* of Wheat, to signify the finest Flower; or, as the *Vulgate* has translated it, *medulla tritici*, the *Marrow* of Wheat.

I. REKEM, or *Recem*, one of the Princes of *Midian*, who was put to Death by *Phinehas*, Son of the High-priest *Eleazar*, for the Abomination of *Baal-peor*. [a]

II. REKEM, Son of *Hebron*, and Bro-
1 Chron. ii. 43. ther of *Corah*.

III. REKEM, a City of the Tribe of *Benjamin*. *Josh.* xviii. 27.

IV. REKEM, otherwise *Petra*, the *Metropolis* of *Arabia Petra*. See PETRA.

RELICKS. *Reliquiæ*. I do not pretend that the Word *Reliquiæ*, in any Passage of Scripture, is to be taken for *Relicks*, in the Sense it is understood by the Church [of *Rome*,] or for the *Relicks* of any Saints. Yet it cannot but be acknowledg'd, that the *Hebrews* had a Respect for such *Relicks*. They preserved for a long Time the Urn in which the Manna was kept, the Rod of *Aaron*, the brazen Serpent. They had a singular Veneration for the Tombs of the Patriarchs and Prophets; they repaired and adorned them. *Elisha* kept the Cloak of *Elijah*, as something very valuable; but this is not a proper Place to treat of this Matter.

*Reliquiæ* is commonly put for Posterity.
Psal. xxxvi. 17. *Sunt Reliquiæ homini pacifico.* The peaceable Man shall see a numerous Posterity; but the Posterity of the Wicked shall be rooted out. *Reliquiæ impiorum interibunt.* Often it is us'd for a small Number that escapes out of a War, from Captivity, or the
Numb. xxiv. 19. Pestilence. *Perdat reliquias civitatis.* Nobody shall remain alive in the City. *Sal-*
Judg. v. 13. *vatæ sunt reliquiæ populi.* The Remainder of the *Israelites*, who had escaped from the Cruelty of *Jabin*, or had avoided Slavery, were saved by *Deborah* and *Barak*. The *Israelites* that return'd from the Captivity of *Babylon* are call'd *reliquiæ Israel*, in this Passage of Scripture. For Exam-
Isa. xxxvii. 32. ple, *De Jerusalem exibunt reliquiæ*; *Hebrews* shall still be seen going out of *Jerusalem*, this City shall be restored. *Au-*
Jerem. xlii. 15. *dite verbum Domini reliquiæ Juda.* O Remains of *Judah*, hear ye the Word of the Lord. The Remnant of *Israel* shall not commit Iniquity: The *Israelites*, who Wisd. iii. 13.
shall return from Captivity, shall not fall into Idolatry as their Ancestors have done heretofore. A Remnant of *Israel* were saved by Faith in *Jesus Christ*. That is to Rom. ix. 27. xi. 5.
say, though God rejected the *Israelites*, because of their Hardness and Infidelity, yet he has saved a Remainder; those to whom he has thought fit to give his Spirit, and the Grace of Faith; as a Conqueror spares a small Number of Rebels, when they implore his Clemency and Pardon.

*Reliquiæ* is also put for Provisions. *Be-* Deut. xxviii. 5. 17.
*nedicta horrea tua, & benedictæ reliquiæ tuæ.* The Frogs which God sent to *Egypt* fill'd their Houses, and spoiled the Provisions of the *Egyptians*. *In reliquias ciborum* Ex. viii. 3.
*tuorum.* Lastly, *Reliquiæ* is put for the Remainder of any thing. They gather'd twelve Baskets full of the Remains, that were left by the five thousand Men, whom *Jesus Christ* had fed in the Wilderness, with five Loaves and two Fishes. *Tule-* Matt. xiv. 20.
*runt reliquias duodecim cophinos.*

RELIGION. This *Latin* Word *Religio*, is taken in three Senses in Holy Scripture. *First*, for the external and ceremonial Worship of the *Jewish* Religion. *Hæc* Ex. xii. 43.
*est Religio Phasæ.* This is the Ceremony of the Passover. *Quæ est ista Religio?* What is the Meaning of this Ceremony? You shall afflict your Souls by a perpetual *Religion. Religione perpetuâ.* By a Wor- Lev. xvi. 3.
ship that shall continue for ever. After the Death of *Haman*, many embraced the *Religion* of the *Jews*. *Plures eorum reli-* Esth. viii. 17.
*gioni & cæremoniis jungerentur.*

*Secondly*, *Religio* is put for the true *Religion*, the best manner of serving and honouring God. *Religio munda & immaculata apud Deum & Patrem, hæc est; visitare* Jacob. i. 27.
*pupillos*, &c. St. *Paul* says, that he had lived in the Sect of the *Pharisees*, which Act. xxvi. 5.
was look'd upon as the most perfect of the *Religion* of the *Jews*.

*Thirdly*, and lastly, The Word *Religion* in Scripture, as well as in profane Authors, is often put for *Superstition*. Do not imitate those who affect to humble themselves before the Angels, and to pay them a superstitious Worship. *Nemo vos seducat, volens in humilitate & Religione Angelorum*, &c. Col. ii. 18.

RELIGIOSUS; in *Greek*, *Eusebes*. Acts ii. 5.
This Term is sometimes put for a *Prose-* x. 2. xiii.
*lyte*, who, without making Profession of 50. Vulg.
the *Jewish* Religion, fears the Lord, and observes the Precepts of natural Right. See *Proselyte*.

REMALIAH, or *Romelia*, Father of *Pekah*, King of *Israel*. 2 *Kings* xv. 25.

REMEMBRANCE, or *Memory*. God requires, that we should keep his Commandments in *Remembrance*. He tells

[a] Numb. xxxi. 8. In the Year of the World 2553, before *Christ* 1447, before the vulgar Era 1451.

*Moses*,

Ex. xvii. 14. *Moses*, that he *will utterly put out the Remembrance of* Amalek *from under Heaven.* That is, he will destroy him in such a Manner, that no farther mention shall be made of him, as a People, in the World. Psl. xxxiv. 16. He says elsewhere, that *the Face of the Lord is against them that do Evil, to cut off the Remembrance of them from the Earth.* Psal. ix. 6. And *thou hast destroyed Cities, their Memorial is perished with them.* On the contrary, God has promised to the Righteous and Just, that their Memory shall be blessed, and shall never perish.

I. REMETH, or *Ramath*, or *Beerremeth*, or *South-ramath*. All these Words signify one and the same Thing; that is, a City of the Tribe of *Simeon*, in the southern Part belonging to this Tribe. Josh. xix. 21. 8. 1 Kings xxx. 27.

II. REMETH, a City of the Tribe of *Issachar*. *Josh.* xix. 21. The same as *Ramoth*, 1 *Chron.* vi. 73. and very likely also the same as *Jerimoth*, *Josh.* xxi. 29. It was a City assign'd to the *Levites*.

REMISSION, is sometimes taken for the Year of Jubilee, or the Sabbathical Year, in which the Slaves were set at Liberty, and in which every one return'd into his own Inheritance. Lev. xxv. 10. Num. xxxvi. 4. Deut. xv. 1, 2, 3, &c.

*Remission* is also used for the Pardon of Sins. Our Saviour says, that *John did baptize in the Wilderness, and preach the Baptism of Repentance, for the Remission of Sins.* And it is said in several Places of the New Testament, that the Bood of *Jesus Christ* was shed for us, to procure the *Remission* of our Sins. Mark i. 4. Luk. iii. 3. Ephes. i. 7. Col. i. 14. Math. xvi. 28, &c.

I. REMMON, or *Rimmon*; this Word may be taken in a generical Sense, for any Eminence. It also stands for a City in the Tribe of *Simeon*; probably the same as is ascribed to *Judah*, *Josh.* xv. 32. Nehem. xi. 29. and which is also call'd *Remmus*. *Eusebius* places it to the South of *Judah*, sixteen Miles from *Eleutheropolis*, to the South. We know that several Cities of *Judah* were yielded up to *Simeon*. Probably this is the City mention'd by *Zechariah* xiv. 10. *De colle Remmon ad austrum.* The *Hebrew* says, *From Geba to Rimmon, South of Jerusalem.* Josh. xix. 7. Euseb. in Remmon.

II. REMMON, a Village fifteen Miles from *Jerusalem*, towards the North. Euseb. in Remmon.

III. REMMON, *Adad-Remmon*, or *Maximinianopolis*. See *Adad-Remmon*.

REMMON-METHOAR, *Anthar*, or *Amtar*, *Josh.* xix. 13. There are some that make but one City of this, but it is plain they were two. *Josh.* xix. 7. See *Remmon* of the Tribe of *Simeon*.

REMPHAN, or *Rephan*. *Amos* [a] upbraids the *Hebrews* with having carry'd, during their Wanderings in the Wilderness, *the Tent of their Moloch, the Image of their Idol, and the Star of their God* [*]. And St. *Stephen* in the *Acts* [b], quoting this Passage of *Amos*, according to the Septuagint, says, *Ye took up the Tabernacle of Moloch, and the Star of your God Remphan.* This last Word has given occasion to a great Number of Conjectures. *Grotius* thinks it to have been the same Deity as *Rimmon*, of which we shall speak hereafter. The u Vowel has been changed into v Consonant, and instead of *Remuan* they have read *Remvan*. The Septuagint read *Remman* instead of *Remmon*, in the second Book of *Kings*, v. 18. This *Remvan*, according to him, is the Planet *Saturn*. Others derive *Rephan* from the *Hebrew* Word *Rapha*, to be negligent, soft, or slothful; because *Saturn* is the slowest or most slothful of all the Planets. *Capellus* and *Hammond*, in their Commentaries upon *Acts* vii. 43. think *Remphan* to be the Name of a King of *Egypt*, who was placed by his People in the Rank of the Gods. *Diodorus Siculus* says, that King *Remphis* succeeded *Proteus*. But this Author does not say that he had ever been deify'd, and speaks of him as a Prince very unworthy of having divine Honours paid to him. Grot. in Amos v. Diodor. l. 1. p. 39.

*Louis de Dieu* thinks, that *Rephan* is an *Egyptian* Term, and that in this Language it signifies *Saturn*. In a *Coptick* Alphabet that was sent from *Rome* to *Scaliger*, the Planet *Saturn* is call'd *Rephan*. The *Arabick* Word *Reph*, signifies Voracity, a Quality very well agreeing to *Saturn*, who, according to the Fable, devoured his own Children. *Vossius* believes *Rephan*, or, as *Amos* has it, *Chiun* or *Chevan*, was the Moon. Those that reject *Rephan*, and keep to the *Hebrew* Text of *Amos*, maintain, that *Chiun* or *Chevan* signifies *Saturn*. [c] The *Arabians*, *Syrians*, and *Persians*, thus call that false Deity. Others have thought, [d] that *Rephan*, of the *Seventy*, is a meer Fault of the Transcribers, who have taken a K for a P, and so instead of ΚΕΦΑΝ have read ΡΕΦΑΝ. And these are the principal Conjectures that have been proposed concerning *Rempham*. The Reader may see our Dissertation concerning the Idolatry of the *Israelites* in the Wilderness, printed before the Commentary upon the twelve lesser Prophets. Lud. de Dieu in Amos v. & in Act. vii. 43. Voss. de origin. Idololat. l. 2. c. 23.

REMPHTIS, a City of *Palestine*, the same as *Rama* or *Ramis*, near *Lydda*. Euseb. in Rama.

RENGAN, a Place where the *Philistines* encamped, [e] when they came to attack *Saul*, in the last Battle, wherein he died. It is probable that *Rengan* is a Fault of the Copy, and that in *Josephus* it ought to be read *Sunam* or *Shunem*, instead of *Rengan*.

[a] Amos v. 26. כיון Kion. 70. Τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Ῥαιφάν. [*] The *English* Translation thus reads this Passage: *But ye have born the Tabernacle of your Moloch and Chiun, your Images, the Star of your God, which ye made to yourselves.*
[b] Acts vii. 43. Ῥεμφάν, alii Ῥαιφάν, vel Ῥεφά vel Ῥεφάν. [c] Vide Abenezra, Kimchi, Lud. de Dieu, Grot. Castell. Lexicon. Pokoc. fol. ult. [d] Drus. Mercer. Vitringa. Livell. [e] Joseph. Antiq. l. 6. c. 14. p. 203. Ῥεγγάν. Confer. 1 Reg. xxviii. 4. Sunam.

REPAST, or Food that was set upon the Tombs of the Dead. *Cœna mortui.* [Baruch. vi. 31.] *Baruch* mentions it in these Words. *Rugiunt autem clamantes contra Deos suos, sicut in cœna mortui.* The Pagans howl in the Presence of their Gods, as in the *Repast* which is made for the Dead. He speaks of certain Solemnities, wherein the Idolaters us'd to make great Lamentations: For Example, in the Feasts of *Adonis.* As to the *Repasts* for the Dead, they are distinguish'd into two Kinds: One was made in the House of the Defunct, at the Return of the Mourners from the Grave. To this were invited the Kindred and Friends of the Deceased; where they did not fail to express their Grief by Cries and Lamentations. The other Kind was made upon the Tomb itself of the dead Person, where they provided a *Repast* for the wandering Souls, and believed that the Goddess *Trivia*, who presides over the Streets and Highways, repair'd thither in the Night-time. But in truth they were Beggars and poor People, who came thither in the Darkness of the Night, and carry'd away what was left upon the Tomb. [Ovid. Fast.]

*Est honor & tumulis animas placare paternas,*
*Parvaque in extructas munera ferre pyras.*

Sometimes, however, the Relations made a small *Repast* upon the Tomb of the Deceased. [Nonnius Marcell. ex Varrone.] *Ad sepulchrum antiquo more silicernium confecimus, id est, περίδειπνον, quo pransi discedentes dicimus alius alii Vale.*

The Custom of setting Food upon the Sepulchres of the Dead, was common among the *Hebrews.* *Tobit* thus advises his Son; [Tob. iv. 17.] *Pour out thy Bread on the Burial of the Just, but give nothing to the Wicked.* That is to say, not to partake in the *Repast* with the Relations, who perform'd the same Ceremony. And *Jesus* the Son of *Sirach* affirms, that [Ecclus. xxx. 18.] *Delicates poured upon a Mouth shut up, are as Messes of Meat set upon a Grave.* What is thus set upon a Tomb, is utterly lost as to the dead Person; he can have no Benefit from it. And elsewhere; [Ecclus. vii. 33.] *A Gift hath Grace in the Sight of every Man living, and for the Dead detain it not.*

This Custom was almost universal. We find it among the *Greeks*, the *Romans*, and almost all the People of the East. It still obtains in *Syria*, in *Babylonia*, and in *China.* St. *Austin* observes, that in his Time, in [Aug. Ep. 22. 29. nov. edit.] *Africa*, they laid Victuals upon the Tombs of the Martyrs, and in Church-yards. The thing at first was done very innocently, but afterwards it degenerated into an Abuse; and the greatest Saints, and most zealous Bishops, as St. *Austin*, and St. *Ambrose*, had much Difficulty to suppress it. St. *Monica* being at *Milan*, had a mind, according to Custom, to offer Bread and Wine to the Memory of the Martyrs; but the Porter would not open the Door to her, because St. *Ambrose* had forbid him; she therefore summitted with an humble Obedience. [Aug. Confess. l. 6. c. 2.]

The *Repast* that was made in the House of the Deceased among the *Jews*, was also of two Kinds. One was during the Time that the Mourning continu'd, and these *Repasts* were look'd upon as unclean, because those that partook of them were unclean, as having assisted at the Obsequies of the dead Person. *Hosea* says; *Their Sacrifices shall be unto them as the Bread of Mourners; all that eat thereof shall be polluted.* [Hos. ix. 4.] And in the Form that the *Israelites* made Use of, when they offer'd their First-fruits, they address'd themselves thus to the Lord; "O Lord, I have "not neglected thy Ordinances; I have not "used these things while I was in Mourn-"ing; I have made no Use of them at the "Funerals of the Dead." God would not permit *Ezekiel* to mourn for his Wife. *Cover not thy Lips, and eat not the Bread of Men.* [Eze. xxiv. 17.] And *Jeremiah*; *Neither shall Men give them the Cup of Consolation, to drink for their Father, or for their Mother.* [Jer. xvi. 7.]

The other *Repasts* made in the Time of Mourning, are those which were given after the Funeral. *Josephus* relates, that [Joseph. de bello, l. 2. c. 1.] *Archelaus* treated the whole People in a magnificent Manner, after he had compleated the seven Days Mourning for the King his Father. He there adds, That it was the Custom of his Nation to make great Feasts for the Relations, which could not be done without an Injury to many Families, which were not in a Condition to support such large Expences. St. *Pauline* commends [Paulin. illustrat. p. 29. 30.] *Pammachius*, for having made a great Feast for the Poor, in the Basilicon of St. *Peter*, on the Day of the Funeral of his Wife *Paulina.*

REPENTANCE, *Pœnitentia*; in *Greek*, *Metanoia.* This Word is generally taken for that Contrition, Compunction, Regret, or Reluctance that arise in us, after having done something that we ought not to have done; join'd to a sincere Resolution of imposing a suitable Punishment upon ourselves for it. Rom. xi. 22. *For the Gifts and Calling of God are without Repentance:* And especially for the Sorrow of having offended God. It is also taken for the Works of Penitence or Penance, Fasting, Weeping, Alms, and Works of Satisfaction; and for the Sacrament of Penance, by means of which we obtain Forgiveness of the Sins we commit after * Baptism. There is a false *Repen-*

* The Author speaks here according to the Tenets of the Church of *Rome*, which makes Penance one of her seven Sacraments. The Church of *England* admits and recommends the thing, but not under the Notion of a Sacrament.

*tance*, as that of *Antiochus Epiphanes*, of *Judas Iscariot*, of *Pharaoh*, of *Saul*, of *Ahab*. *Judas* wanted Confidence in the Mercy of God, and therefore fell into Despair. *Antiochus* had no sincere Contrition. *Pharaoh* and *Saul* were terrified, but not moved by a true *Repentance*; they continued hardned, and changed neither their Minds nor their Manners. *Ahab* was indeed touched, but he wanted Perseverance in doing good.

Levit. v. 5. Vulg. In *Leviticus* it is said, That he that shall acknowledge his Sin, shall repent of it, and shall offer the Sacrifices appointed for this Occasion. *Agat pœnitentiam pro peccato, & offerat, &c.* But the original Text says only, That he that shall have sinned, that shall have acknowledged his Fault, and confess'd it, shall offer the Victims prescribed by the Law. It does not expresly mention *Repentance*; but enjoins to acknowledge and confess the Fault, and then to offer the Sacrifices of Expiation. This is certainly to repent of it; for if the Offender was not touch'd with *Repentance*, nothing of this could be done.

Judg. xxi. 6, 15. ינחם נחם In the Book of *Judges*, the Children of *Israel* repent, and are touch'd with Remorse concerning the Loss of a Tribe of their Brethren: That is to say, they repent at having push'd the War too far against one of their own Tribes. *Conversus Israel valde doluit, & egit pœnitentiam super interfectione unius tribus ex Israel.* They afterwards consider of means to repair this Loss.

1 Sam. xv. 29. *Samuel* says to *Saul*; The Victorious of *Israel* will not pardon. The *Hebrew* is, *The Strength of* Israel *will not lye, nor repent, for he is not a Man that he should repent.* God has rejected you irrevocably; he will not change his Resolution, as Men that make Resolutions, and then repent of them, and perform them not. He has pass'd his Sentence of Reprobation against you, and will not depart from it.

St. *Paul* says in the same Sense, [a] *Sine pœnitentia enim sunt dona & vocatio Dei.* The Gifts and Calling of God are without *Repentance*. God does not revoke his Favours, he never forsakes us first. *Non deserit, nisi deseratur.*

Wisd. v. 3. The Author of the Book of *Wisdom* represents the Wicked to us in another Life, as repenting and bewailing. That is, they are seized with Compunction and Despair, at seeing good Men in Honour, while they themselves are abject and in Trouble. We know that in another Life, *Repentance* and Remorse are useless.

Wisd. xii. 10, 19. The same Author says, that when God shew'd his Judgments against the *Canaanites*, and chastised them by degrees, he gave them Time for *Repentance*. *Partibus judicans dabat locum pœnitentiæ.* He says the same thing when he speaks of the *Hebrews* and the Children of God, to shew us that the Rigour which God exerts against the Elect, as well as against the Reprobate, has no other End but to reform them, and to oblige them to repent of their Faults.

The Word *Pœnitentia* is sometimes taken for Vengeance or Retribution: For Example, *Ecclesiasticus* says, [b] That *Elijah* gave Unction to Kings for *Repentance*. *Qui unguis Reges ad pœnitentiam.* The *Greek* reads, Who anointest Kings to exercise Vengeance. *Elijah* received Orders from the Lord, to give the Royal Unction to *Jehu* and *Hazael*, to inflict the Vengeance of the Lord upon the House of *Ahab*. 1 Kings
But we do not read that *Elijah* himself xix. 15, 16.
performed this Command, but gave Commission to his Disciple *Elisha*.

The sacred Writers often represent God as a Prince, who is moved with Regret, or *Repentance*, or Relenting, for having suffer'd or resolved upon certain Things: For Example, *Moses* says, that God repented Gen. vi. 6,
that he had made Man, seeing that the 7.
Wickedness of his Actions had proceeded to such Extremity. 'Tis elsewhere said, 1 Sam. xv.
that he repented of having made *Saul* King 11.
over his People. This is not to be understood, as if God had conceived any Regret at any thing that he had done wrong, or that he repents of a false Step that he had made, as a Man does when he perceives he has committed an Error. God is not capable of *Repentance* in this Sense. But sometimes he changes his Conduct towards those that are unfaithful to him, and after having treated them with Mercy, he corrects them with Severity, as if he had repented of what he had before done in their Favour.

Also God is said to repent of the Evil he was about to inflict, when moved with Compassion towards the Miserable, or intreated by their Prayers, or disarm'd by their *Repentance*, he remits the Punishment of their Sins, or does not execute the Threatnings he had made against them. Thus it is said in the *Psalms*, That he re- Psal. cv.
pented according to the Multitude of his 45.
Mercies, and that he caused his People to find Favour in the Eyes of those, to whom he had given them up into Bondage. *Et pœnituit eum secundum multitudinem misericordiæ suæ.* And in *Jeremiah*, the Lord Jerem.
declares, that if his People repent of the xviii. 8.
Evil for which he reproves them, he will also repent of the Evil which he had intended to make them suffer. This is to say, he would shew Indulgence to his People, if his People would return to him, and repent of their Iniquities. But on the

[a] Rom. xi. 29. Ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ.
[b] Eccluf. xlviii. 8. χρίων βασιλεῖς εἰς ἀνταπόδομα.

contrary,

contrary, if his People would not hear his Voice, nor obey his Commands, he would repent of the Good he had intended to do them. *Pœnitentiam agam super bono quod locutus fueram ut facerem ei.*

Mark i. 4. Luk. iii. 3. Matth. iii. 11. The Baptism of *Repentance*, is that which *John the Baptist* preached to the *Jews*, when he baptized them in *Jordan*, and exhorted them to *bring forth Fruits worthy of* Matt. iii. 8. Luk. iii. 8. *Repentance.* His Baptism did not remit Sins, but it prevailed with Sinners to receive the Pardon of them from the Baptism of our Saviour.

*Penitence* of the modern *Jews.* See the Articles EXPIATION and CONFESSION.

*The Sacrament of Penance* [a] instituted by *Jesus Christ*, to abolish Sins that are committed after Baptism, consists in Contrition, or a sincere Grief for our Sins, in the Confession of our Sins, and in the Satisfaction, or in the Exercise of satisfactory Works, and chiefly in the Amendment of our Faults, or in a Change of our Life and Conversation. Our Saviour established this Sacrament, by giving to his Apostles, and by the same Means to the Bishops and Priests their Successors, the Keys of the Kingdom of Heaven, to open and shut it, to bind Matt. xvi. 19. and loose. He has appointed them Judges of his Church, in his Name to exercise their Jurisdiction over the Souls of the Faithful. He has also at the same time invested them with the Office of Physicians, to administer Remedies to the inward Diseases of *Christians*, such as their Charity and Wisdom may inspire them with, in order to effect a Cure. See the Conduct of St. *Paul* towards the incestuous Person of *Corinth.*

Jonah iii. 5, 6, 7, &c. Matth. xii. 41. Luke xi. 32. *The Repentance of the Ninevites* is celebrated even in the Gospel. *Jesus Christ* tells the *Jews*, that the *Ninevites* would rise up in Judgment against them, because they repented at the Preaching of *Jonah*, and the *Jews* would not be converted at the Preaching of *Jesus Christ*, who was so far above *Jonah.* This Prophet speaks of the *Ninevites* after this manner. *The People of* Nineveh *believed God, and proclaimed a Fast, and put on Sackcloth from the greatest of them even to the least of them. For Word came unto the King of* Nineveh, *and he arose from his Throne, and he laid his Robe from him, and covered him with Sackcloth, and sat in Ashes. And he caused it to be proclaimed, and published through* Nineveh *by the Decree of the King and his Nobles, saying, Let neither Man nor Beast, Herd or Flock, taste any thing; let them not feed nor drink Water: But let Man and Beast be covered with Sackcloth, and cry mightily unto God; yea, let them turn every one from his evil Way, and from the Violence that is in his Hands. Who can tell if God will turn and repent, and turn away from his fierce Anger, that we perish not. And God saw their Works, that they turned from their evil Way, and God repented of the Evil, that he had said that he would do unto them, and he did it not.*

I. REPHAH, or *Rapha*, Son of *Beriah*, and Grandson of *Ephraim.* 1 *Chron.* vii. 25.

II. REPHAH, or *Arapha*, Father of the antient Giants of *Palestine*, from whom they were call'd *Rephaim* or *Raphaim.* 1 *Chron.* xx. 4. *Gen.* xiv. 5. See REPHAIM.

REPHAIM, or *Raphaim*, the antient Giants of the Land of *Canaan.* There were antiently several Families of them in this Country. 'Tis commonly thought, that they were descended from one called *Rephah* or *Rapha*; but others imagine that the Word *Rephaim* properly signify'd Giants, in the antient Language of this People. There were of the *Rephaim* beyond *Jordan*, at *Ashteroth Karnaim*, in the time of *Abraham*, when *Chedorlaomer* made War against them. There were also some of them in Gen. xiv. 5 this Country in the Time of *Moses. Og* King of *Bashan* was one of the Posterity of the *Rephaim.* Also in the time of Josh. xii. 4. *Joshua* there were some of their Descendants in the Land of *Canaan.* Lastly, we Josh. xvii. 15. hear of them still in *David*'s time, in the 1 Chron. City of *Gath.* The Giants *Goliath*, *Sippai*, xx. 4, 5, 6. *Lahmi*, and others, were some Remains of the *Rephaim.* Their Magnitude and Strength are known from Scripture. Our Dissertation upon the *Giants* may be consulted.

The Valley of the *Rephaim* or Giants, was a famous place in *Joshua*'s time, and Josh. xv. 8. also in King *David*'s. It is mentioned xviii. 16. likewise by *Isaiah*, xvii. 5. The *Philistines* 2 Sam. v. 18, 22. encamped there more than once. It is 1 Chron. xi. 15. xiv. 9. also called in the *Greek*, the Valley of the *Titans*, and in the Vulgate, the Valley of the Giants. *Joshua* places the Valley of 2 Sam. *Rephaim* as one of the Limits of the Por- xxiii. 13. tion of *Judah.* It was very near *Jerusalem*, and may be doubted whether it belonged to *Judah* or to *Benjamin*, because of the Proximity of these two Tribes. *Eusebius* places it in *Benjamin*, but *Joshua* xviii. 16. and those Passages of the Books of *Samuel* where it is mentioned, insinuate that it belong'd to *Judah*, and was to the South or West of *Jerusalem.*

REPHIDIM, or *Raphidim*, was a Station or Encampment of the *Israelites* in the Desart. Departing from the Wilderness of Exod. xvii. 1. *Sin*, they came to *Rephidim*, where the People wanted Water; they began therefore to murmur against *Moses*, saying to him, Why have you brought us out of *Egypt*, to make us dye with Thirst in this Desart, we, and our Children, and our

[a] The Author speaks here according to the Sentiments of the Church of *Rome*; of which it may be sufficient to admonish the *English* Reader.

Cattle?

Cattle? *Moses* then cry'd to the Lord, and said, What shall I do with this People? they are ready to stone me to death. God return'd him this Answer; Carry the People to the Rock of *Horeb*, and take some of the Elders along with you, I shall be there upon the Rock before you, and you shall strike it with your wonderful Rod, and Water shall gush out, that the People may drink. *Moses* in the Presence of the Elders, did what God had commanded him to do. He struck the Rock, and presently the Waters burst forth in abundance, with which the People quenched their Thirst. This Place is called *Temptation*, because of the Complaints of the Children of *Israel*, and because they there tempted the Lord, saying, Is the Lord among us, or is he not?

*Rephidim* could not be far from *Horeb*, because God order'd *Moses* to go from thence to the Rock of *Horeb*, to give the People Water. And 'twas this same Water that served the *Israelites*, not only in the Encampment of *Rephidim*, and in that of Mount *Sinai*, but also in their other Encampments, perhaps as far as *Cadesh-barnea*. 1 Cor. x. 4. St. *Paul* says, that this Rock followed them in their Journey, and that it was the Figure or Type of *Jesus Christ*. *For they drank of that spiritual Rock that followed them, and that Rock was Christ.* Whether it was that the Stream of Water follow'd them, or that they follow'd the Running of the Water, or whether they always carried of this Water along with them, Ælian. var. hist. l. 12. c. 40. as *Ælian* says the Water of *Choaspes* always followed the King of *Persia*, that is, that it was always carried after him, because he would drink no other: Or, lastly, whether the Rock of *Horeb* might not be drawn upon a Carriage, in the Manner of a great Tun always full, and always open to whoever had Inclination to drink.

This last Hypothesis is embraced by the Rabbins, and by some of the antient Fathers. Tertull. de Patientia. For example, *Tertullian*; *Post mannæ scatilem pluviam, post petræ aquatilem sequelam.* Ambrof. de Sacrament. l. 1. c. 1. St. *Ambrose*, *Nonne immobilis petra, quæ populum sequebatur?* St. *Chrysostom*, *Ambrosiaster*, *Photius*, as cited by *Oecumenius*, *Thomas* and *Cantacuzenus*, in their Commentaries upon the Tenth Chapter of the first Epistle to the *Corinthians*, speak much after the same manner. The *Jews* add, that these Waters being granted for the Sake of the Merits of *Miriam*, the Sister of *Moses*, they failed as soon as she was dead; and hence it is, that at the Encampment of *Cadesh-barnea*, which was soon after the Death of *Miriam*, we see the People again fall into Numb. xx. 1, 2, 3, &c. Murmurings for want of Water. In our Commentary upon *Exodus* xvii. and upon the first Epistle to the *Corinthians* x. 4. these several Opinions are further examin'd and inquired into; the judicious Reader will easily form his own Sentiments, by having them barely mentioned here.

This Miracle at *Rephidim* happen'd in the Year of the World 2513, in the second Month after the Departure from *Egypt*. Travellers say, that at the Foot of the Mount of *Horeb*, is still to be seen the Brook of Water that God caused to gush out from thence, at the Instigation of *Moses*. Others say, that indeed there is a Stream that runs at the Foot of this Mountain; but as to the Rock itself, there is no Water that runs from it, but there may be seen, as it were, twelve Mouths, from Morizon, Voiage. l. 1. c. 1. whence Water may have flowed heretofore.

'Twas at the same Encampment of *Rephidim*, that *Joshua* obtained that famous Victory against the *Amalekites*, of which Exod. xviii. 8, 9, 10. we have already spoken more than once. See Amalek and Joshua. While *Joshua* and the *Israelites* fought against *Amalek*, *Moses* lifted up his Hands towards Heaven, and when he began to be weary, *Aaron* and *Hur*, who were with him upon the Mountain, supported his Arms, for they perceived, that while they were elevated, *Israel* had the Advantage; but as they began to sink, the Battle declined in favour of *Amalek*.

REPOSE, or *Rest*. This was enjoin'd the *Israelites* on the Sabbath Day, for the Glory of God, in that he rested after the six Days of Creation. See Sabbath.

*Repose* also signifies a calm, fix'd, and secure Habitation. You shall go before your Brethren, *until the Lord shall give Rest to your Brethren, as well as to you*, in Deut. iii. 20. the Land which they are going to make a Conquest of. And again; *For ye are not* Deut. xii. 9. *as yet come to the Rest, and to the Inheritance, which the Lord your God giveth you.* You are not as yet settled in that Land which you are to possess. And *Naomi* says to *Ruth*, *My Daughter, shall I not seek* Ruth iii. 1. *Rest for thee, that it may be well with thee?* I shall endeavour to procure you a Settlement. And *David* speaking of the Ark of the Covenant, which till his time had no fix'd Place of Settlement; *Arise, O Lord, into* Psal. cxxxii 8. *thy Rest, Thou and the Ark of thy Strength.* And *Ecclesiasticus*; *O be merciful unto* Jerusalem, *thy holy City, the Place of thy Rest.* Ecclus. xxxvi. 15.

In a moral and spiritual Sense, *Requies* stands for the fix'd and permanent State of *Repose* of the Blessed in Heaven for all Eternity.

St. *Paul* makes an Application of what is said of the Settlement of the *Israelites* in the Land of Promise, to that *Repose* the Saints are to enjoy in Heaven. *Quibus juravi in ira meâ si introibunt in requiem meam.* I swore to them in my Wrath, that Psal. xciv. 11. they should not enter into my Rest, or into the Land of *Canaan*. Therefore, says St. *Paul*, as they could not enter therein Heb. iii. 17, 18, 19. iv. 1, 2, 3. by reason of their Unbelief, let us be afraid of

of following their Steps. For we cannot enter but by Faith, and by a ſtrict Obſervance of his Ordinances.

REPRESENTATION. The Law of God forbids all Sorts of *Repreſentations* of Men, Beaſts, Stars, or other Things, made in order to pay them a ſuperſtitious Worſhip; whether it be *in Relievo*, emboſſed, by Painting or Sculpture, in Wood, Stone, Plaiſter, Copper, Gold or Silver; every thing that may lead to Idolatry. *Thou ſhalt have no other Gods before me. Thou ſhalt not make to thy ſelf any graven Image, nor the Likeneſs of any thing in Heaven above, in the Earth beneath, or in the*
Exod. xx. 3. 4. *Waters under the Earth.* But the beſt Interpreters take notice, that this general Prohibition muſt be limited agreeably to the expreſs Words of *Leviticus* xxvi. 1. where the ſame Command is repeated with the Addition of *Ut adoretis ea*; you ſhall make none of theſe things to worſhip them. We know that *Moſes* himſelf made *Cherubims*, and fixed them upon the Ark; that *Solomon* alſo made ſeveral Figures of *Cherubims* in the Sanctuary; that he had Brazen Bulls made to ſupport the Brazen Sea. Therefore, where there was no fear of Idolatry, there God did not forbid the bare making of Images and *Repreſentations*, when they were only made for Ornament.

פסל Sculptile. 70. Εἴδωλον, alias Γλυπτὸν, Sculptile. The *Hebrew* Word *Peſel*, which the *Vulgate* has render'd by *Sculptile*, *Exodus* xx. 3, 4. that is to ſay, a graven Image, is by the *Septuagint* tranſlated *Idolum*, a vain *Repreſentation*: And in *Onkelos*, by *Zelum*, which ſignifies an Image, a Picture. Therefore by this Word we may underſtand all kind of Figures *in Relief*; and under the Word *omnem ſimilitudinem*, which
כל תמונה 70. Πᾶν ὁμοίωμα. the *Vulgate* afterwards uſes, all kinds of *Repreſentations*, whether in Painting, Embroidery, Tapeſtry, Enamel, Engraving, *&c.*

REPROACH. This Word is uſed in two Senſes; for the Diſgrace or Confuſion that any one ſuffers himſelf, or for that which he is the Cauſe of to another. Among the *Hebrews*, to be uncircumciſed was a *Reproach*; and when *Joſhua* circumciſed the People that were born in the
Joſh. v. 9. *Wilderneſs*, he tells them, *This Day have I rolled away the Reproach of* Egypt *from off you.* Barrenneſs was alſo a *Reproach*. When *Rachel* had brought two Sons into
Gen. xxx. 23. the World, ſhe ſaid, *The Lord has taken*
Iſai. iv. 1. *away my Reproach.* *Iſaiah* ſays, That the time ſhall come when Men ſhall be ſo ſcarce in *Iſrael*, that ſeven Women ſhall lay hold of one Man, and ſhall ſay to him, We ask you nothing for our Maintenance, only deliver us from the *Reproach* of Sterility and a ſingle Life. Take us to Wives, *&c.* The Lord ſtruck the *Philiſtines* with a ſhameful Malady *in ano*, and thereby loaded them with an eternal *Reproach*. Pſalm. lxxviii. 66.

Servitude, Slavery, involuntary Poverty, Subjection to their Enemies, to be ſtruck with any extraordinary Diſeaſe, as the Leproſy, *&c.* all theſe were reckon'd a *Reproach*, becauſe it was ſuppoſed to be the Effect of Cowardice, or Idleneſs, or the bad Management of thoſe that ſuffer'd them; or that they were a Correction ſent from God, to puniſh their Injuſtice and Impiety. Thus God in an hundred Places threatens his People, to make them a *Reproach* and a Proverb to Men, and which has alſo come to paſs in an hundred Inſtances, by the Servitudes with which they have been overwhelmed, and by the Misfortunes which have happened to them. The Pſalmiſt often complains, that God had made him a *Reproach* to thoſe that were about him, who inſulted over his Misfortunes and Diſgraces.

*To take up a Reproach againſt his Neighbour*; *opprobrium non accepit adverſus* Pſal. xv. 3.
*proximos ſuos*, is not to liſten to the Slanders and Calumnies that are brought againſt him. *David* took away the *Reproach* from *Iſrael*, by ſlaying *Goliah*. *Jeremiah* ſays, *I was* 1 Sam. xvii 26. Ecclus. xlvii. 4. Jerem. xxxi. 19.
*aſhamed, yea even confounded, becauſe I did bear the Reproach of my Youth.* Thou haſt made the Shame of the Faults of my Youth fall upon me, thou haſt ſhew'd me the Horror of them, and haſt made me bear the Pain and Confuſion that attends it. And *Iſaiah*, *Thou ſhalt forget the Shame of* Iſai. liv. 4.
*thy Youth, and ſhalt not remember the Reproach of thy Widowhood any more.* He ſpeaks to the Tribe of *Judah*; after the Return from the Captivity, Thou ſhalt no longer remember the *Reproach* thou haſt ſuffered among ſtrange Nations.

REPROBATION. The *Latin* Word *Reprobatio* is often put to expreſs, that one rejects a thing that before one had admitted and embraced; or that we will no longer make uſe of a Perſon or Thing that we had before made uſe of. For example, St. *Paul* ſays, that God had reprobated, Heb. vii. 18.
rejected, or diſanull'd the Ceremonial Law, becauſe of the Weakneſs and Unprofitableneſs thereof. *Reprobatio fit præcedentis* Pſal. cxviii. 22. Matth. xxi. 42. Mark xii. 10. Luke xx. 17. 1 Pet. ii. 4. 7.
*mandati, propter infirmitatem ejus & imbecillitatem.* We read alſo, *The Stone which the Builders* (reprobated, or) *refuſed, is become the head Stone of the Corner.*

To *reprobate*, often ſignifies barely to reject. *The Lord* (reprobates or) *bringeth* Pſal. xxxiii. 10.
*the Counſel of the Heathen to nought*, he rejects and condemns it. *A wiſe Sentence ſhall be* (reprobated, or) *rejected, when it cometh out of a Fool's Mouth*; that is, it Ecclus. xx. 20.
will be laugh'd at and deſpiſed. *Jeremiah* Jerem. vi. 30.
calls the Princes of *Judah* reprobate Silver. *Reprobate Silver ſhall Men call them, becauſe the Lord hath rejected them.* That is, bad Silver of a coarſe Alloy, which will not be taken in Traffick. *

* Theſe Criticiſms, upon the Uſe of the Verb *Reprobo*, chiefly relate to the *Latin* Vulgate.



Laſtly,

Lastly, to *reprobate*, expresses the Decree of God, to abandon the Wicked to the greatest of Evils, by not taking them out of that Mass of Corruptions, in which we are all involved by our Birth, and in not affording them the Graces necessary to their arriving at eternal Happiness.[a] There are Reprobates, who at their Baptism receive Remission of their Sins, and afterwards several other actual Graces; but who do not receive the Gift of final Perseverance.[b] Others are lost, either because of their Birth, which is corrupted by original Sin, or as a Punishment of their actual Sins, of which they have made themselves guilty, and of which they have not repented. But all those whom God reprobates, he does not reprobate them by making them wicked but by not granting them the Benefits of his gratuitous Mercy. *Merito namque peccati universa massâ damnata est; nec obdurat Deus impertiendo malitiam, sed non impertiendo misericordiam. Quibus enim non impertitur, nec digni sunt, nec merentur; ac potius ut non impertiatur, hoc digni sunt, hoc merentur.*

Aug. Ep. 194. nov. edit. p. 719 n. 14. c. 3.

REPTILES; in *Latin*, *Reptilia*; in *Greek*, *Herpeta*; in *Hebrew*, *Ramisim*. These are Animals that have no Feet, or at least such short ones, that they seem to creep or crawl upon the Ground. Thus Serpents, Earth-worms, Locusts, Catterpillars, Flies, are taken for *Reptiles*. The *Hebrews* put Fishes also in the Rank of *Reptiles*, whatever Nature or Shape they may be of. This Name is sometimes also extended to such Land Animals, as are not of the Nature of the great Beasts for Service, nor of the larger wild Beasts. In a Word, *to creep upon the Earth*, is sometimes used for moving, or going to and fro, as all four-footed Creatures do.

רמש Ramesh. Ἑρπετόν. Reptile.

Gen. i. 21. Levit. xi. 46. Psalm lxix. 35, &c.

REPUDIATION, or Divorce. The Law of *Moses* allowed Polygamy and Divorce among the *Hebrews*.[c] We have already spoke of the Article of DIVORCE, and more at length in a Dissertation upon the same Subject, before our Commentary upon *Deuteronomy*. We shall only relate here what *Leo* of *Modena* says, concerning the modern Practice of the *Jews* in this Respect. A young Girl under ten Years of Age, whether she has a Father or not, if she is become a Widow, and afterwards marries an Husband by the Consent of her Mother and Brethren, and this Husband should happen to displease her, she may be unmarried again, till she has attained the Age of Twelve Years and a Day, which is the Age at which she commences Woman. It is enough for her to say, that she will not have such an one for her Spouse, of which she must take two Witnesses, who must put down her Refusal in Writing; and by Virtue of this Writing she is unmarried, and may marry again to whom she pleases. He that has defiled a Maid, or who has corrupted her in any manner, is obliged to take her to Wife by the Sentence of the Judges, without having it in his Power ever to put her away, and must give Fifty Shekels to the Father of the Woman. *Deut.* xxii. 28, 29.

*Leo* of *Modena*, Ceremonies of the *Jews*, p. 4. c. 4.

*Moses* allows a Man to put away his Wife, when he finds her disagreeable to him. *When a Man hath taken a Wife and married her, and it come to pass that she find no Favour in his Eyes, because he hath found some Uncleanness in her; then let him write her a Bill of Divorcement, and give it in her Hand, and send her out of his House.* What may be meant by the *Uncleanness* here mentioned, has been great Matter of Inquiry; and the Commentators may be consulted hereupon. But this is the Practice of the modern *Jews*, according to *Leo* of *Modena*. Though a Woman should give no Occasion of Complaint to her Husband by her Conduct, yet he may divorce her, if he found her not agreeable to him. However, except in the Case of Jealousy, or of some Misbehaviour with which he could accuse his Wife, he ought not to divorce her. But to prevent any Abuse that might attend this Indulgence of the Law, the Rabbins have contrived many Formalities to be gone through, to make the Affair tedious and troublesome; so that it often happens, that before the Divorce can be compleated, the Parties have chang'd their Minds, are reconciled again to each other, and live together in Friendship afterwards.

Deut. xxiv. 1.

*Leo* of *Modena*, Ceremonies of the *Jews*, p. 4. c. 6.

The Form of these Letters of Divorce, which they call *Get*, and which they give to a Woman, is drawn up by a Scribe, in the Presence of one or more learned Rabbins. It ought to be written upon ruled Vellum, and to contain neither more nor less than twelve Lines, and this with square Letters, and a Thousand other little trifling Circumstances which must be observed, as well in the Characters and the Manner of writing, as in the Names and Surnames of the Man and Woman. Besides, neither the Scribe, nor the Rabbins present, nor the Witnesses, are to be akin either to the Man or Woman, or to each other. This is the Substance of the Bill of Divorce. *Upon such a Day of such a Month, of such a Year, I such an one voluntarily divorce thee, dismiss thee, and set thee free, thee such an one, who hast been formerly my Wife; and I permit thee to marry again with whomsoever thou pleasest.* Signed by such and such, as Witnesses.

גט Get. See the *Talmud* tract. גטין *Gittin*.

The Bill being written, the Rabbin examins the Husband with what Subtilty he is able, to find out whether it is with his full and free Consent that he repudiates his Wife. If it can be done, they take care

[a] Vid. Aug. l. 1. de diverf. quæst. ad Simplic. n. 8, 9, 10, 11, 12, 13, 14, 15, 16. [b] Aug. l. de corr. & grat. c. 13. n. 42, 43, &c. Item c. 9. n. 20, 21. [c] Gen. i. 28, 30. vi. 7, 20. vii. 8, 14, &c. Vide Hebr. רמש seu רמש

that

that at least ten Persons may be present at this Action, besides the two Witnesses that sign, and two others to witness the Date. After this the Rabbin examines the Woman, and then the Husband gives her the Parchment into her Hands, extended and placed by each other, saying at the same time, "Here is thy *Repudiation*, I separate thee "from my self, and leave thee at Liberty "to marry whoever thou pleasest." The Woman takes it, and gives it to the Rabbin, who reads it once more; after which she is at full Liberty. There are besides, several other little Observances, which for Brevity I omit; they were only invented to create Delay and Difficulty, that the Parties may have the greater Opportunity of an Accommodation. The Rabbin advises the Woman not to marry again in less than three Months, for fear she may already be with Child. When they depart from thence, the Man and Woman separate from each other, and may no longer dwell together; and each of them may marry again to whom they think convenient. This is what *Leo* of *Modena* says of this Matter.

*Moses* by the Terms of the Law, allows only Men to divorce their Wives; at least, he says nothing that may give any Colour for Women to take this Liberty with their Husbands: And in the *Old Testament* we have no Example of any such Divorce, that is plain and explicit. *Salome* the Sister of *Herod the Great*, is the first that we know, who made a Divorce between herself and her Husband *Costobarus*; in which she acted, says *Josephus*, against the Laws of the *Jews*, which did not allow Wives to put away their Husbands, and which forbid such to marry others, without first obtaining a Bill of Divorce from their former Husbands. *Herodias* also, mention'd in the Gospel, had quitted her Husband, as may be inferr'd from what *Josephus* says of her. This Author says, that his own Wife also, whom he married after he had obtain'd his Freedom, quitted him at *Alexandria*, a little after he had marry'd her.

Joseph. Antiq. l. 15. c. 11.

Matt. xiv. 3. Mark vi. 17. Joseph. l. 18. c. 7. Joseph. lib. de vita sua.

*Jesus Christ* takes Notice of the same Custom, when he says, *If a Woman shall put away her Husband, and be married to another, she committeth Adultery.* The three Sisters of the younger *Agrippa*, King of *Trachonitis* and *Batanea*, all usurped this Right of putting away their Husbands. *Berenice* the Elder, who had first marry'd *Herod* King of *Chalcis* her Uncle, afterwards marry'd *Polemon* King of *Pontus*, and repudiated him some time after. *Mariamne* the Sister of *Berenice* forsook *Archelaus* her first Husband, and marry'd *Demetrius* the *Alabarch*, or Head of the *Jews* of *Alexandria*. Lastly, *Drusilla*, after having been married to *Aziz* King of *Emesa*, left him some time after, and married *Felix* the Governor of *Judea*.

Mark x. 12

Joseph. Antiq. l. 20. c. 5. p. 693. e. f.

Joseph. ibidem.

Joseph. ibidem.

As to the Practice of *Repudiation* among *Christians*, limited, as it is by our Saviour, to the Case of Adultery only, we have already spoke of it under the Article DIVORCE. Our Dissertation may be read upon this Subject, as also *Selden's Uxor Hæbraica*, and the Commentators upon *Matth.* v. 32.

REPUTARE. This Word is, in some measure, consecrated to signify the *reputed* or *imputed* Righteousness of *Abraham*; according to that of St. *Paul*; *Credidit Abraham Deo, & reputatum est ei in justitiam.* Rom. iv. 3.

*Reputare* is also put for the Notion or Idea we have conceived of any one. *Nonne extraneæ reputatæ sumus ab eo?* Has he not treated us as if we were not his Daughters? Gen. xxxi. 15.

*Reputare* is also used for speaking or thinking within one's self: *Saul autem reputabat inter se*; *Saul* said within himself; I will not put him to Death, but I will expose him to the Arms of the *Philistines*. 1 Sam. xviii. 17. *Aman reputans quod nullum alium Rex, nisi se, vellet honorare*; *Haman* imagined, that the King thought of honouring none but him. Esth. vi. 6.

*Jesus Christ*, at his Passion, *was numbred with the Transgressors*: *Cum iniquis reputatus est.* Mark xv. 28. Under *Solomon's* Government, Gold and Silver were reputed as nothing in *Jerusalem*. 2 Chron. ix. 20. If a Fool did but know how to hold his Tongue, he would be reputed a wise Man. Prov. xvii. 28.

RESEN a City of *Assyria*, that was built by *Ashur*, between *Nineveh* and *Calah*, upon the River *Chaboras* in *Mesopotamia*: Gen. x. 12. we read of a famous City call'd *Resine*, or *Resaine*. There are also found some Medals that were struck in this City. See our Commentary upon *Gen.* x. 12. and *Cellar. Asiæ*, l. 3. c. 15. p. 733.

RESEPH. This Word is found in the *Hebrew* [a] of *Habakkuk* iii. 5. where the *Vulgate* translates it, *Egredietur Diabolus antes pedes ejus.* And the *Septuagint*; *Egredietur in campos post pedes ejus. Aquila* has translated *Reseph* by *Volatile*: *Symmachus*, *Theodotion*, and the fifth Edition, by *Volucre* a Bird, a flying Thing. It may very well be render'd; *Burning Coals shall walk before him* *; and be explain'd by the Fire of the Wrath of God, or by the Distempers with which he afflicts his Enemies; or by the *Carbo*, which is a kind of Pestilence. St. *Jerom*, from the Tradition of the *Hebrews*, says, that *Reseph* is a Demon, who exerts his Power over such as are like himself; in the same manner as *Beelzebub* Prince of the Devils, mention'd in the Gospel: That the Scrip-

Hieronym. in Abac. iii. 5.

[a] Abac. iii. 5. יצא רשף לרגליו Chald. Grot. Drus. Pisc. Jun. Pagn. Mont. Ἄνθραξ. Carbo, morbus pesti affinis.

* Thus our *English* Translation, *burning Coals went forth at his Feet.*

ture gives him the Name of a Bird, because of his great Agility and Readiness: That it was he that tempted *Eve* in the Garden, and was cursed of God; whence came his Name *Reseph*, which may signify, *to creep upon the Ground* [a]: And, lastly, that this Serpent presented himself before our Saviour, after he came out of the Water of his Baptism, and tempted him in the Wilderness forty Days.

RESHEPH, or *Reseph*, Son of *Rephah*, a Grandson of *Sarah* the Daughter of *Ephraim*. The Text seems to say, that *Resheph* was the immediate Son of *Sarah*. 1 Chron. vii. 25.

RESPECT *of Persons*. God appointed, that the Judges should pronounce their Sentences without any *Respect of Persons*; That they should consider neither the Poor, nor the Rich, nor the Weak, nor the Powerful; That they should attend only to Truth and Justice. God has no Respect of Persons; *Deus Personam non accipit, nec munera*. And the *Jews* told our Saviour, That he told the Truth, without any *Respect of Persons*, and without Fear; *Non enim respicis personam hominum*. Saint *Jude*, instead of the Phrase, *to have Respect of Persons*, makes use of this, *to Admire Persons*; *Mirantes personas quæstûs causâ*. *Isaiah* lays it down as one of the distinguishing Marks of the *Messiah*, that he should have *no Respect of Persons*. Lev. xix. 15. Deut. xvi. 1, 17, 19. Deut. x. 17. 2 Chron. xix. 7. Mat. xxii. 16. Jude, ver. 16. Isai. xxiii. 2.

RESSA, a pretty famous City of *Arabia Petrea*; probably, the same as *Rissah*, an Encampment of the Children of *Israel* in the Desart; of which we shall speak in its Place. *Josephus* mentions the Castle of *Ressa* in *Idumea*: And St. *Jerom*, in the Life of St. *Hilarion*, says, that this Saint made Converts of the whole City of *Ressa*, situate between *Cadesh* and *Gaza*. Perhaps this is the City of *Larissa*, mention'd by *William* of *Tyre* [b]; and *Arischi* an Episcopal City in the Desart of the Children of *Israel* [c]. *Laris* was a Maritime City upon the Way to *Egypt*. Joseph. de Bello, l. 1. c. 12.

RESTITUTION. Natural Justice requires, that we should repair whatever Injuries we do to our Neighbour, whether in his Body, or his Estate, or his Reputation. The Law of *Moses* prescribed, [d] That they should give *Life for Life, Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot, Burning for Burning, Wound for Wound, Stripe for Stripe*. It also ordain'd, That they should render five Oxen for one Ox, and four Sheep for one Sheep: That the Thief should be sold, to make *Restitution* for what he had stole: That if the Thief should be found possess'd of any Beast of Service, as of an Ox, or of an Ass, or even of a Sheep, he should restore it two-fold: That whoever shall do any Damage in the Field of another, shall repair the Damage, according to the Estimation that should be made of it. He that, by Ignorance, should omit to give to the Temple what was appointed by the Law, for Example, in the Tythes or First-fruits, was obliged to restore it to the Priests, and a Fifth Part beside; over-and-above which, he was obliged to offer a Ram, for the Expiation of his Sin. *Nehemiah* prevail'd with all those *Israelites* to make *Restitution*, who had taken Interest of their Brethren: *I pray you let us leave off this Usury. Restore, I pray you, to them, even this Day, their Lands, their Vineyards, their Olive-yards, and their Houses, also the hundredth part of the Money, and of the Corn, the Wine, and of the Oyl, that ye exact of them.* Exod. xxii. 1, 2, 3, &c. Lev. v. 15. Nehem. v. 10, 11.

*Zaccheus*, in St. *Luke*, promises a four-fold *Restitution*, to all such as he had extorted upon, in his Office as a Publican: *Et si aliquem defraudavi, reddo quadruplum.* The *Roman* Laws condemned to a four-fold *Restitution* all such as were convicted of Extortion or Fraud. *Zaccheus* here condemns himself, and imposes that Penalty upon himself that the Laws subjected him to: To which he adds the half of all his Goods; which was what the Law did not require of him. Luk. xix. 8.

He that had kill'd a labouring Beast, or any other Beast, as an Ox, was to render another for it, or the Value of it. Lev. xxiv. 18, 21.

The *Jews* expected *Elias*, who was to restore all Things: *Elias venturus est, & restituet omnia.* This is an Allusion to those Words of *Malachi*; *Behold, I will send you* Elijah *the Prophet, before the coming of the great and dreadful Day of the Lord. And he shall turn the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers, lest I come and smite the Earth with a Curse.* Also St. *Peter*, in the *Acts*, calls the Last Day, The Day of Restitution of all Things; *Usque in tempora restitutionis omnium.* At the End of the World *Jesus Christ* will unite the Church with the Synagogue, the *Jew* with the *Christian*, the *Christian* with the *Gentile*: Then all Things will be restored to a perfect Union, and there will be but one Shepherd and one Flock. Mat. xvii. 11. Mark ix. 11. Mal. iv. 5, 6. Acts iii. 21.

RESURRECTION. The Belief of a *Resurrection from the Dead*, is an Article of Religion in common to the *Jew* and the *Christian*: It is found very expresly taught both in the *Old* and *New Testament*. I do not speak of that miraculous *Resurrection*, which consists in reviving for a time, to die again afterwards; as *Elijah*, *Elisha*, *Jesus Christ*, and his Apostles, have raised some from the Dead; but I mean a *general Resurrection* of the Dead, which 1 Kings xvii. 22. 2 Kings iv. 35.

[a] This Signification is found in the *Syriac* Tongue. [b] Gulielm. Tyr. l. xi. ad finem. [c] Renaudot. Liturg. Oriental. t. 1. p. 448. Guliel. Tyr. [d] Exod. xxi. 23, 24, 25. Levit. xxiv. 20. Deut. xix. 21.

will come to paſs at the End of the World, and which will be follow'd by an Immortality either of Happineſs or Miſery. For Example: The *Pſalmiſt* ſays, *For thou wilt not leave my Soul in Hell*, or in the Grave, *neither wilt thou ſuffer thine holy one to ſee Corruption.* Job; *For I know that my Redeemer liveth, and that he ſhall ſtand in the latter Day upon the Earth. And though after my Skin, Worms deſtroy this Body, yet in my Fleſh I ſhall ſee God: whom I ſhall ſee for my ſelf, and mine Eyes ſhall behold, and not another; though my Reins be conſumed within me. Ezekiel* alſo, in his Viſion of a great Quantity of Bones in a large Field, and which, at the Breath of the Spirit of the Lord, began to unite, and to be covered with Fleſh, Nerves, and Skin, and at laſt to revive; has left us a Proof and an Aſſurance of a *general Reſurrection.* See alſo *Iſaiah* xxvi. 19.

Pſal. xvi. 10.

Job xix. 25, 26, 27.

Ezekiel xxxvii. 1, 2, 3, &c.

Wiſd. iii. 1, 2, 3, &c. & iv. 15.

The Author of the *Book of Wiſdom* ſpeaks of it in a very lively manner, when he ſays, that the Souls of good Men, and ſuch as ſuffer Perſecution in this World, ſhall receive a Recompence for it *in the Day of Viſitation:* For thus he calls the *Reſurrection*, in more Places than one. In the Second Book of the *Maccabees* we ſee the ſame Truth maintained in a more expreſs manner ſtill. One of the ſeven Brethren of the *Maccabees*, who ſuffer'd Death at *Antioch* under *Antiochus Epiphanes*, directing his Diſcourſe to this Tyrant, tells him, *Thou, like a Fury, takeſt us out of this preſent Life; but the King of the World ſhall raiſe us up, who have died for his Laws, unto everlaſting Life.* The Mother of theſe holy Martyrs encouraged them to the Combat, by the ſame Hope of the *Reſurrection:* And they were ſo entirely poſſeſs'd with it, that they deſpiſed Death, Tortures, and all the Menaces of the King.

2 Mac. vii. 9, 14, 23, 29.

At the Time that our Saviour appear'd in *Judea*, the *Reſurrection from the Dead* was received as one of the principal Articles of the *Jewiſh* Religion, by the whole Body of the Nation [a], except only the *Sadducees*, who deny'd it. The *Jews* then tolerated them; and even there were ſeveral of them who held ſome of the firſt Employments of the Republick [b]; but at this Day they look upon 'em as Hereticks, *Epicureans*, and maintain that they have no Share in the Life to come [c]. Our Saviour, in his Goſpel, has effectually confuted the Error of the *Sadducees:* He has promis'd his faithful Servants, that they ſhall enjoy a compleat State of Happineſs after the *general Reſurrection.* He aroſe himſelf from the Dead, to give us, in his own Perſon, a Proof, a Pledge, a Pattern of our future *Reſurrection.* St. *Paul*, [d] in almoſt all his Epiſtles, ſpeaks of a *general Reſurrection*; refutes thoſe who deny'd or oppos'd it; proves it to thoſe that had ſtarted any Difficulties about it; explains the Myſtery, the Manner, and ſeveral Circumſtances of it: He ſays, that to deny the *Reſurrection* of the Dead, is the ſame thing as to deny our Saviour's *Reſurrection: If there be no Reſurrection of the Dead, then is Chriſt not riſen:* And that, if we were not to riſe again from the Dead, we are of all Men the moſt miſerable.

1 Cor. xv. 13, 15, 16, 17, 19.

Some *Jews* teach, that all Men ſhall not riſe again, but only the *Iſraelites*; and, moreover, ſuch as have been very wicked among them, ſhall have no Part in this happy State. But others are of Opinion, that all Men in general ſhall riſe again. Some among them maintain, that when Men are once rais'd again, they ſhall be no more ſubject to Death. But others think they ſhall die again, and that their Souls alone ſhall enjoy everlaſting Happineſs. Upon this Subject ſee *Menaſſe-ben-Iſrael*, in his Third Book concerning the *Reſurrection of the Dead.*

*Leo* of *Modena*, in Part IV. Chap. xi. of *The Ceremonies of the Jews*, expreſſes himſelf thus in this Matter: "There are "*Jews* who think, with *Pythagoras*, "that Souls paſs from one Body to an"other; this they call *Gilghul*, or *Circu*"*lation.* They endeavour to ſupport their "Opinion from ſeveral Paſſages of Scrip"ture, taken chiefly out of *Eccleſiaſtes* "and *Job*. But this Notion is not "univerſal; and whether it be embra"ced or rejected, it makes no Schiſm "or Hereſy among them. As to the "*Reſurrection* of the Dead, 'tis one of "their thirteen Articles of Faith, That "at the End of the World, all the Dead "ſhall ariſe; and that God ſhall ſum"mon all Mankind to his general Judg"ment, whether in or out of the Body: "According to that of *Daniel*; *And* "*many of them that ſleep in the Duſt* "*of the Earth ſhall awake, ſome to ever*"*laſting Life, and ſome to Shame and ever*"*laſting Contempt.*

Dan. xii. 2.

'Tis alſo a common Opinion among the *Jews*, that all Men, at leaſt all the *Iſraelites*, ſhall ariſe in the Land of *Iſrael*; from whence proceeds that ardent Deſire they have always had, to be buried in this Country. They believe, thoſe that have this Advantage, will ariſe firſt, and, before all others, will enjoy the Happineſs of ſeeing the Kingdom of the *Meſſiah.* But then, what ſhall become of the Juſt who ſhall die and be buried out of the Land of *Iſrael?*

Bereſhith Rabba, ſect. 96.

[a] *See* Matth. xxii. 23. Luke xx. 28. Mark xx. 15. John xi. 23, 24. Acts xxiii. 6, 8. John v. 29. [b] Acts v. 17. Joſeph. Antiq. l. 18. c. 2. [c] Menaſſe Ben-Iſrael de Reſur. Mort. l. 1. c. 1. [d] Rom. vi. 5. 1 Cor. xv. 12, 13, 15, 16, &c. Phil. iii. 10, 11. Hebr. xi. 35. Theſſ. i. 11, &c.

*Iſrael?* They anſwer, That God will open them Paſſages in the Earth, and ſubterraneous Conveyances, through which they ſhall roul into this Country; and when they are come thither, God will give them the Breath of Life, and they ſhall revive. They think it was for this, that *Jacob* and *Joſeph* ſhew'd ſo much Deſire to have their Bodies carry'd into the Land of *Canaan*. And we read in ſome of the Books of the Rabbins, that often they carry'd the Bodies of certain *Jews*, who had ſhew'd a more than ordinary Devotion, from very diſtant Countries, to be interred in the Land of *Iſrael*.

We have alſo ſeen, in the *Chriſtian* Church, a Variety of Opinions concerning the *Reſurrection* of the Dead. Several of the ancient Fathers [a] have acknowledged a two-fold *Reſurrection*. The firſt, is that which is to precede the Reign of the *Meſſias*, who is to reign a thouſand Years upon the Earth. The ſecond, is that which is to follow the Reign of a thouſand Years, and is to begin the Reign of the Saints in a State of everlaſting Happineſs. This is a Sentiment that theſe Fathers had borrow'd from the *Jews*; ſince it is found clear enough in the ſecond Book of *Eſdras* [b], in the Teſtament of the twelve Patriarchs [c], and in ſeveral of the Rabbins. We have treated of this Affair of the *Reſurrection*, in a particular Diſſertation, printed before the ſecond Tome of our Commentary upon St. *Paul*'s Epiſtles.

The ancient Philoſophers that believed the Immortality of the Soul, admitted alſo of a *Reſurrection*. Whether they had received theſe Opinions from the Eaſtern People, among whom they had travelled; or whether they inferr'd a *Reſurrection*, from the Immortality of the Soul, as a neceſſary Conſequence; perſuading themſelves, that a Soul could not long continue, without being united to a Body. But this *Reſurrection* is by ſome explained after one manner, and by others after another. *Pythagoras*, who was the firſt that introduced the Sentiment of the Soul's Immortality among the *Greeks*, acknowledg'd a *Metempſychoſis*, or a Tranſmigration of the Soul out of one Body into another ſucceſſively. *Thales* [d] and *Democritus* [e] held alſo a kind of *Reſurrection*: But the Manner in which they explain'd it, is not known. As for *Plato* [f], we are better acquainted with what he thought about the *Reſurrection*: He was pretty much of *Pythagoras*'s Opinion: He maintain'd, that the Souls that had already animated Bodies, paſſed from them into a State of Liberty, from whence they afterwards return'd to animate other Bodies.

This Doctrine of *Plato* was eſpouſed by the *Phariſees* among the *Jews* [g], and by *Philo* [h]. It appears alſo from the Goſpel, that many of the *Jews* admitted of a kind of *Metempſychoſis* among them, at the Time of our Saviour. But we find from other Authorites, taken from the Book of *Wiſdom*, and the Books of the *Maccabees*, that the Generality of the Nation held the *Reſurrection* much as we do now. And *Jeſus Chriſt*, in his Goſpel, ſuppoſes this Doctrine, and teaches it without any Contradiction, except from the *Sadducees*, who altogether deny'd it. The Apoſtles have urged it likewiſe: And notwithſtanding the Attempts of ſome Hereticks who oppoſed it, the Catholick Church has always conſtantly embraced it, as a fundamental Article of *Chriſtianity*.

John ix. 2. Mat. xvi. 14. Wiſd. iii. 6, 13. & iv. 15. 2 Mac. vii. 9, 14, 23, 29.

But there are many Opinions that have been tolerated in the Church, concerning the Time, the Manner, and other Circumſtances of this *Reſurrection*. When the Apoſtles asked of *Chriſt*, when the End of the World ſhould happen, and his Coming; He anſwer'd them, That the Angels themſelves did not know it, and he did not think it proper to be revealed to them: He only informs us, That this Laſt Day will come as a Thief in the Night, and ſhall ſurprize Mankind, when they leaſt expect it. St. *Paul* ſays, that at that Time many ſhall be alive, who ſhall paſs from Life to Death, and from Death to the *Reſurrection*, with ſuch Rapidity, that in the Twinkling of an Eye they ſhall be changed, and their Bodies ſhall be inveſted with Incorruptibility and Immortality.

Mark xiii. 32. Mat. xxiv. 43, 44. Theſſ. v. 2, 3, 4.

There are ſome *Greek* Fathers [i], and ſome Rabbins, who believe, that thoſe who ſhall then be found alive, ſhall not die at all, but ſhall only undergo that happy Change, of paſſing in an Inſtant from Life to Immortality. But the other Opinion ſeems to be more generally received, that all Men ſhall ſuffer the Sentence pronounced againſt the Children of *Adam*: *Statutum eſt omnibus hominibus ſemel mori; poſt hoc autem Judicium*: It is appointed for all Men once to die; and after Death, Judgment. Heb. ix. 27.

St. *Jerom* aſſures us, that the Tradition of the *Jews* is, That the Dead ſhall riſe in the Night-time, or at Break-of-Day, at the ſame Time as *Jeſus Chriſt* came out of his Tomb. This Tradition hath paſſed

Hieron. in Matt. xxvi. 6.

[a] Papias apud Euſeb. l. 3. hiſt. Eccl. c. 39. Iren. l. 5. c. 33. Juſtin. Dialog. cum Tryph. Tertull. l. 3. cont. Marcion. &c.
[b] 2 Eſdras iv. 35. & vi. 18, &c. [c] Teſtam. XII. Patriarch. Teſtam. Judæ. n. 25. Zabul. n. 10. Dan. n. 9. Levi. n. 18.
[d] Apud Ariſt. 13. de Animâ. c. 6. [e] Apud Theopomp. Philippic. VIII. apud. Laert. in proem. [f] Plat. in Politico. Vid. Aug. l. 13. de Civit. c. 19. & l. 22. c. 12. [g] Vid. Joſeph. de Bell. Jud. l. 3. c. 14. p. 852, 853. & alibi.
[h] Phil. de Gigantib. p. 222, 223. & de Confuſ. Lingu. p. 270. [i] Vid. Chryſoſt. Theodoret. Theophylact. in 1 Cor. xi. 51. Tertull. de Reſurrect. c. 41. Hieronym ad Marcellam.

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from the Synagogue to the Church, as may Chryfoft. in Matth. xxv. be feen by *Lactantius* [a], by St *Chryfoftom*, and by fuch *Greek* Writers as generally follow him. This Tradition is founded 2 Pet. iii. 10. upon thofe Words of St. *Peter*; *The Day of the Lord will come as a Thief in the Night*: And upon thofe of *Jefus Chrift*, Matth. xxv. 6. in the Parable of the Ten Virgins; *At Midnight there was a Cry made, Behold, the Bridegroom cometh, go ye out to meet him.* Prudent. hymn. cathemer. *Prudentius*, whofe Words are made ufe of by the Church [of *Rome*], in one of her Offices, thinks that the World will be at an End, and, confequently, the *Refurrection* commence, in the Morning. *Thomas Aquinas*, *Toftatus*, and *Suarez*, [b] on the contrary, are of Opinion, that it will be perform'd at Mid-day. * St. *Paul* informs us, 1 *Cor.* xv. 52, 53. that it will begin at the firft Sound of the Trumpet.

Thofe, among the *Jews*, who admit of a Tranfmigration of Souls, are perplex'd about the Manner in which the *Refurrection* is to be perform'd. For how can the Soul re-animate all the Bodies through which it has pafs'd? If it can animate but one of 'em, what muft become of the reft? Muft it have its own Choice, and return to that it likes beft? Thefe Difficulties very much gravel them. Some think it muft re-animate its firft Body; others, that it will be re-united with its laft; and that the other Bodies will remain in the Duft, as barren Trees are forfaken and deferted. I fhould rather conclude, that almoft all thofe who hold the *Metempfychofis*, do not admit of a general *Refurrection*; and that this Revolution, or fucceffive Paffage of the fame Soul through feveral Bodies, was what they underftood by a *Refurrection*. This I take to have been the Notion of thofe *Pharifees* mention'd by *Jofephus*.

'Tis inquired what will be the Nature of Bodies when raifed, what their Stature, their Age, their Sex? *Jefus Chrift* tells us Matth. xxii. 30. in the Gofpel, that after the *Refurrection* Men fhall be as the Angels of God; that is, according to the Fathers, they fhall be immortal, incorruptible, tranfparent, light, luminous, and, in fome fort, fpiritual, yet without quitting the Qualities of Bodies, as we find our Saviour's Body, after his *Refurrection*, was tangible, and had Flefh Luk. xxiv. 39. and Bones. But as *Jefus Chrift* laid afide the Brightnefs of the Glory of his Body, and did not fuffer it to fhew itfelf to his Difciples; the glorious and bright Emanations from the Bodies of the Bleffed, fhall Matth. xiii. 43. fhine as the Sun, as our Saviour expreffes it.

Some antient *Hebrew* Doctors [c] maintain, that Men fhall arife of the fame Stature, with the fame Qualities, and the fame corporal Defects that they had in their Life-time. That the Blind fhall arife blind, the Lame, lame, and fo of the reft. They confirm this Conjecture by the Excufe of *Samuel*, when he appear'd to the Witch of *Endor*, in the fame Shape that he had upon Earth; and by that Paffage of *Ecclefiaftes*; *One Generation paffeth away, and another* Eccl. i. 4. *Generation cometh.* Some *Chriftians* in St. *Auftin*'s Time maintain'd the fame Opinion, which they founded upon *Jefus Chrift*'s Appearance after his *Refurrection*, with all the Marks of his Wounds. But the holy Father hath confuted this Sentiment; [d] and undertakes to fhew, that if our our Saviour preferved the Marks of his Wounds, 'twas by an Effect of his Power, and to convince the Incredulity of his Difciples. See alfo what he fays, *Enchyrid. de Fide, Spe, & Charitate*, c. 9.

The *Refurrection* of Infants is attended with great Difficulties. If they are to arife little, weak, and fuch as they went out of this World; of what Ufe can their *Refurrection* be to them? And if they are to arife full grown, comely, like thofe of an advanced Age, they will not be the fame as they were, and this will not properly be a *Refurrection*. St. *Auftin* has treated of this Queftion with his ufual Accuracy and Modefty. [e] He will not venture to determine whether Children will arife fmall or great, but he rather inclines to that Opinion, which fuppofes them to arife as in a perfect Age. And elfewhere, [f] fpeaking of the *Refurrection* of Children Still-born, he fays, that the *Refurrection* will give them all the Perfection they would have had, if they had had time to grow up; and that it would fecure them from all fuch Imperfections, as they might have contracted had they liv'd longer. Many, both Antients and Moderns have thought, [g] that Men will arife at the Age at which *Jefus Chrift* died, that is, about the Age of thirty-three or thirty-five Years. So that both Old and Young will all appear to be about that Age, to fulfil thofe Words of St. *Paul*; *Till we all come in the* Ephef. iv. 13. *Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Meafure of the Stature of the Fulnefs of Chrift.* But the more judicious explain St. *Paul*, as meaning the Progrefs which the Faithful make both in Faith and Vertue, till they arrive at the compleat Age of Perfection.

[a] Lactant. Inftitut. Epitome, & lib. 7. de divin. præm. c. 19. [b] D. Thom. 3. parte in fuppl. qu. 77. art. 3. Toftat. in Matth. xxv. Suarez, 3. part. t. 2. Difp. 57. * To reconcile this Variety of Opinions, about a Matter of more Curiofity than Confequence, why may we not fay, that the General Refurrection will happen at all thefe Times at once? For in different Places of the Earth all thefe Times muft coincide, and be celebrated at one and the fame Time. [c] Berefchith. Raba Parafch. 95. Gemar. Sanhedrin. & Jalkut Rabati. [d] Aug. ferm. ccxlii. n. 3. 4. & ecl. c. 3. nov. edit. [e] Vide Aug. ferm. 242. c. 3. & Epift. 167. nov. edit. [f] Enchirid. de Fide, Spe, & Charit. c. 85. & lib. 22. de Civit. c. 13. [g] Vide Aug. l. 22. de Civit. c. 15. Hieronym. Epitaph. Paulæ c. 12. Anfelm. feu D. Thom. & Eft. in Ephef. iv. 13.

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Many Antients have doubted, [a] whether Women are to rise in their proper Sex. They grounded their Scruples upon those Words of *Jesus Christ*; *In the* Resurrection *they neither marry, nor are given in Marriage; but are as the Angels of God in Heaven.* (Matth. xxii. 30.) And upon what is said by St. *Paul*; *To be conformed to the Image of his Son.* (Rom. viii. 29.) To this is added, that, according to *Moses*, Man alone was created out of the Earth, and that Woman was taken out of Man, as an Accident or Accessory. But to this it is answer'd, that if a Distinction of Sexes is unnecessary after the *Resurrection*, it will be as much so for Men as for Women: That the Woman is not less perfect in her Kind than the Man; that the Manner in which *Eve* was form'd, is in some Sort more advantageous to her, than the Creation of the Man. He was created immediately from the Earth, but she from him. *Lastly*, The Sex of the Woman is nothing of a Defect or Imperfection of Nature. *Non est enim vitium Sexus fœmineus, sed Natura*, saith St. *Austin*. (Aug. de Civit. l. 22. c. 17.)

Other Difficulties that have been moved upon this Subject, may be seen treated on at full Length, in the Dissertations composed by us concerning the End of the World, and the general *Resurrection*.

The *Resurrection* of the Saints, who arose out of their Sepulchres at the Time of our Saviour's Death, and who, after his *Resurrection* came into the holy City, and appear'd to many, is a Subject which deserves to be consider'd here in a few Words. (Matth. xxvii. 51, 52, 53.) The Names of those that arose upon this Occasion are unknown. Some will have them to have been all the most antient Fathers and Patriarchs. Others, that they were the most modern ones, and such as were most known to the *Jews* then living. Others, that this Favour was granted only to those that were buried at *Jerusalem*, or thereabouts.

They dispute also about the Hour of their *Resurrection*. Some maintain that they did not rise till after our Saviour, who is call'd in Scripture the first Fruits of those that slept. (1 Cor. xv. 20.) *Primitiæ dormientium & promogenitus ex mortuis. Origen*, St. *Jerome*, [b] *Gregory* the [c] Great, *Raban-Maur. Paschasius Radbert, Bede, Drutmar, Liran*, the common Gloss, and several others, are of this Opinion. But St. *Chrysostome*, and the *Greek* Authors who generally follow him, *Hilary*, and many others, believe, that they arose at the Moment of our Saviour's Death; and that *Jesus Christ* raised them before he raised himself, to display his Triumph over Death in a more remarkable Manner. (Chrysost. in Matth. xxvii. Hilar. in Matth. xxvii.) It must be allow'd, that the Text of the Evangelist St. *Matthew*, is not decisive for either of these Opinions; but if it be true, (which cannot well be doubted) that the Souls of the Holy Patriarchs did not come out of the *Limbus*, till after *Jesus Christ* descended thither; it must also be allow'd, that they did not arise till after this Descent. Therefore it will necessarily follow, that some Space of Time must pass between the Death of our Saviour, and the *Resurrection* of the Saints.

But these Saints being thus raised, did they dye again, and re-enter into their Graves, after the Ascension of *Jesus Christ*, or did they ascend with him into Heaven? There is a Variety of Sentiments upon this Matter. Those that think *Jesus Christ* led them along with him into Heaven, as it were in Triumph, quote those Words of *Hosea*; *I will ransom them from the Power of the Grave, I will redeem them from Death; O Death, I will be thy Plague; O Grave, I will be thy Destruction.* (Hos. xiii. 14.) And those of the *Psalmist*; *Thou hast ascended on high, thou hast led Captivity captive.* (Psl. lxviii. 18.) And St. *Paul*; *When he ascended up on high, he led Captivity captive, and gave Gifts unto Men.* (Eph. iv. 8.) Is it probable, that after having restored Life to these Saints and illustrious Dead, God should think fit to make them submit once more to Death and the Grave? Would not this be to plunge them again into Pain and Bitterness, after giving them a Taste of Eternal Happiness? *Lastly*, Would it not be agreeable to the Justice, the Goodness, and the Majesty of that divine Deliverer, to compleat his Work, and to lead them along with him into Heaven, after he had restored them to Life upon Earth?

We might produce a great Number of the Fathers, who have been of this Opinion. *Ignatius* the Martyr, to the *Magnesians*. *Origin*, upon *Matth.* xxvii. and upon the Canticles. The Author of the Orthodox Questions, Quest. 84. *Clemens Alexandrinus*, Strom. l. 6. *Eusebius* of *Cesaræa*, in his Gospel-Demonstration, c. 12. *Hilary* upon *Psalm.* II. Venerable *Bede*, *Raban-Maurus, Drutmar, Paschasius, Radbertus*, and a Multitude of modern Interpreters, who maintain in a positive Manner, that the Holy Patriarchs raised with *Jesus Christ*, enjoy with him the Happiness of Heaven, and were the Partners of his Triumphant Ascension.

But the contrary Opinion is maintain'd not with less Authority, or fewer Proofs. St. *Paul* says expresly, that the holy Patriarchs, *having obtained a good Report through Faith, received not the Promise: God having provided some better thing for us, that they without us should not be made perfect.* (Heb. xi. 39. 40.) Therefore he did not think them yet raised, nor in Possession of the Glory of

[a] Origin. in Matth. xxiii. 30. Hilar. & Hieron. in eund. loc. Athanat. serm. 3. contra Arian. Basil. seu alius in Psal. cxlv. alii apud Aug. l. 22. de Civit. c. 17. [b] Origen. & Hieronym. in Matth. xxvii. [c] Gregor. Magn. Homil. 21. in Evang.

Heaven. He says elsewhere, That *Jesus Christ is the First-fruits of those that slept* the Sleep of Death, and were to arise one Day, not to sleep any more. Besides, if any one had been to rise with our Saviour, doubtless it would have been the Holy King *David*, *John* the Baptist, the Patriarchs and the Prophets buried at *Jerusalem* and in *Palestine*. (Ps. xv. 10.) But St. *Peter*, speaking to the *Jews* of *Jerusalem*, says expresly, (Acts ii. 29.) That *David's* Tomb was still to be seen among them; that *David* had foretold the *Resurrection* of our Saviour, but says nothing at all of his own. What Strength must his Reasoning have had, if *David* had been raised, and had ascended into Heaven with *Jesus Christ?* We know that the Relicks and the Tomb of *John* the Baptist have been shewn, as well before as after this Time; it was not therefore believed that they were ascended into Heaven, and admitted into Glory.

The Fathers that have treated upon this Subject with the greatest Care, have declared for the Opinion now proposed. (Tertul. l. de Animâ c. 55.) *Tertullian* purposely confutes those who thought, that the Patriarchs and Prophets ascended into Heaven after the *Resurrection* of our Saviour. St. *Chrysostome* (Chrysost. Homil. 40. in 1 Cor. xv.) says, that they who arose while *Jesus Christ* was upon the Cross, died again. And writing upon the Epistle to the *Hebrews*, (Idem. Homil. 28. in Heb. xi.) he owns with the Apostle, that the just Men of the Old Testament have not yet received their Reward. *Theodoret* also expresses himself after the same Manner. *Theophylact* and *Euthymius*, explaining the Twenty-seventh Chapter of St. *Matthew*, acknowledge, that the Holy Patriarchs arose to be as Proofs of the *Resurrection* of *Christ*; but that they afterwards died again, to rise a second Time at the End of the World. St. *Austin*, in his Epistle to *Evodius*, expresly treats of this Question, and explains himself clearly enough for the temporary *Resurrection* of those Saints. *Thomas Aquinas*, (D. Thom. 3. part. art. 53. art. 3.) having produced the Reasons upon which each of these Opinions is founded, declares himself for those that hold, that they died again; and this is the Opinion that to us seems to be best supported, both by the Scripture and by the Fathers. The Reader may consult upon this Matter, the Dissertation we have composed and inserted in the new Collection of Dissertations.

REU, or *Ragau*, or *Retui*, Son of *Peleg*, [a] was born in the Year of the World 1787. His Father was then thirty Years old. He begat *Serug*, being two and thirty Years old, in the Year of the World 1819, and died at the Age of two hundred and thirty-nine years, in the Year of the World 2026, before *Christ* 1974, before the vulgar Era 1976. It is not impossible, but that the City of *Ragæ*, and the Plain of *Ragau*, may have taken their Names from *Reu*, *Rehu*, or *Ragau*; for all these are the same in the *Hebrew*. All the Difference depends upon the Pronunciation of the Letter ע *Ain* or *Gnain*.

REUBEN, or *Ruben*, the eldest Son of *Jacob* and *Leah*; he was born in the Year of the World 2246, before *Christ* 1754, (Gen. xxix. 32.) before the vulgar Era 1758. One Day *Reuben* went into the Field, being yet very young, and there found a Fruit call'd in *Hebrew*, *Dudaim*, which is generally interpreted by *Mandrakes*, which he brought home to his Mother *Leah*. *Rachel* (Gen. xxx. 14.) was curious to taste them, and asked them of *Leah*, who gave them her upon Condition that *Jacob* should be her Bedfellow the Night following. *Rachel* gave her Consent, and *Leah* became with Child of *Issachar*. A long Time after this, *Jacob* being now return'd into the Land of *Canaan*, *Reuben* defiled his Father's Concubine *Bilhah*; for which Reason he lost his (Gen. xxxv. 22.) Birth-right, and all the Privileges of Primogeniture.

When *Joseph's* other Brethren had taken a Resolution to make away with him, *Reuben* endeavour'd by all means to deliver him out of their Hands. [b] He proposed to 'em, to let him down into an old Water-pit, in which there was no Water, that afterwards he might take him up again, and restore him to his Father *Jacob*. His Brethren therefore having stript him, let him down into the Pit. But while *Reuben* was gone at some Distance from them, they drew him out again, and sold him to some *Ishmaelites* that pass'd that Way. *Reuben* at his Return, going to the Pit, and not finding him there, tore his Cloaths, and said to his Brethren; "The Child is "not to be found, and whither shall I "go?" They deliver'd him out of his Perplexity, and acquainted him, that they had sold him to some People that were going into *Egypt*.

*Jacob* on his Death-bed [c] very warmly reproached *Reuben* with the Crime he had committed with *Bilhah*; saying to him, *Reuben, thou art my First-born; my Might, and the Beginning of my Strength, the Excellency of Dignity, and the Excellency of Power, unstable as Water: thou shalt not excell, because thou wentest up to thy Father's Bed; then defiledst thou it. He went up to my Couch.* *Moses* before his Death said also to the Tribe of *Reuben*; *Vivat* Ruben, (Deuter. xxxiii. 6. Vulg.) *& non moriatur, & sit parvus in numero.* Let *Reuben* live, and not die, but let his

[a] Gen. xi. 18, 20, 21. רעו Rehu, 1 Chron. i. 25. LXX. Vulg. Ragau. [b] Gen. xxxvii. 20, 21, &c. In the Year of the World 2276, before *Christ* 1724, before the vulgar Era 1728. [c] Gen. xlix. 3, 4. In the Year of the World 2315, before *Christ* 1685, before the vulgar Era 1689.

Number

The *English* reads, let *not* his Men be few. Number be but small. And indeed the Tribe of *Reuben* was never very numerous, nor very considerable in *Israel*. They had their Inheritance beyond *Jordan*, in the most southern Part of this Canton, between the Brooks *Arnon* to the South, and *Jazer* to the North, having the Mountains of *Gilead* to the East, and *Jordan* to the West. The Time of *Reuben*'s Death is unknown.

We read in the Apocryphal Book, call'd, *The Testament of the twelve Patriarchs*, that when *Reuben* was at the Age of thirty Years, he happen'd to see *Bilhah*, *Rachel*'s Maid, and his Father *Jacob*'s Concubine, as she was bathing her self naked in an open Place, and conceived such a violent Passion for her, that he could have no Rest till it was gratify'd. He found an Opportunity for it one Day, when *Jacob* was gone to visit his Father *Isaac*, and when his Brethren were at *Gader*, near *Ephrata*, or *Beth-lehem*. Then *Reuben* finding *Bilhah* to be drunk, and sleeping in her Tent in an indecent Posture, he indulged his Passion, and committed Incest with her. God revealed this presently to *Jacob*, by the Ministry of an Angel, and punish'd *Reuben* for it, by afflicting him with a Distemper, which held him for seven Months; and was so violent, that he had surely died of it, if his Father *Jacob* had not interceded for him by his Prayers. But *Reuben* at last was so fully sensible of his Fault, and conceived so great a Sorrow for it, that he impos'd on himself, by way of Penance, to eat neither Bread nor Meat, nor to drink any Wine, for the space of seven Years. But it is well known that this Book is of no Authority, being the Work of an Impostor, who would assert, as genuine, the spurious Book of *Enoch*, and other *Jewish* Traditions.

REUEL, or *Rahuel*, Son of *Esau* and *Bashemath*, the Daughter of *Ishmael*. *Reuel* was Father of *Nahath*, of *Zerah*, of *Shammah*, and of *Mizzah*. *Gen.* xxxvi. 4, 17.

REVELATION, in *Greek*, *Apocalypsis*. This Name is given in particular to a Book written by St. *John*, for which see *Apocalypse* before.

'Tis also call'd a *Revelation*, when God makes manifest any thing to Man in an extraordinary and supernatural Manner; whether by Dream, Vision, Ecstacy, or otherwise. St. *Paul* speaking of his Visions
2 Cor. xii. 1, 7. and *Revelations*, speaks of 'em in the third Person out of Modesty, and declares, that he could not tell whether he was in the Body, or out of the Body. Elsewhere he says, that he had not received his Gospel by the Ministry of Men, but by a particu-
Gal. i. 12. lar *Revelation* from God; furthermore, that he did not go to *Jerusalem* after his Conversion by the meer Motion of his own Mind, but in Consequence of a *Revelation* that he had for that purpose. Gal. ii. 2.

*Lastly*, The Word *Revelation* is us'd to express the Manifestation of *Jesus Christ* to the *Jews* and *Gentiles*, the Manifestation Luk. ii. 32. of the Glory with which God will glorify his Elect, and his faithful Servants at the last Judgment; and the Declaration of his Rom. viii. 19. just Judgments, in his Conduct both towards the Elect, and towards the Reprobate. Rom. ii. 5.

I need not speak of the common Acceptation of the *Latin* Words *Revelatio* and *Revelare*, which signify barely a discovering of what was before conceal'd; as to reveal a Secret, *revelare aurem*, to tell in the Ear, to tell in secret; *revelare turpitudinem*, or *ignominiam*, to discover in one's near Relation what ought to be hid, not to approach her, not to marry her.

REVENGE, as it includes a Sense of Sorrow and Trouble for the Injuries that are done to us, cannot by any means belong to God. None of his Creatures can disturb his Peace, or cause to him any Trouble or Resentment. *Ultio doloris confessio est*, says *Seneca*. Man has recourse to Senec. de ira. l. 3. c. 5. *Revenge* only because he is gall'd and sensible of Injuries. When therefore it is said in Scripture, that God revenges himself, it speaks after a popular and improper Manner. He vindicates the Injuries done to his Justice and his Majesty, and to the Order he has establish'd in the World, yet without any Emotion of Pleasure or Displeasure. He revenges the Injuries done to his Servants, because he is just, and because Order and Justice must be preserved. Men *revenge* themselves out of Weakness, because they are offended, because they are too much influenced by Self-love. A great Soul overlooks and despises Injuries; a Soul enlightened by Grace and Faith, leaves the Judgment and *Revenge* of them to God.

In the Old Testament God tolerated *Revenge* in certain Cases, to avoid greater Evils. For Example, he would have *an Eye for an Eye*, *a Tooth for a Tooth*, &c. Exod. xxi. 24. He permitted, or rather, he bore with it, that the Relations of a Man who had been kill'd might take *Revenge* of the Murderer. *Propinquus occisi, statim ut invenerit eum, jugulabit.* Numb. xxxv. 16, 17, 18, &c. And if a wilful Murderer should take Sanctuary in a City of *Refuge*, he was taken away from thence, and given up into the Hands of the Kindred of the dead Man, for them to take their *Revenge* on him. *Mittent seniores civitatis illius, & arripient eum de loco effugii, tradentque in manu proximi cujus sanguis effusus est, & morietur.* Deut. xix. 12. The Relations thought it their Duty to pursue to Vengeance such Murderers, and the *Hebrews* call'd those *Goel* or *Revengers*, to whom this sort of Vengeance appertain'd.

But

But this Toleration was granted only to the Hardneſs of the Hearts of the *Jews*: *Ad duritiem cordis veſtri*, as our Saviour tells them on the Occaſion of Divorce. God had ſufficiently declared himſelf, to make it underſtood by good Men, that Vengeance belong'd only to him. *Mea eſt ultio, & ego retribuam.* (Deuter. xxxiii. 35.) He forbids Malice and *Revenge* in expreſs Terms; he will not allow us to keep any Reſentment in our Hearts againſt our Brethren. (Levit. xix. 17, 18.) *Non oderis fratrem tuum in corde tuo — Non quæras ultionem, nec memor eris injuriæ civium tuorum.* And when God ſeems to have eſtabliſh'd the *Lex Talionis*, he does not thereby allow of *Revenge*, but ſets Limits to it. *Non fomes, ſed limes furoris eſt*, ſays St. *Auſtin*. (Aug. cont. Fauſt. l. 19. c. 25.) He does not intend to provoke to Anger, but to ſtop the Progreſs and Conſequences of it. *Non ut id quod ſopitum erat, hinc accenderetur; ſed ne id quod ardebat, ultra extenderetur.*

*The Day of Revenge*, or of Vengeance, ſometimes expreſſes the laſt Day of Judgment, in which God will take Vengeance of all his Enemies; and ſometimes the Day of Vengeance ſtands for the Puniſhment that God exerciſes upon his Enemies, when their Iniquities are arrived to their full Meaſure. See *Exod.* xxxii. 34. *Iſai.* xxxiv. 8. lxi. 2. lxiii. 4. *Luke* xxi. 22.

Vengeance is often expreſs'd in the *Hebrew* under the Word Conſolation; and tho' St. *Jerom* has generally put the Word *Revenge*, yet he has not omitted ſometimes to uſe the Words *Comfort* and *Conſolation*, in the Senſe of *Revenge*: For Example, (Iſa. i. 24.) *Heu! conſolabor ſuper hoſtibus meis, & vindicabor de inimicis meis.* And in the *Maccabees*, (2 Macc. vii. 6.) *Deus conſolabitur in nobis quemadmodum in proteſtatione cantici declaravit Moyſes & in ſervis ſuis conſolabitur.* And again in *Iſaiah*, (Iſ. lvii. 18.) *Vias ejus vidi — & reddidi conſolationes ipſi.* But the Examples are much more frequent in the *Hebrew*.

In Scripture ſometimes *Revenge* is taken for the meer Action of Aſſault, or for the Injury committed againſt another; but yet is not without the Colour and Pretence of juſt *Revenge*. Thus *Nebuchadnezzar* ſwears by his Throne, that he would be revenged of all thoſe foreign States that would not obey his Summons, and ſubmit themſelves to his Government; (Judith i. 12. ii. 1.) as if he had a Right of demanding this Submiſſion from them. In the ſame Manner the *Idumeans* wreak'd their *Revenge* againſt *Judah*, *Pro eo quod fecit* Idumæa *ultionem, ut ſe vindicaret de filiis* Judah. (Ezek. xxv. 12.) By theſe Expreſſions we muſt underſtand, to ſatisfy their Hatred, to ſhew their Ill-will.

When it is ſaid, that God grants his *Revenge* to any one; *Deus qui dat vindictas mihi*; (Pſal. xvii. 48.) this intimates, either that God gives up his Enemies to him into his Hands, to take Vengeance of them; or that he puniſhes them himſelf for having afflicted his Servants, by ſome terrible Effects of his Juſtice.

REVENGER, or *Revenger of Blood.* This Name is given in Scripture to him that had the Right, according to the *Jewiſh* Polity, of taking Revenge upon him that had kill'd one of his near Relations: *Ultor ſanguinis.* If a Man had been guilty of Man-ſlaughter, involuntarily and without deſign, he fled to a City of Refuge, and he was ſecured from the Purſuit of the *Revenger* of Blood. *Liberabitur innocens de ultoris manu.* (Numb. xxxv. 25, 27.) And when the *Revenger* ſhall purſue him hither to kill him, he ſhall not be deliver'd up into his Hands. *Cumque ultor ſanguinis eum fuerit perſecutus, non tradent in manus ejus.* (Joſh. xx. 5.)

REUMAH, or *Roma*, Concubine or ſecond-hand Wife to *Nahor* the Brother of *Abraham*. *Reumah* was Mother to *Tebah*, *Gaham*, *Thahath*, and *Maachah*. (Gen. xxii. 24.)

REZEPH, *Reſeph*, *Reſiph*, *Reſapha*, or *Riſapha*, a City of *Syria*, known in the 2d Book of *Kings*, ch. xix. 12. in *Iſaiah*, ch. xxxvi. 12. in *Ptolemy*, in the Tables of *Peutinger*, and in the Eaſtern *Notitia*.

REZIA, or *Reſia*, Daughter of *Ulla*, of the Tribe of *Aſher*. 1 *Chron.* vii. 39.

REZIN, or *Raſin*, King of *Syria*. He made an Alliance with *Pekah* Son of *Remaliah* King of *Iſrael*, to invade *Ahaz* King of *Judah* [a], and to make an Irruption into his Kingdom. The firſt Year of his Reign they laid Siege to *Jeruſalem*: But not being able to take it, they laid Waſte the Country round about, and went back again. The Year following they return'd into the Country of *Judah*, and the Lord deliver'd up to 'em the Army and the Country of *Ahaz*. After this, the two Confederate Princes ſeparated their Armies; and that of *Reſin* betook themſelves to plunder every-where, and to carry away the Captives: This they did without finding any Reſiſtance, and carry'd to *Damaſcus* the Captives and the Booty they had taken [b]. *Pekah* alſo, on his Part, kill'd in one Day and in one Battle an hundred and twenty thouſand Men of *Ahaz*'s Army, and took two hundred thouſand Priſoners beſides. But when they were brought into *Samaria*, the Prophet *Oded* caus'd them to be ſent back into the Land of *Judah*.

About the ſame time, *Rezin* King of *Syria* aſſaulted *Elath*, or *Ailat*, upon the *Red-Sea*, and took it: He drove out the

[a] 2 Kings xv. 37, 38. xvi. 5, 6. In the Year of the World 3262, before *Chriſt* 738, before the vulgar Era 742. See alſo 2 Chron. xxviii. 5, 6, 7.

[b] 2 Chron. xxviii. 5. In the Year of the World 3263, before *Chriſt* 737, before the vulgar Era 741.

*Jews* from hence, and settled the *Idumeans* in their Room, who, probably, had engaged him to undertake this War. The *Hebrew* Text and the *Vulgate* seem to intimate, [a] that *Rezin* King of *Syria* made a Conquest of *Elath* for the *Syrians*. But the Tenour of the Discourse sufficiently shews, that it ought to be read, for the *Idumeans*; and that in the *Hebrew* it should be read *Edom*, instead of *Aram*. The Difference between these two Words, in the Original, is hardly to be perceived. *Ahaz* finding himself not strong enough to withstand *Rezin* and *Pekah*, apply'd himself to *Tiglath-pilneser* King of *Assyria*, and offer'd him a very large Sum of Money to come to his Assistance. *Tiglath-pilneser* first marched against *Damascus*, took the City, and put *Rezin* to Death: He also carry'd away his People to *Kir*, probably upon the River *Cyrus* in *Iberia* [b].

REZON, or *Razon*, Son of *Eliadah*: He revolted from his Master *Hadadezer* King of *Zobah* [c], while *David* made War against him, and putting himself at the Head of a Band of Robbers, he began to make Excursions into the Country about *Damascus*: He at last became Master of this City, and was acknowledged as King there. It should seem that he could not settle here, 'till toward the End of *Solomon*'s Reign; for *David* made a Conquest of *Damascus*, as well as of the rest of *Syria*; and *Solomon* kept up his Command over all the Provinces that *David* had brought into Subjection. But if *Rezon* did not rule at *Damascus* 'till towards the End of *Solomon*'s Reign, he must have lived a very long Time: For, from *David*'s War with *Hadadezer*, which happen'd at the Beginning of *David*'s Reign, about the Year of the World 2960, to the End of *Solomon*'s Reign, who died in 3029, must be sixty-nine Years. *Rezon* must at least be five-and twenty or thirty Years of Age at the Time of these first Wars; since he was then a General of *Hadadezer*'s Army, and presently became Head to a Troop of Freebooters: So that he must have been about ninety Years of Age when he began to govern at *Damascus*. If this should seem hardly credible, it may be allow'd, that *Rezon* might have reign'd at *Damascus* even in the Time of *David* and *Solomon*, but tributary to these Princes; and that he did not begin to revolt 'till towards the End of *Solomon*'s Reign.

RHAMNUS, a Sort of Thorn, or prickly Bush, call'd *Buckthorn*. The Word *Rhamnus* is found in three Places of the *Vulgate*. *Judg*. ix. 14. *Miserunt omnia ligna ad rhamnum*: And *ver*. 15. *Egrediatur ignis de rhamno*: And, lastly, *Psalm* lviii. *Priusquam intelligerent spinæ vestræ rhamnum*. In all these three Places the *Hebrew* has *Atad*, which properly signifies a Bramble, or a Thorn. The Scripture speaks of it as of a thing very easily set on Fire, and which gives a very quick Flame. For Example, in the Passage of the *Psalms* now quoted; *Priusquam intelligerent spinæ vestræ rhamnum, sicut viventes, sic in ira absorbet eos*: That is, "Before they can "know that their Thorns are arrived to "the Strength of a Shrub, he will swallow "them, as it were alive, in his Anger." But the *Hebrew* says, "Before that your "Kettles can have receiv'd Heat from "your lighted Thorns, the Wrath of "God, like a Whirlwind, shall overthrow "them." *

אטד. LXX. Ῥάμνος. Vulgate *Rhamnum*.

RHEGIUM, a City of *Italy*, in the Kingdom of *Naples*. St. *Paul* landed here when he went to *Rome*, in the Year of *Christ* 61. St. *Luke* being then of his Company, and having said nothing of those Miracles that are pretended to have been performed by St. *Paul* in this Place; his Silence ought at least to render them very much suspected.

Act xxviii. 12, 14.

RHINOCEROS, an Animal thus call'd, because he has an Horn upon his Snout. There are several Animals that have Horns also upon their Snouts, or in the Middle of their Foreheads, which have often been confounded together, and which are not yet well distinguish'd in the Natural History of Animals. See what is said hereafter under the Article *Unicorn*. The Name *Rhinoceros* is found in the *Vulgate* in these Places, *Numb*. xxiii. 22. & xxiv. 8. *Deut*. xxxiii. 17. *Job* xxxix. 9, 10. The *Hebrew* Word *Reem* is render'd in the *Septuagint* promiscuously by *Monoceros*, *Unicornis*, or *Rhinoceros*.

ראם *Rheem*. *Monoceros*, or *Rhinoceros*.

The *Arabians* and *Persians* name that Animal *Kerkhedan*, which the *Hebrews* call *Rehem*, and we *Rhinoceros*. It is chiefly found in the Isle of *Rami* in the *Indian* Sea, distant three Days sail from the Island of *Serendib*. The *Kerkhedan* is smaller than the Elephant, but larger than the Buffalo. It has a Bunch under its Belly like unto what the Camels have upon their Backs. It has a very thick Horn upon its Snout, which the *Indian* Kings make use of at Table; for it sweats, at the Approach of any Kind of Poison whatever. This Horn being cloven through the middle, exhibits the Figure of a Man drawn with white Lines, among which are also seen the Figures of Birds.

D'Herbelot. Bibl. Orient. p. 708, 959.

[a] 2 Kings xvi. 6. In the Year of the World 3263; את אלת לארם, read לאדם, *Leedom*, instead of *Learam*.
[b] 2 Kings xvi. 9. In the Year of the World 3264, before *Christ* 736, before the Vulgar Era 740.
[c] 1 Kings xi. 23. In the Year of the World 2960, before *Christ* 1040, before the Vulgar Era 1044.
* Psalm lviii. 9. these Words are thus read in our Version; *Before your Pots can feel the Thorns, he shall take them away as with a Whirlwind, both living, and in his Wrath*.

Father *le Compte* ſays, that the *Rhinoceros* is of the Length of an Elephant; but its Legs are ſhorter, and its Hoofs are cloven. 'Tis one of the moſt ſingular Creatures in the World. It has ſomething like a Boar, except that it is much larger; its Feet are thicker, and its whole Body more unweildy: Its Skin is cover'd all over with blackiſh Scales, large and thick, which are extremely hard, and divided into little Squares or Knobs a little raiſed above the Skin, ſomething like that of a Crocodile. Its Legs appear as if they had Boots on; and its Head as if cover'd behind with a kind of flat Hood, which makes the *Portugueſe* name it *The Monk of the Indies*.

Its Head is thick; its Mouth not wide; its Muzzle long, and arm'd with a thick and long Horn; which makes it terrible even to the very Tygers, to the Buffaloes, and the Elephants. But what is ſtill more wonderful in this Animal, is its Tongue, which Nature has cover'd with ſo hard a Membrane, that it differs but little from a File: Thus it fleas every thing that it licks, and eats with great Facility the rough Branches of Trees, tho' defended all round with ſharp Thorns: It bends them eaſily upon its Tongue, and breaks them in its Mouth without any Trouble. *Feſtus* ſays, that it is hunted for the ſake of its Skin, which is very hard and impenetrable, being cover'd all over with Scales, and about four Fingers thick: They make Suits of Armour of it, and Bucklers, as alſo Shares for the Plough.

RHINOCOLURA, or *Rhinocorura*; but the firſt Reading is the moſt correct. This Word ſignifies *the cutting of the Noſtrils*, [a] becauſe the ancient Inhabitants of this
Diodor. Sicul. l. 1. c. 60. City were thus mutilated. *Diodorus Siculus* relates the Matter thus: *Actiſanus* King of *Ethiopia*, being deſirous to clear his Kingdom of the Robbers that very much infeſted it, and yet not being willing to put them to Death, he apprehended as many of them as he could, ſlit their Noſes, and baniſh'd them into a deſart and barren Place, where they built them a City, which, becauſe of their Slit-Noſes, was
Senec. de Ira, l. 3. c. 20. call'd *Rhinocolura*. *Seneca* ſays, it was a King of *Perſia*, probably *Cambyſes*, who made them undergo this ignominious Puniſhment.

Near the City of *Rhinocolura* there is a River which ſeveral have taken to be the
Joſh. xv. 4. 47. Iſai. xxvii. 12. 1 Samuel xxx. 9, 10, 21. Amos vi. 14. River of *Egypt*. But we take the River of *Egypt* to be no other than the *Nile*; and the Stream that runs near *Rhinocolura*, we think to be the Brook *Beſor*, or *the River of the Wilderneſs*, which is ſpoke of elſewhere in the Scripture. This City of *Rhinocolura* is aſcribed ſometimes to *Syria*, and ſometimes to *Paleſtine*, to which indeed it formerly belong'd, and ſometimes to *Egypt* [b], upon which it afterwards depended. Its Biſhop was a Suffragan of *Peluſium*. 'Tis ſaid, [c] it was at *Rhinocolura* that the World was divided by *Noah* among his three Sons. 'Tis unknown what the ancient Name of *Rhinocolura* was, I mean the *Hebrew* Name that this Place was known by, before the *Grecians* gave it the Name of *Rhinocolura*, and before the Story of the *Slit-Noſes* was invented. St. *Hilarion*, a famous Anchorite or Hermit of this Country, dwelt a long Hieron. in Vita S. Hilar.
time at *Flacidia* a City in the Neighbourhood of *Rhinocolura*.

RHODA, a young Maid who dwelt in the Houſe of *Mary* the Mother of *John-Mark*, who coming to open the Door to a Perſon that knocked at it, was ſo tranſported with Joy, at hearing *Peter*'s Voice, whom ſhe thought to be in Priſon, and who had but juſt then been miraculouſly deliver'd from it by an Angel [d], that, without ſtaying to open the Door, ſhe ran back to acquaint the Believers with it, who were then aſſembled in the Houſe. They look'd upon her as viſionary or mad, but ſhe ſtill maintain'd ſhe heard *Peter*'s Voice. The Apoſtle continuing ſtill to knock, ſhe went back, and open'd the Door to him. We know no other Circumſtance of the Life of *Rhoda*; for, as to her Exile and Martyrdom, which, 'tis pretended, ſhe ſuffer'd in the Iſle of *Sardinia* [e], we place them in the Number of Apocryphal Stories.

RHODES, an Iſland and famous City of the *Archipelago*, being an hundred thouſand Paces in Compaſs. Its ancient Name was *Aſteria*, *Ophiuſa*, and *Etheria*. The Name of *Rodes*, which in *Greek* ſignifies a Roſe, came either from the Nymph *Rhodia*, who was beloved by *Apollo*, and changed into a Roſe; or rather, from the great Quantity and Beauty of the Roſes that are to be ſeen there. This City is chiefly famous for its Brazen *Coloſſus*, which was one hundred and five Feet high, and was made by *Chares* of *Lyndus*: It continued perfect only fifty-ſix Years, being thrown down by an Earthquake, under the Reign of *Ptolemy* III. ſurnamed *Euergetes*, King of *Egypt*, who began to reign in the Year of the World 3758, before the Vulgar Era 244. The *Saracens* entirely broke it to Pieces, under the Reign of *Conſtans* II. and 'tis ſaid, they loaded nine hundred Camels with the Braſs that it afforded: It was twelve Years in making, and three hundred Talents were laid out upon it. 'Tis ſaid, this *Coloſſus* was ſo large, that no

[a] Strab. l. 16. Ῥινοκόλυρα, ἀπὸ τῶν εἰσοικισθέντων τὰς ῥῖνας ἀποκεκολουμένων. [b] Hieronym. ad Iſai. xix. & xxvii. [c] Epiphan. Ancorat. Chronic. Paſcal. p. 26, &c. [d] Acts xii. 13, 14. In the Year of *Chriſt* 47, or of the Vulgar Era 44. [e] One *Helcias* Biſhop of *Ausburg* is quoted for this; but I do not find *Rhoda*'s Name in any Martyrology.

one

one could grasp its Thumb with his Arms. The Inside of this great Mass was filled up with large Stones, that being thus made heavy, the Winds and Tempests might not have Power to overset it. It was set up in the Harbour of *Rhodes*, having its two Legs extended, and fix'd upon two Pedestals, so that when Ships came into the Harbour, they might easily pass between. Some pretend, that the *Rhodians* were the *Colossians*, to whom St. *Paul* address'd one of his Epistles : But this Opinion is very ill founded. See COLOSSIANS. When St. *Paul* went to *Jerusalem*, in the Year of *Christ* 58, he went from *Miletus* to *Coos*, from *Coos* to the Isle of *Rhodes*, and from thence to *Patara* in *Lycia*.

Suidas, Glycas, Zomar. Eustath.

Acts xxi. 1.

The *Septuagint*, in *Gen.* x. 4. put the *Rhodians* among the Children of *Javan*. They, probably, read *Rhodanim*, instead of *Dodanim*, in the *Hebrew* [a]. The *Samaritan* Text reads also *Rhodanim* in the same Place ; and the *Hebrew* reads it also in the First Book of the *Chronicles*. *Eusebius*, St. *Jerom*, and *Isidore*, follow the *Septuagint*, and think the Isle of *Rhodes* to have been peopled by the *Rhodanim*, or the Posterity of *Javan*. *Bochart* does not reject that Reading that exhibits *Rhodanim* ; but he maintains, that this Word cannot signify the *Rhodians* in this Place, who are too modern to have been planted there by any immediate Son of *Javan* : He thinks that, in this Place, *Moses* rather intended to mark out the People of the *Gauls*, which are upon the *Mediterranean*, towards the Mouth of the *Rhone*, near *Marseilles*, where we find a Canton call'd *Rhodanusia*, and a City of the same Name.

Also the *Septuagint*, upon *Ezekiel*, [b] have translated *the Children of the Rhodians*, instead of *the Children of Dedan*, as it is read in the *Hebrew*. Probably, they read *the Children of Redan*, or *Rodan* ; but in *Gen.* x. 7. they read *Dedan*, as the *Hebrew*. In the *Hebrew* Text nothing is easier than to confound the *Daleth* and the *Resh*. If the Text of *Genesis* did not determine us to *Dedan*, we might admit the *Rhodians* in this Passage of *Ezekiel* ; for, in the Time of this Prophet, it is very probable that this Island was well-peopled.

RHODIUM, or *Rhodiense Numisma*. This Name is given, by the Learned, to two Silver Medals, which are preserved, one in the Treasury of the Church of the *Holy Cross* in *Jerusalem* in the City of *Paris*, and the other in that of St. *John* of *Lateran* at *Rome*, and are pretended to be such as were given to *Judas*, as the Price of our Saviour, when this Traytor sold him to the *Jews*. These Medals are certainly some of the ancient Money of *Rhodes*, as is seen by the Inscription *Rhodion*, and the Image of a Rose on one Side, and on the other Side the Head of the *Colossus*, or of the *Sun*. *Goltzius* and *Antoninus Piso* have had the same Medals in their Hands, and have caused them to be engraved. 'Tis not impossible but, by Chance, they may have given some Pieces of this Money to *Judas*, which might then be still current in the Empire, by the Consent of the *Romans* ; but it is much more probable, that *Judas* was paid in the Current Money of the Country, which was the *Roman* Money of the Emperor then reigning, or of some of his Predecessors. See *Selden de Jure Nat. & Gent.* l. 2. c. 8. Mat. xxii. 20, 21.

RHODOCUS, a Traytor in the Army of *Judas Maccabeus*, who went to the Camp of *Antiochus Eupator* King of *Syria*, to betray the Counsels of his Party. He was afterwards discovered, convicted, and put into Prison, in the Year of the World 3841, before *Christ* 159, before the Vulgar Era 163. 2 Mac.xiii. 21.

RHOMPHÆA. This Word is found in the *Latin* Text of the Book of *Ecclesiasticus* [c], the *Revelations* [d], and much oftener in the *Greek* Text of the *Septuagint*. It answers to the *Hebrew* Word *Chanith*, a Lance [e]; and to *Cherib*, which signifies a Sword [f]. *Rhomphæa* properly signifies a large and long Sword, which was formerly in use amongst the *Thracians* [g] : *Thracas quoque rhomphææ, ingentis & ipsæ longitudinis, inter adjectos undique ramos impediebant*. St. *Isidore* says, that *rhomphæa* is a long two-edged Sword, otherwise call'd *Spatha*. *Suidas* says, that this Name *Rhomphæa* was also given to the Pike, or to a long Dart.

RIBAI, Father of *Ittai*, of the Tribe of *Benjamin*. *Ittai* was one of the Heroes of *David*'s Army. 2 *Sam.* xxiii. 29.

RIBLAH, *Rebla*, *Riblata*, or *Reblata*, a City of *Syria*, in the Country of *Emath*. Its Situation is unknown. St. *Jerom* [h] has taken it for *Antiochia* of *Syria*, or for the Country of *Emath* or *Emmas*, which was still, in his Time, the first Stage of those that travelled from *Syria* into *Mesopotamia*. We know not what was the ancient Name of the City of *Antioch* ; but we know the Name it bore after the Reign of the *Seleucidæ*, and what it still bears, is a new Name. St. *Jerom* had, probably, some particular Knowledge of this Matter, since he assures us so positively, and in so many Places, that the ancient *Riblah* was *Antioch*.

[a] Gen. x. 4. דדנים, Dodanim. 1 Chron. i. 7. רודנים Rhodanim. LXX. Ῥόδιοι [b] Ezek. xxvii. 15. בני דדן Filii Dedan. LXX. υἱοὶ Ῥοδίων. [c] Ecclus. xx. 1. 4. & xxvi. 17. & xxxix. 36. Ῥομφαία. [d] Rev. ii. 12. [e] 1 Chron. xi. 11, 20. Psal. xxxiv. 3. חנית Ῥομφαία. [f] חרב Ῥομφαία. passim apud LXX. [g] Liv. an. 1. ab Urbe. [h] Hieronym. in Isai. xiii. 1. & in Amos vi. 2. Item in locis, in Reblata ; & in Ezek. xlvii.

Yet

Yet however, this lies under great Difficulties. *Antioch* was at a good Distance from *Emesa*, or *Emath*; it was not upon the Road from *Judea* to *Mesopotamia*. When *Moses* describes the Eastern Limits of the *Land of Promise*, he says, *And ye shall point out your East Border from* Hazarenan *to* Shepham. *And the Coast shall go down from* Shepham *to* Riblah, *on the East-side of* Ain; *and the Border shall descend, and shall reach unto the Side of the Sea of* Chinnereth, (or, of *Tiberias*) *Eastward. And the Border shall go down to* Jordan; *and the Goings-out of it shall be at the Salt-sea* (or, the *Dead-sea*). The Name of *Daphne* is not found in the *Hebrew*; but the *Chaldee* Paraphrasts and St. *Jerom* explain the Fountain of *Riblah* by that of *Daphne*, near to *Antioch*. *Ezekiel* puts the Northern Bounds of the *Land of Promise* from the *Mediterranean-Sea* to *Hazar-enan*, or *Atrium Enan*. He says, that *Emath* is the City that limits the *Holy Land* towards the North; and that its Southern Limits go through the Middle of *Auran*, *Damascus*, and the Mountains of *Gilead*. He makes no mention of *Riblah*; but he marks out *Emath*, in the Territory of which *Riblah* was situate.

Numbers xxxiv. 10, 11, 12.

The Habitation of *Riblah* was one of the most agreeable of all *Syria*; whence it was that the Kings of *Babylon* were so willing to make their Abode there. *Pharaoh Necho* King of *Egypt* made a Stop there, at his Return from the Expedition of *Carchemish*; and having made *Jehoahaz* King of *Judah* to come thither to him, he deprived him of the Royal Dignity, and put *Jehoiakim* in his Place. *Nebuchadnezzar* King of *Babylon* continued at *Riblah*, while his General *Nebuzaradan* laid Siege to *Jerusalem*; and after the Reduction of this Place, King *Zedekiah* and the rest of the Prisoners were brought to him to *Riblah*, where *Nebuchadnezzar* caus'd *Zedekiah's* Eyes to be put out, and made his Sons and principal Officers to be put to Death in the Presence of this unfortunate Prince.

2 Kings xxiii. 33.

2 Kings xxv. 6, 20, 21. Jer. xxix. 5. & lii. 9.

RIF. We have affirmed in this *Dictionary*, after some Learned Men, that the *Egyptians* call that *Rif*, which the *Greeks* call the *Delta* of *Egypt*. But M. *d'Herbelot*, in his *Oriental Dictionary*, says, that the Name *Rif* is given to that Part of *Egypt* which begins at *Cairo*, and stretches out towards the North. And that the *Arabians* give the Name of *Giouf* to that Part of the Country which the *Greeks* call the *Delta*, and which comprehends all that Country inclosed by the *Nile*, 'till it discharges it self into the *Mediterranean-Sea*.

RIGHT-HAND. The *Right-hand* denotes Power, Strength. The Scripture generally imputes to God's *Right-hand*, all the Effects of his Omnipotence. *Dextra tua, Domine, magnificata est: Dextra tua, Domine, percussit inimicum.* See *Psal.* xx. 9. xliii. 4. & *alibi passim.*

Exod. xv. 6.

*To sit down at the Right-hand of God*, is generally put for obtaining an Equality of Glory and Power. The Son of God is often represented as sitting at the *Right-hand* of his heavenly Father. *Dixit dominus domino meo, Sede à dextris meis.* And, *Hereafter shall ye see the Son of Man sitting on the* Right-hand *of Power, and coming in the Clouds of Heaven.*

Psal. cix. 1. Mat. xxvi. 64. Colos. iii. Hebr. i. 3. & x. 12, &c.

The *Right-hand* commonly denotes the South, as the Left-hand denotes the North. For the *Hebrews* speak of the Quarters of the World in respect of themselves, having their Faces turn'd towards the East, their Backs to the West, their *Right-hands* to the South, and their Left to the North. Thus *Kedem*, which signifies before, stands also for the East; and *Achor*, which signifies behind, marks out the West; *Jamin*, the *Right-hand*, is the South; and *Shemol*, the Left-hand, is the North. For Example; *Doth not* David *hide himself with us in strong Holds in the Wood, in the Hill of* Hachilah, *which is on the South of* Jeshimen? *Heb.* on the *Right-hand* of *Jeshimen.*

1 Samuel xxiii. 19, 24.

The Accuser was commonly at the *Right-hand* of the Accused; as for Example, *Diabolus stet à dextris ejus.* And in *Zechariah*, the Devil was at the *Right-hand* of the High-priest *Jeshua* to accuse him. *Satan stabat à dextris ejus, ut adversaretur ei.*

Psal. cviii. 6. Zech. iii. 1.

Often, in a quite contrary Sense, to be at any one's *Right-hand*, signifies to defend, to protect, to support him. As for Example: *I have set the Lord always before me; because he is at my* Right-hand, *I shall not be moved.* And elsewhere, *For he shall stand at the* Right-hand *of the Poor, to save him from those that condemn his Soul.*

Psal. xvi. 8. Psal. cix. 31.

*To depart from the Law of God, neither to the* Right-hand, *nor to the left*, is a frequent Scripture Expression, the Meaning of which is, that we must not depart from it at all, neither by attempting to go beyond it, and doing more than it requires, nor by doing less. But we must observe it closely, constantly, and invariably, as a Traveller, who does not go out of his Way, either to the right or to the left.

Our Saviour, in the Gospel, to shew with what Privacy we should do good Works, says; That our Left-hand should not know what our *Right-hand* does. Above all things we should avoid Vanity and Ostentation in all the Good we undertake to do.

Mat. vi. 5.

*Dextralia*, or *Dextraliola*, are Bracelets with which Men, as well as Women, us'd to dress themselves. It was of these Bracelets that *Moses* spoke, when he enjoin'd the *Israelites* to have always the Law of God in their Minds; and that it should be

Exodus xxxv. 22. Numbers xxxi. 50.

Ex. xiii. 9. be *for a Sign unto thee upon thine Hand*, as a Seal fastned to their Ring or Bracelet. Compare this Passage with *Ecclus*. xlix. 13. *Quomodo amplificemus Zerobabel? Nam & ipse quasi signum in dextra manu.*

The Right and Left-hand joined together signify on this Side, or that Side, indifferently. If you go to the Right, I will go to the Left. Turn not aside from the Commandments of God, neither to the Right or Left; or do not turn from them at all. 1 Chron. xii. 2. *David's* Archers are commended, who could use their Sling as well with their Left-hands as Right; they were Ambidexters. Jonah iii. 11. In *Jonah* it is said, that there were above six-score thousand Persons in *Nineveh*, who could not distinguish between their Right and Left-hands. This may be understood as the former Passage, of Persons that could make use of either Hand indifferently, to fight with; but it is generally explain'd of Infants, who knew not yet any Distinction of Right and Left-hands, as a Token of their Innocence.

To give the Hand, *dare dexteram*, is a Mark of Society and Friendship. St. *Paul* Gal. xi. 9. says, that *James*, *Cephas*, and *John*, gave him the *Right-hand*. *Dexteras dederunt mihi & Barnabæ societatis.* In the Books of the *Maccabees* this Expression recurs very often. *Demus dexteras hominibus. Postulaverunt ab eo dexteras. Dexteram dedit, accepit, abiit.*

In taking an Oath they lifted up their Is. lxii. 8. *Right-hand. Juravit Dominus in dexterâ suâ.*

I. RIMMON, *Remmon*, or *Remmona*, a City of *Zebulun*, 1 *Chron*. vi. 77. Perhaps it is the same as *Dimnah*, or *Dimona*, or *Damna*, *Josh*. xxi. 35.

II. RIMMON, a Rock to which the Children of *Benjamin* retreated after their Defeat. *Judg*. xx. 45. xxi. 13.

III. RIMMON, an Idol of the People of *Damascus*. *Naaman* the *Syrian*, makes his Confession to *Elisha*, that he had often been in the Temple of *Rimmon* with the 2 Kings v. 18. King of *Damascus* his Master, who lean'd upon his Arm, while he paid his Adorations to *Rimmon*. 'Tis thought this God is no other than the Sun, and that the Name of *Rimmon*, or High, is given to Grot. in iv. Reg. 5. him, because of his Elevation. *Grotius* takes it for *Saturn*, because this Planet is Selden. de Diis Syris, Syntag. 2. c. 10. the most elevated of all. *Selden* will have it to be the God most-high, the God *Elion* of the *Phenicians*. *Serrarius* believes it to be the Goddess *Venus*. We know of no other God, in all Antiquity, but this, by the Name of *Rimmon*.

RIMMON-PAREZ, or *Remmon-phares*, an Encampment of the *Israelites* in the Numb. xxxiii. 19. Wilderness; from *Rithmah* they went to *Rimmon-parez*, and from hence to *Libnah*.

RIMMON the *Beerothite*; or of *Beroth*, the Father of *Baanah* and *Rechab*, the Murderers of King *Ishbosheth*. 2 *Sam*. iv. 5, 9.

RINGS. The Antiquity of *Rings* is known from Scripture and profane Authors. *Judah* left his *Ring* with *Tamar*. When Gen. xxxviii. 18. *Pharaoh* committed the Government of all *Egypt* to *Joseph*, he took his *Ring* from his Finger, and gave it to *Joseph*. After Gen. xli. 42. the Victory that the *Israelites* obtained over the *Midianites*, they offer'd to the Lord the *Rings*, the Bracelets, and the golden Necklaces, that they had taken from the Enemy. The *Israelitish* Women wore Numb. xxxi. 50. *Rings*, not only on their Fingers, but also in their Nostrils and their Ears. St. *James* distinguishes a Man of Wealth and Dignity by the *Ring* of Gold that he wore on his Finger. At the Return of the prodigal James ii. 2. *Vir aureum annulum habens, &c.* Son, his Father orders him to be dress'd in a new Suit of Cloaths, and to have a *Ring* put upon his Finger. When the Lord Luke xv. 22. threatned King *Jeconiah* with the utmost Effects of his Anger, he tells him, that Jer. xxii. 24. tho' he were the Signet or *Ring* upon his Finger, yet he should be torn off.

The *Ring* was us'd chiefly to seal with, and the Scripture generally puts it in the Hands of Princes and great Persons; as the King of *Egypt*, *Joseph*, *Ahaz*, *Jezabel*, King *Ahasuerus*, his favourite *Haman*, 1 Kings xxi. 8. *Mordecai*, who succeeded *Haman* in his Esther iii. 10, &c. Dignity, King *Darius*. The Patents and Dan. vi. 17. Orders of these Princes were sealed with their *Rings* or Signets, and it was this that secured to 'em their Authority and Respect.

The *Ring* was one of the Marks of Sovereign Authority. We have already observed, that *Pharaoh* gave his *Ring* to *Joseph*, as a Token of that Authority with which he invested him, and which he intended he should exercise over all his People. Quint. Curt. l. x. c. 5. When *Alexander* the Great gave his *Ring* to *Perdiccas*, this was understood as nominating him to be his Successor. When 1 Macc. vi. 15. *Antiochus Epiphanes* was at the Point of Death, he committed to *Philip*, one of his Friends, his Diadem, his Royal Cloak, and his *Ring*, that he might give them to his Son and Successor young *Antiochus*. *Augustus* being very sick of a Distemper which he thought mortal, he gave his *Ring* to *Agrippa*, as to a Friend of the Xiphilin. in Aug. greatest Integrity.

We read of certain magical *Rings*, to which several extraordinary Effects were ascribed, either as Preservatives against certain Evils, or for procuring certain Advantages and good Fortune. The Orientals, for Example, relate a thousand things of a pretended *Ring* of *Solomon's*, which Biblior. Orient. titul. Soleyman, p. 819. communicated to him a wonderful Sagacity, and caus'd him to be esteem'd the wisest and happiest of Kings. They tell us, that one Day this Prince put off his *Ring* to go into a Bath, when an infernal Fury

Fury stole it from him, and threw it into the Sea. Upon this Accident *Solomon* would not sit upon his Throne for forty Days, not thinking himself able to govern as he should, when he was depriv'd of so necessary an Assistant. But at last he recover'd his *Ring* again, by the Means of a Fish that had swallow'd it, and which happen'd to be served up at his Table.

The *Rings* and Pendants for the Ears, so frequent in *Palestine* and *Africa*, were also probably superstitious *Rings*, Talismans, or Phylacteries, to which certain supernatural Effects were imputed. When *Jacob* arrived at the Land of *Canaan*, at
Gen. xxxv. 4. his Return from *Mesopotamia*, he gave Orders to his People to put into his Custody, *all the strange Gods which were in their Hand, and all their Ear-rings which were in their Ears.* This seems to insinuate, that those strange Gods were superstitious or magical Figures, engraven upon their *Rings*, their Bracelets, and the Pendants in their Ears. Or else, according to some Commentators, that these *Rings* and Pendants were upon the Hands, and in the Ears of these false Gods. St. *Austin* inveighs very pathetically against these Phylacteries of false
Aug. qu. cxi. in Gen. Gods, which his Countrymen the *Africans* fastened to their Ears, and to which they imputed a thousand supernatural and superstitious Vertues; intending by this kind of Ornament, not so much to dress themselves out to please Men, as to please and
Aug. Ep. ad Possidium. 73. serve Dæmons. *Execranda superstitio ligaturarum, in quibus etiam in aures virorum in summis ex una parte auriculis suspensæ deputantur; non ad placendum hominibus, sed ad serviendum dæmonibus, adhibetur.*

RINNAH, or *Rinna*, Son of *Shimon*, of the Tribe of *Judah*. 1 *Chron.* iv. 20.

RIPHATH, or *Riphat*, second Son of
Gen. x. 3. רִפַת Riphat. *Gomer*, and Grandson of *Japhet*. He is call'd *Diphath* in the *Chronicles*. The Re-
1 Chron. i. 6. דִפַת Diphat. semblance of the two *Hebrew* Letters ר *Resh* and ד *Daleth* is so much, that they are very often confounded. The Learned are not agreed about the Country that was peopled by the Descendants of *Riphath*. The *Chaldee* and *Arabick* take it for *France*; *Eusebius* for the Country of the *Sauromatæ*; the *Chronicon Alexandrinum* for that of the *Garamantæ*; *Josephus* for *Paphlagonia*.
Mela l. 1. *Mela* assures us, that antiently the People of this Province were call'd *Riphatæi*, or *Riphaces*; and in *Bithynia*, bordering upon *Paphlagonia*, may be found the River *Rhebeus*, a People call'd *Rhebantes*, and a Canton of the same Name. These Reasons have prevail'd with *Bochart* to believe, that *Riphath* peopled *Paphlagonia*. Others think he peopled the *Montes Riphei*, and this Opinion seems the most reasonable to us, becaause the other Sons of *Gomer* peopled the northern Countries towards *Scythia*, and beyond the *Euxine* Sea.

RISSAH, or *Ressa*, an Encampment of the *Israelites* in the Wilderness. They came from *Libnah* to *Rissah*, and from *Rissah* they went to *Kehelathah*. *Numb.* xxxiii. 22.

RITHMAH, or *Rethma*, an Encampment of the *Israelites* in the Desart. From *Hazeroth* they arrived at *Rithmah*, from whence they went to *Rimmon-parez*. This Numb.
Station must be in the Wilderness of *Paran*, xxxiii. 18.
not far from *Cadesh-barnea*.

RIVER. The *Hebrews* give the Name of *the River*, without any Addition, sometimes to the *Nile*, sometimes to the *Euphrates*, and sometimes to *Jordan*. 'Tis the Tenour of the Discourse that must determine the Sense of this uncertain and indeterminate Way of Speaking. They give also the Name of *River* to Brooks and Rivulets that are not very considerable.

Here follows a List of the principal *Rivers* or Brooks of *Palestine*.

The *Jordan*.
The *Arnon*, }
The *Jabok*, } beyond *Jordan*.
The *Karith*, }
The *Sorek*.
The *Beser*.
The *Kishon*.
The *Belus*.
The Brook of *Jezreel*, which falls into the *Jordan*, near *Scythopolis*.
The *Eleuthera*.
The *Sabbation*.
The Brook of Reeds, or of *Kannah*.
The *Barrady*, otherwise *Abanah* and *Pharphar*, *Rivers* of *Damascus*.

All these *Rivers* may be seen under their proper Articles, or under the Cities to which they belong.

The Name of *River* is sometimes given
to the Sea; for Example, *Jonah* says, He Jonah ii. 4.
found himself surrounded by the *Rivers*, that is, by the Waters of the Sea. And *Habakkuk*, speaking of the Passage through
the Red Sea, says, That the Lord divided Habak. iii. 8, 9.
the Waters of the *Rivers*. And the *Psalm*-
*ist*, That the Lord dried up the rapid Psal. lxxiv. 15.
*Rivers*, or the *Rivers* of Strength. And
elsewhere, That the Lord had founded the Ps. xxiv. 2.
Earth upon the Sea, and established it upon the *Rivers*: Which signifies the same in both Places. *Herodotus* relates, [a] that when King *Xerxes* cast Bonds into the *Hellespont*, and order'd it to be whip'd, he said to it: *'Tis with good Reason that no Body offers Sacrifices to thee, O thou deceitful and turbulent* River.

RIZPAH, or *Respha*, the Daughter of *Aiah*, the Concubine, or Wife of the second degree, to King *Saul*. This Prince having put to Death a great Number of the *Gi*-

[a] Herodot. l. 7. ὡς ἐόντι καὶ δολερῷ τε καὶ ἁλμυρῷ ποταμῷ.

*beonites*, for what Reason, or upon what Occasion is not known; God, to punish this Massacre, sent a great Famine into the Land of *Israel*, [a] which held for three Years. *David*, who then reign'd, being acquainted by the Oracle of the Lord, that this Famine was sent as a Punishment for the Cruelty of *Saul* to the *Gibeonites*, caus'd them to come to him, and said to them; "What can I do to repair the "Injury that has been done you, that you "may bless the Lord's Inheritance?" They answer'd him; "Let seven of the "Children or Grand-children of *Saul* be "deliver'd to us, and we will hang them "up, to appease the Anger of the Lord." Then *David* gave them up *Armoni* and *Mephibosheth*, two Sons that *Saul* had by *Rizpah*, the Daughter of *Aiah*; and also five Sons that *Michal*, the Daughter of *Saul*, had by *Adriel*, the Son of *Barzillai*; or rather by *Phaltiel*. These they hung up upon the Mountain near to *Gibeah*, at the beginning of Barley-Harvest. (2 Sam. xxi. 1, 2, 3, &c.) (Vid. 1 Sam. xxv. 43.)

Then *Rizpah* the Daughter of *Aiah* took a Sackcloth and spread it upon the Rock; and continued there from the beginning of Harvest, till the Waters of the Heavens fell down upon them, or till the Lord sent his Rain upon the Earth, and restored it to its former Fertility. She hinder'd the Birds from tearing the Bodies by Day, and the ravenous Beasts from devouring them by Night. When this Action of *Rizpah* was related to *David*, he was moved with Compassion, and sent to fetch the Bones of *Saul* and *Jonathan*, which were at *Jabesh-gilead*, brought them to *Gibeah*, and put them in the Tomb of *Kish*, the Father of *Saul*; together with the Bones of the seven Men that had been executed by the *Gibeonites*.

On this Occasion they acted contrary to the Law of *Deuteronomy*, which orders that they should take the Bodies down from the Cross or Gibbit, before the setting of the Sun. *Non permanebit cadaver ejus in ligno; sed in eadem die sepelietur.* But these unhappy Remains of the Family of *Saul* were left there, probably from the beginning of the Spring to Autumn: Whether it was because the Crime of their Father deserved this severe Treatment, or because the *Gibeonites*, being only Proselytes of Habitation, were not obliged to the Observation of this Law of *Moses*. *Lastly*, Whereas God had order'd *David* to give Satisfaction to the *Gibeonites*, this Prince thought fit to leave the Management of it to themselves. (Deut. xxi. 23.)

A long Time before what we have now related, and soon after the Death of *Saul*, [b] *Abner*, the General of his Army, fell in Love with *Rizpah*, and took her for Wife, or, at least, us'd her as such. It was thought a heinous Crime, according to the Notions of those People, for a Subject to meddle with one of the Wives of a King. *Ishbosheth*, the Son of *Saul*, who reign'd at *Mahanaim* beyond *Jordan*, and who was supported in his regal State, only by the Credit of *Abner*'s Valour, resented this as a great Injury, and upbraided him with daring to approach his Father's Concubine. *Abner* was so nettled at this Reproach, that from that Minute he vow'd the Ruin of *Ishbosheth*, and enter'd into a League with *David*, to bring into his Interest all those that had adhered to *Ishbosheth*. This is all we are told about *Rizpah*. (2 Sam. iii. 7, 1.)

ROCK. *Palestine* being a mountainous Country, had also many *Rocks*; which *Rocks* made Part of the Strength of the Country, for in Times of Danger they retired to them, where they found a Refuge against any sudden Irruptions of the Enemy. When the *Benjamites* were overcome and almost exterminated by the *Israelites* of the other Tribes, they secured themselves in the *Rock* of *Rimmon*. *Samson* kept Garison in the *Rock Etam*. When *David* was persecuted by *Saul*, he often concealed himself in Caverns made in a *Rock*; for Example, at *Maon*, at *Adullam*, at *En-gedi*, where there was a Cave of a vast Extent, in which *David* and his People hid themselves, and wherein *Saul* enter'd and continued for some Time, without discovering them. *Joshua* shut up five Kings of the *Canaanites*, whom he had subdued, in the Cave of *Makkedah*. During the Oppression that the Children of *Israel* suffer'd from the *Midianites*, they were forced to hide themselves in the Cavities of the *Rocks*. St. *Jerome* says, that the southern Parts of *Judah* are full of Caves under Ground, and of Caverns in the Mountains, to which the People retired in Time of Danger. The *Kenites* dwelt in the hollow Places of the *Rocks*. Even at this Day, the Villages of this Country are subterraneous, or in the *Rocks*. *Josephus* in several places speaks of hollow *Rocks*, where Thieves and Robbers had their Haunts; and Travellers still find a great Number of them in *Palestine*, and the Provinces adjoining to it. (Judg. xx. 47.) (Jud. xv. 8.) (2 Sam. xxiii. 25, 28. xxii. 1. 1 Sam. xxiv. 2, 4, 5.) (Josh. x. 16, 17, &c.) (Judg. vi. 2. Hieronym.) (Numb. xxiv. 21.) (Bellon. observat. l. 2. c. 61.)

The Name of *Rock* is also given to God, by way of Metaphor, because God is the Strength, the Refuge, and the *Azylum* of *Israel*; as the *Rocks* were of those Places, whither the People retired in case of an unforeseen Attack or Irruption of the Enemy. *The Lord is my* Rock, *and my Fortress, and my Deliverer: My God, my Strength, in whom I will trust, my Buckler,* (Ps. xviii. 2. יהוה צורי)

[a] From the Year of the World 2983, to 2986, before *Christ* 1014, before the vulgar Era 1018. *Saul* had been now dead 34 Years, having been kill'd in 2949.

[b] About the Year of the World 2956, before *Christ* 1044, before the vulgar Era 1048.

*and*

*and the Horn of my Salvation, and my high*
Psal. xviii. 31. *Tower. Who is a* Rock, *save our God?*
Psal. xxxi. 2, 3. *Be thou my strong* Rock, *for an House of Defence to save me. For thou art my* Rock,
Deut. xxxii. 15, 18, 30, 31. *and my Fortress. Then he forsook God which made him, and lightly esteemed the* Rock *of his Salvation. Of the* Rock *that begat thee thou art unmindful, and hast forgotten God that formed thee. How should one chase a Thousand, and two put ten Thousand to Flight, except their* Rock *had sold them, and the Lord had shut them up? For their* Rock *is not as our* Rock, *even our Enemies themselves being Judges.* And so of others; for this way of speaking is very common in the *Hebrew* Text.

The *Hebrews* also give in general the Name of *Rock* to all Places of Retreat
Pf. lxi. 2, 3. and Security, to which they retire. *Lead me to the* Rock *that is higher than I. For thou hast been a Shelter for me, and a*
Pf. lxxi. 3. *strong Tower from the Enemy. Be thou to me for a* Rock *of Habitation, whereunto I may continually resort: Thou hast given Commandment to save me, for thou art*
Psal. xciv. 22. *my* Rock *and my Fortress. But the Lord is my Defence, and my God is the* Rock *of my Refuge.*

The Word *Rock* or Stone is also used to signify Knives; for they made use of Knives of Stone or Flint in Circumcision.
Ex. iv. 25. Zipporah *took a sharp Stone, and cut off the*
Josh. v. 2, 3. *Foreskin of her Son. At that Time the Lord said unto* Joshua, *make thee sharp Knives,* (or Knives of Flint) *and circumcise again the Children of* Israel *a second time. And* Joshua *made him sharp Knives, and circumcised the Children of* Israel, *at the Hill of the Fore-skins.*

Deut. xxxii. 13. *Moses* says, that the Lord had settled his People in a high Country, *and made him to suck Honey out of the* Rock, *and Oyl out of the flinty* Rock. That is, he brought them out of *Egypt*, which was a flat Country, and subject to Inundations, and placed them in *Palestine*, which was a mountainous Country of great Fertility, the Hills of which were loaded with Vines and Olive-trees; and of which the very *Rocks* were fill'd with Swarms of Bees, whose Honey did not add a little to the Happiness of the Climate. He says in
Deut. viii. 9. another Place, *Palestine* was *a Land whose Stones were Iron, and out of whose Hills thou mayst dig Brass.* That is, it abounded with good Mines of Iron and Brass.

*Rock* is also us'd for a Quarry, and in a figurative Sense, for the Patriarch of a Nation, or the first Father, who is, as it were, the Quarry from whom the Men of that Nation have proceeded. For Example,
Isai. li. 1. *Look unto the* Rock *whence ye are hewn, and to the Hole of the Pit whence ye are digged. Look unto* Abraham *your Father, and unto* Sarah *that bare you.* And *Moses*, speaking to the *Jews*, says; *Of the* Rock Deut. xxxii. 18.
*that begat thee thou art unmindful*; that is, of the Quarry from whence thou wast taken.

Mention is made in Scripture of several *Rocks*. As, for Example,

The *Rocks* of *Arnon*: Probably these Numb.
were *Rocks* upon the Banks of the River xxi. 14, 15.
or Brook *Arnon*, chiefly at the Place where the *Israelites* pass'd over it. They us'd to say, as it were by an antient Proverb, that the Lord had broke down or made plain the *Rocks* of *Arnon*, to make a Passage for his People. *Scopuli torrentium inclinati sunt.*

The *Rocks Bozez* and *Seneh*, 1 *Sam.* xiv. 4. They were between *Michmash* and *Gibeah*.

*Sela-hammah-lekoth*, or the *Rock* of Di-
visions. This was in the Desart of *Maon*, 1 Sam.
and had this Name given it, because *Saul* xxviii. 21.
was here obliged to quit his Pursuit after *David*, and to return to the Assistance of his Country, which was then invaded by the *Philistines*.

The *Rock* of *Horeb*. There are three *Rocks* by this Name, distinctly mark'd out in Scripture. The first is that from whence *Moses* caus'd the Waters to gush out, to supply the Necessities of the People, when
they were encamped at *Rephidim*. The Ex. xvii. 6.
second is that on the Top of Mount *Horeb*, where God manifested a Part of his Glory
to *Moses*, and afterwards to *Elijah*. The Ex. xxxiii.
third is that where *Oreb*, the Prince of the 21, 22, 23. xxxiv. 6, 7.
*Midianites*, was put to Death. But this 1 Kings
latter is rather written *Oreb*, whereas the xix. 10, 11, 12, &c.
other two are written *Horeb*. Judg. vii.

The *Rock Adullam*; it was in the Neigh- 25. Isa. x.
bourhood of the City of this Name, in the 26.
Tribe of *Judah*.

The *Rock Etam*; probably near the Judg. xv.
City of this Name, mark'd in the *Greek*. 8, 11, 13.
*Josh*. xv. 60. 1 *Chron*. iv. 32. 2 *Chron*. xi. 6. They were in the Tribe of *Judah*, to the South of *Jerusalem*. See ETAM.

The *Rock Jektiel*. This, according to several Interpreters, is the same as *Petra*, the capital City of *Arabia Petrea*. See PETRA and JEKTIEL.

The *Rock* or Stone of *Zoheleth*, 1 *Kings* i. 9. See ZOHELETH.

*The Rock of the Waters of* Meribah, *or Strife*. This is the *Rock* where the Faith of *Moses* fail'd, and where the Scripture reproaches him with having hesitated in his Heart, and did not honour God as he ought, before the Children of *Israel*. *Num.* xx. 10, 11. It had the Name of the *Rock of Strife* given to it, and to the Waters, the *Waters of Strife*, because of the Murmurings of the Children of *Israel*, and their Sedition against *Moses*.

If there are still any other considerable *Rocks*, they may be seen under their proper

per Articles, or under the Articles of those Cities, in whose Neighbourhood they were situated.

ROD, *Virga*. This Word is us'd, sometimes for the Branches of a Tree:
Gen. xxx. 37. *And* Jacob *took him* Rods *of green Poplar, and of the Hasel and Chesnut-tree.* Some-
Ex. iv. 17, 20. times for a Staff or Wand: *And thou shalt take this* Rod *in thine Hand, wherewith thou shalt do Signs. And* Moses *took the* Rod *of God in his Hand.* Or for a Shep-
Lev. xxvii. 32. herd's Crook: *And concerning the Tythe of the Herd, or of the Flock, even of whatsoever passeth under the* Rod; *the tenth shall be holy unto the Lord.* Or for a *Rod*, properly so call'd, which God makes use of
2 Sam. vii. 14. Job ix. 34. to correct Men: *If he commit Iniquity, I will chasten him with the* Rod *of Men, and with the Stripes of the Children of Men. Let him take his* Rod *away from me.* Some-
Esth. iv. 11. Psal. xlv. 6. Heb. i. 8. times it is taken for a royal Scepter: *Auream virgam ad eam tetendit. Virga æquitatis, virga regni tui.* The Empire of the *Messiah* is sometimes represented by a *Rod* of Iron, to shew its Power and its Might.
Psal. ii. 9. Rev. ii. 27. xii. 5. xix. 15. *Thou shalt break them with a* Rod *of Iron.* Elsewhere *Virga* is put for a young Sprout or Branch, and to point out the miraculous Birth of the *Messiah*, who was to proceed
Numb. xxiv. 17. from a Virgin Mother. *Consurget virga de* Israel. *There shall come a Star out of* Jacob, *and a Scepter (or* Rod) *shall rise out of*
Is. xi. Israel. And *Isaiah* says; *There shall come forth a* Rod *out of the Stem of* Jesse, *and a Branch shall grow out of his Roots.* Lastly, *Rod* is sometimes put to signify a
Ps. lxxiv. 2. Jer. x. 16. Tribe, or a People; *Remember thy Congregation which thou hast purchased of old, the* Rod *of thine Inheritance which thou hast redeemed.* Israel *is the* Rod *of his Inheritance.* In *Jeremiah*, the watchful *Rod (Virgam vigilantem ego video. Jerem.* i. 11. Vulgat.) according to the *Hebrew*, stands for a Branch or *Rod* of an Almond-tree. This Tree flourishes before any other, and the Lord intended to mark out *Nebuchadnezzar* by it, who was just then ready to pour out all his Forces upon *Judea*.

*The* Rod *of Moses*, is that which God gave him, or rather, it was the Staff or Wand that *Moses* generally made use of for driving his Flock, and which God commanded him to take along with him, for the working of those Miracles he was to perform before *Pharaoh*, and before all
Exod. iv. 2, 3, &c. his People. *The Lord said unto him, What is that in thine Hand? And he said, A* Rod. *And he said, Cast it on the Ground, and it became a Serpent.* And *Moses fled from before it. And the Lord said unto* Moses; *Put forth thine Hand, and take it by the Tail. And he put forth his Hand and caught it; and it became a* Rod *in his Hand.* This *Rod Moses* kept as long as he lived, and it became the Instrument of performing a great Number of Miracles, which he wrought through the Course of his Life. The Scripture does not inform us what became of it after his Death; it is probable that it devolved to *Joshua*, as *Moses*'s Successor in the Government of the People: But of this there is no Proof. The *Mussulmen* say, that it was laid up in the Ark of the Covenant; but they confound it with that of *Aaron*.

The Rabbins relate many wonderful things of this famous *Rod*. They say, it was first created by God for the Use of *Adam*; that it came by Succession to *Abraham*, and thence to the Patriarch *Joseph*, who left it to the Kings of *Egypt* as a Pledge of his Acknowledgment. *Jethro* coming into *Egypt*, stole it away from thence, and carry'd it into his own Country. He there planted it in a Garden, where it took such Root, that no one could pluck it up. *Jethro*, who knew the whole Virtue of it, promis'd his Daughter in Marriage to whosoever could pull it up. Many young Men offered themselves, and attempted to pull it out of the Ground; but no one could perform it, till *Moses* undertook it, and plucked it up without any Difficulty. *Zipporah* was the Reward of his Success. The Name of God was written upon this *Rod*, and it was this that indued it with all its Virtue and Merit.

The *Rod* or *Caduceus* of *Mercury*, which is always represented to us as twisted about with two Serpents, and endued with prodigious Vertues, is an Imitation of what the sacred History tells us of the *Rod* of *Moses* changed into a Serpent, and of the Miracles that God wrought by its Means.

*The* Rod *of Aaron*, is the Staff that this High-priest commonly us'd. In the Conspiracy of *Corah*, *Dathan*, and *Abiram*, against *Moses* and *Aaron*, God gave Orders to *Moses*, to receive a *Rod* from every one Numb. xvii. 1, 2, 3.
of the Heads of the Tribes, and to add that of *Aaron* to the Number, that the Lord might shew by a Miracle which was the Tribe that he chose, for the Exercise of the Priest's Office. They gathered therefore twelve *Rods*, according to the Number of the Tribes, and that of *Aaron* made the thirteenth. They wrote upon each of those *Rods* the Name of the Prince of the Tribe who offer'd it; they put them in the Tabernacle of the Congregation, where the Lord had used to manifest himself to *Moses*; and the Day following, when they took these *Rods* again, they observed, that in the Night-time the *Rod* of *Aaron* had put forth Buds, had blossom'd, and that the Blossoms were those of the Almond-tree.

There was no Room for any Suspicion, that the *Rods* had been changed. Every one had wrote his Name upon his own, and that of *Aaron* was very well known; and no human Industry could produce so

great a Change. Thus the Priesthood, by this Prodigy, was confirm'd to *Aaron* and his Posterity. To preserve the Memory of so miraculous an Event, God commanded *Moses* to lay up this *Rod* in the Tabernacle of the Congregation, or of Testimony, that it might serve as a Monument of what had happen'd upon this Occasion.

Some think it preserved its Leaves and Fruit as long as it continued in this holy Place. And indeed it was necessary, that to answer the Design of God, it must preserve those Marks of the Miracle, for the Conviction of Posterity.

It is inquired, whether it was put within the Ark of the Covenant, or only by it. God commands *Moses* only to put it in the Tabernacle to be preserved there. But St. *Paul* says it was within the Ark, with the Urn full of Manna, and the Tables of the Law. Others affirm, it was not put within, but only at the Side of the Ark. They alledge for this Opinion, a Passage out of the first Book of the *Kings*, which intimates, that there was nothing in the Ark but the Tables of the Law; but others contend, that this Passage of St. *Paul* ought to be understood literally; that there could be no Hindrance to prevent the putting of *Aaron*'s *Rod* into the Ark, since it was five Foot long, and its Capacity was much more than would be requir'd to hold it. This *Rod* was sanctified by the Miracle that was work'd upon it; and when the Scripture says, that there was nothing in the Ark, but the Tables of the Law, it may be understood with this Limitation, that nothing else was originally there, the Ark being only intended for this Use. But this need not hinder, but that afterwards other things might be put into it.

Numb. xvii 20. Heb. ix. 4.

1 Kings viii. 9.

*Artapan* in *Eusebius* [a] informs us, that the *Rod* of *Moses*, which *Aaron* made use of in performing so many Prodigies in *Egypt* before *Pharaoh*, became in after Ages the Object of Idolatrous Worship to the *Egyptians*, that they kept it in the Temple of *Isis*, and paid Adoration to it. 'Tis also said, that even at present it is shew'd at *Rome* in the Church of St. *John Lateran*, where it is honour'd as a very precious Relick.

Some Learned Men have thought, [b] that the *Thyrsus*, carry'd by *Bacchus* and the *Bacchanals*, and which is represented to us as a Lance or Dart, incircled with Vine-branches, is an Imitation of *Aaron*'s *Rod* that flourish'd. *Euripides* relates, that one of the Priestesses of *Bacchus* struck one of the Rocks of Mount *Cytheron* with her *Thyrsus*, and that a Spring of Water immediately gush'd out; another Imitation of the Miracle that happen'd at *Horeb*, where *Moses* and *Aaron* brought forth Water out of a Rock, by means of this miraculous Wand.

The *Rod* of St. *Joseph*, the Husband of the Virgin *Mary*. We read in the false Gospel of the Nativity of the Holy Virgin, that when *Mary* was arrived at the Age of Matrimony, and that, according to Custom, they were about to send her to her Parents, that she might be marry'd; she answer'd, that she could not consent to be bestow'd in Marriage, because she had made a Vow of Virginity. This being a singular Case, the Highpriest consulted the Lord upon it, who answer'd by an intelligible Voice, that was heard by every one present, that they must provide a Person, to whom this Virgin was to be committed as the Guardian of her Virginity. That for this purpose all the unmarried Men of the House of *David* must present themselves before the Altar, each holding a *Rod* in his Hand; and that he whose *Rod* should bud and blossom, and upon whom the Spirit of the Lord should light in the Form of a Dove, should be the Person chosen by the Lord to be the Spouse and Guardian of the Virgin, according to those Words of *Isaiah*; *And there shall come* Isai. xi. 1, 2.
*forth a* Rod *out of the Stem of* Jesse, *and a Branch shall grow out of his Roots. And the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the Fear of the Lord.*

Those, therefore, that were mark'd out presented themselves in the Temple, each holding a *Rod* in his Hand. *Joseph* came thither also, but had brought no *Rod* with him. The Highpriest not finding upon any of the *Rods* the Token that God had promis'd, he consulted the Lord again, and it was answer'd him, that he that had brought no *Rod* was the only one whom God had chosen. He had no sooner then brought his *Rod*, but a Dove came down from Heaven, and rested upon it; by which Mark every body knew that he was appointed to be the Spouse of *Mary*.

The *Protevangelium* of St. *James* [c] relates the same thing, but with some Variety of Circumstances. It says, that when the Virgin had attain'd the tenth Year of her Age, the Priests told the Highpriest *Zachariah*, that he should think of marrying her, for fear the holy Place might be exposed to some Defilement. That *Zachariah* consulted the Lord thereupon, who told him by an Angel, that he must assemble all the single Men of *Isreal*; that he should command every one to bring his

[a] Artapan. apud Euseb. præpar. l. 9. p. 435. [b] Gerard. Voss. de Idololat. c. 12. p. 86. Bochart. Phalel. 4. 1. p. 2. c. 16. p. 431. [c] Apud Fabric. apocryph. n. 7. p. 87, 88.

*Rod*,

*Rod*, and that he upon whom a Miracle should be wrought was to be the Spouse of *Mary*. The Affair was publish'd through the whole Country by Sound of Trumpet; there came to the Temple a vast Number of Candidates; *Joseph* left his Carpenter's Shop and came with the rest.

The Highpriest took all their *Rods*, and went into the Temple, where, having pray'd, he return'd to each his *Rod*. When *Joseph* received his, a Dove flew out of it, and went to light upon his Head. Then the Highpriest declared to him, that it was the Will of God he should take *Mary* to Wife: *Joseph* excused himself, saying; I have Children, I am Old, she is Young, I am afraid of becoming the Sport of *Israel*. The Highpriest answer'd; Fear the Lord, remember what happen'd to *Corah*, *Dathan*, and *Abiram*. Oppose not the Will of God, which has been manifested by this Prodigy. *Joseph* consented and took *Mary*; but he left her in a House, and return'd to work at his Carpenter's Trade.

It is from these antient Gospels, and from the Tradition of the Orientals, that our Painters have a Custom of representing *Joseph* with a flourishing *Rod*; but as the Fountain from whence this is drawn, is of no Authority in the Church, as the Story itself is but ill put together, and as a Miracle is by no means necessary on this Occasion, all this may be reckon'd only as a Fable. See St. *Jerome* upon St. *Matthew*, l. 2.

ROGELIM, a Place in the Country of *Gilead* beyond *Jordan*, where lived *Barzillai* the Friend of *David*. 2 *Sam.* xvii. 27.

1 Chron. vii. 34. ROHGAH, or *Roaga*, Son of *Shamer*, of the Tribe of *Asher*.

ROMANS. St. *Jerome* seems to have thought, that *Chittim* was put for *Italy*, since he translates this Word by *Italy*.

Numb. xxiv. 24. Ezekiel xxvii. 6. *Balaam* says; *And Ships shall come from the Coasts of* Chittim, *and shall afflict* Ashur, *and shall afflict* Eber, *and he also shall perish for ever.* Here St. *Jerome* translates, *Ships shall come from* Italy. But this Passage ought rather to be understood of the *Greeks*, who under the Conduct of *Alexander the Great*, came to invade the *Hebrews*, that is, the *Persians* who reign'd beyond the *Euphrates*. They overthrew their Empire, but were afterwards overthrown themselves by the *Romans*. The same St. *Jerome* says in *Ezekiel*, [a] that the Workmen of *Tyre* made use of what came from the Isles of *Italy*, to make Lodgings (or Cabbins) for the Captains of the *Tyrian* Ships. *Prætoriola de insulis Italiæ*. Vulgat. But what Rarities could there be in these Islands of *Italy*, that were not to be found in *Phenicia* and the neighbouring Provinces?

The *Hebrew* may be translated two Ways. *They have made thy Benches of Ivory trod under Foot, and brought from the Isles of* Chittim; or from *Macedonia*. Ivory trod under Foot, is that which has been for a long Time hid under Ground, where the Elephants are used to conceal their Teeth when they shed them. *Dentes deciduos casu aliquo, vel senectute, defodiunt.* (Plin. l. 8. c. 3.) 'Tis known that *Macedonia* was a Country where Ivory was not common, any more than in *Italy*; wherefore *Bochart* and *Glassius* maintain, that the *Hebrew* ought to be translated thus; *They have made thy Benches of Ivory, and of Box brought from* Macedonia. (Bochart. de Animal. part. 1. l. 8. c. 3. Glass. Gram. l. 3. c. 1.) Now the Box of *Macedonia* was in great Reputation, as may be seen from *Pliny*: And we have shewn under the Article CHITTIM, that this Word stood for *Macedonia*. (Plin. l. 16. c. 16.)

The same St. *Jerome* also translates the *Hebrew* Word *Tubal* by *Italy*, in *Isaiah* lxvi. 19. which according to some signifies *Spain*, and according to others the *Tibarenians*. See the Article TUBAL.

Lastly, the same Father has render'd the *Hebrew* Word *Chittim* by *Romans*, which elsewhere [b] he has translated by *Italy*, and which, as far as we can judge, signifies *Macedonia*. See *Gen.* x. 4. and the Commentators upon *Dan.* xi. 30. True it is, that in this Place the Prophet speaks of the *Romans*; but it is because the *Romans* he mentions sailed from *Delos* in a *Macedonian* Fleet, which they found in the Harbour of the Isle of *Delos*. *Bochart* has display'd all his Learning to support the Opinion of the Rabbins, who by *Chittim* understand *Rome* and *Italy*. (Vid. Liv. l. 44. 45. Bochart. Phaleg. l. 3. c. 5.) He shews, that in this Country are found Cities by the Name of *Cethim* and *Echetia*, and a River call'd *Cethus*; but he also brings very good Proofs that *Chittim* is put for *Macedonia*.

The *Jews* generally call the *Romans*, *Idumeans*, and the *Roman* Empire, the cruel Empire of *Edom*. It is difficult to guess for what Reason they give this Denomination to *Italy*, and *Rome*, which are so far from *Idumea*, and have never had any Communication with the *Idumeans*. When the more knowing Rabbins are asked the Reason of this, they maintain with great Assurance and Obstinacy, that the *Idumeans* embraced *Christianity*, settled themselves in *Italy*, and there extended their Dominions.

*Abravanel*, who passes among them for a Man of Sense, pretends that the *Romans*, and all *Christians* in general, may be call'd *Idumeans*, in the same Sense as *Isaiah* call'd the wicked *Jews* of his Time by the Name of People of *Sodom* and *Gomorrah*, because they follow'd their Manner, and espoused their Sentiments. As *Esau* brought

[a] Ezek. xxvii. 6. עשו שן בת אשורים מאיי כתים read בתאשורים in one Word, instead of בת אשורים

[b] Dan. xi. 30. באו בו ציים כתים

many

many Strangers into the Family of *Jacob*; ſo in the *Roman* Empire, and in the *Chriſtian* Church, are to be found a Confuſion of all Sorts of Nations that provoke God. *Eſau* hated *Jacob*, and endeavour'd to rob him of his Birth-right and other Privileges; the *Chriſtians* do the ſame thing by the People of *Iſrael*. The Cabaliſts maintain, that the Soul of *Eſau* paſſed into the Body of *Jeſus Chriſt* by Tranſmigration; whence it is that we find the Names of *Jeſua* and *Eſau* to be written in *Hebrew* with the ſame Letters, though not in the ſame Order. *Eſau* was born under the Conſtellation of *Mars*, from whence he became a great Hunter, and a Man of Blood. The *Roman* Heroes, who were deſcended from Kings, had the ſame Inclinations. *Eſau* was Red; the *Roman* Emperors wore Purple Robes, and the Cardinals wear them ſtill. *Jeſus Chriſt* was born under the ſame Planet *Mars*, he was a Man of Blood, for which Reaſon he was put to death, with a Part of his Diſciples. But what Impertinencies are theſe?

ישוע Jeſu. עשו Eſau.

*Joſeph* the Son of *Gorion* relates this Affair in a more Hiſtorical, or rather more Fabulous Manner. *Tſepho* the Grandſon of *Eſau*, being kept Priſoner by *Joſeph* in *Egypt*, made his Eſcape to *Æneas* then King of *Carthage*, who made him the Commander of his Forces. *Æneas* went from *Africa* into *Italy*, where he twice defeated *Turnus* King of *Beneventum*, and took *Lavinia* from him to make her his own Wife. *Pablus* the Nephew of *Æneas* was kill'd in the Battle, as alſo *Turnus*, and they had two Towers, or *Mauſolea*, erected to their Memory, which were ſtill to be ſeen between *Alba* and *Rome*, at the Time that this Hiſtorian wrote: One of which was call'd *Copablus*, and the other *Cophurnus*.

The *Africans* under the Command of *Tſepho*, often made Incurſions into *Italy*, and committed great Havock. 'Twas in one of theſe Expeditions, that loſing a young Heifer, he found it again in a Cave, where it was devour'd by a monſtrous Beaſt, half a Goat and half a Man, whom he then kill'd. The Inhabitants being delivered from this Monſter, honour'd *Tſepho* as an Hero, and made Offerings and Libations to him. They gave him the Name *Janus*, which was the Name of the Monſter ſlain by him, and alſo that of *Saturn*, which was the Name of a Star that was then worſhipped. Such therefore was *Tſepho*, the Grandſon of *Eſau*.

*Latinus* ſucceeded him, then *Æneas* the *Trojan*; and a long time after that reign'd *Romulus*, the Founder of *Rome*. At this Time *David* made War with the *Idumeans*; then *Adarezer* had his Grandſon *Zir*, Officers of King *David*, revolted from him, and fled into *Italy*, where they built old *Alba*. There they reign'd, and their Poſterity continued there down to the Times of *Joſeph* Son of *Gorion*, the Contriver of all theſe Whimſies. I paſs over a great many Circumſtances, that I may not treſpaſs too much upon the Patience of the Reader. And thus he makes out, how the *Idumeans* by the Means of *Tſepho*, and the *Jews* by means of *Adarezer* and *Zir*, ſettled themſelves in *Italy*. It is not amiſs now and then to ſhew ſomething of the Genius of the *Jews*, by the Traditions and Hiſtories of their own Invention. See *Baſnages*'s Hiſtory of the *Jews*, *t.* 1. *l.* 2. *c.* 5.

But this Tradition is not peculiar to the *Jews*; for it has paſs'd from them to the *Arabians*, and we read it in almoſt all the *Muſſulman* Authors. That *Eſau* had a Son called *Roum*, from whom are deſcended all the *Grecian* and *Roman* Emperors. Laſtly, this Tradition is common to almoſt all the Nations of the *Levant*, who have any Knowledge of the Sacred Writings; that from the Time of *Abdon*, Judge of the *Hebrews*, a Colony of *Idumeans* paſs'd into *Italy* and ſettled there. That *Latinus* reigned among them, and that *Romulus* the Founder of *Rome* derived his Original from them. There is a great deal of Probability, that theſe Fables were firſt invented with no other Deſign, than to give a Pretence to the *Jews* among themſelves, to apply to the *Chriſtians* all thoſe Curſes that they find in their Holy Writings againſt *Edom*, and the *Idumeans*. And when theſe Stories once got footing, they became the common Belief of all the *Jews* and Orientals.

D'Herbelot. Bibl. Orient. p. 80.

The *Roman* Empire is mark'd out in *Daniel*, by the Kingdom of Iron, which bruiſes and breaks in Pieces all the other Kingdoms. This is the Explication of almoſt all Interpreters. But we think it is rather the Empire of the *Lagidæ* in *Egypt*, and of the *Seleucidæ* in *Syria*. See our Commentary upon *Dan.* ii. 40. In the Books of the *Old Teſtament* written in *Hebrew*, I find no mention of the Names *Rome*, *Romans*, or *Italy*.

Dan. ii. 40.

But in the Books of the *Maccabees*, and in the *New Teſtament*, there is often mention made of them. For Example, it is ſaid, [a] That Judas *had heard of the Fame of the* Romans, *that they were mighty and valiant Men, and ſuch as would lovingly accept all that joined themſelves unto them, and make a League of Amity with all that came unto them. And that they were Men of great Valour. It was told him alſo of their Wars and noble Acts, which they had*

[a] 1 Macc. viii. 1, 2, 3. &c. In the Year of the World 3842 and 3843, before *Chriſt* 157 and 158, and before the vulgar Era 161 and 162.

done

*done among the* Galatians, *and how they had conquered them, and brought them under Tribute.* *Judas* had alſo been informed of the Conqueſts they had made in *Spain*; that they had brought under their Empire very diſtant Countries, and had overcome Kings that came to make War with them, from the Extremities of the World. Laſtly, that they had conquer'd *Philip* and *Perſeus*, Kings of *Macedonia*, or of the *Chittims*, and *Antiochus* the great King of *Syria*; that they had deprived him of a great Part of his Provinces; that they had alſo reduced the *Greeks*, who had attempted to make Head againſt them; and in a Word, that they confirm'd in their Kingdoms all thoſe they had a mind ſhould reign, and on the contrary deprived thoſe of their Crowns whom they did not intend ſhould enjoy them any longer: Yet nevertheleſs, that none of them would wear either the Diadem or the Purple, but that they had choſen a Senate from among themſelves, conſiſting of Three hundred and Twenty Senators, who conſulted every Day about the Affairs of the Republick; that they committed every Year the Sovereign Magiſtracy to one Perſon, who had the whole Command through all their Territories, and that thus all were obedient to one, without any Envy or Jealouſy among them.

This is what Fame had publiſhed in *Judea* concerning the *Romans*, and what inclined *Judas Maccabeus* to ſend two Ambaſſadors to *Rome*, to make Friendſhip and Alliance with them, and to deſire them to free them from the Yoke of the *Syrians*, who would oppreſs them in their Liberties, and overturn their Religion. Theſe Ambaſſadors were very well received by the *Romans*, and here is the Subſtance of the Reply they ſent back to *Jeruſalem*, which remained written at *Rome* upon Tables of Braſs: "May the *Romans* and the Nation "of the *Jews*, be repleniſh'd with all "Happineſs for ever, both by Sea and "Land, and may the Sword and the "Enemy be removed at a great Diſtance "from them. If any War ſhould happen "againſt the *Romans* or their Allies, thro' "the whole Extent of their Dominions, "the *Jews* ſhall aſſiſt them heartily in the "ſame, as far as the Circumſtances ſhall "allow them to do, nor ſhall the *Romans* "be obliged to provide any thing for ſuch "Troops as ſhall come to their Aſſiſtance. "And on the other Side, if any War "ſhould happen againſt the People of the "*Jews*, the *Romans* ſhall aſſiſt them "heartily in the ſame, as far as the Cir-"cumſtances ſhall allow them to do, nor "ſhall the *Jews* be obliged to provide "any thing for ſuch Troops as ſhall come "to their Aſſiſtance. That if in time to "come, either of the Parties ſhall think "fit to add any thing to, or to take any "thing from, what is here agreed to, it "ſhall be done by mutual Conſent, and "whatever ſhall be added or taken away, "ſhall be firm and ſtable. And as to the "Misfortunes that *Demetrius Soter* has "occaſion'd to the *Jews*, we have writ to "him in theſe Words; Why have you "laid ſuch a heavy Yoke upon the *Jews*, "who are our Friends and Allies? Know "therefore, that if they ſhall any more "make theſe Complaints to us, we ſhall "do them Juſtice, and ſhall invade your "Dominions by Sea and Land."

Such was the firſt Alliance that the *Jews* made with the *Romans*, in the Year of the World 3842, before *Chriſt* 158, before the vulgar Era 162. Some Years after this, in the Year of the World 3860, before *Chriſt* 140, before the vulgar Era 144, *Jonathan*, the Brother of *Judas Maccabeus*, finding the Opportunity to be favourable, ſent a Deputation to *Rome*, to renew their Alliance with the Senate; and the Senate gave them Letters directed to the Governors of the ſeveral Provinces, to have them reconducted ſafe to *Judea*. Laſtly, *Simon Maccabeus*, Brother to *Judas* and *Jonathan*, [a] ſent to *Rome* upon the ſame Errand, an Ambaſſador call'd *Numenius*, with a Preſent of a great golden Buckler. *Numenius* was very well received, the Senate granted what was deſired, and the *Romans* called the *Jews* their Friends, Brethren, and Allies. *Demetrius Nicator* being inform'd of this, conferr'd great Honours upon *Simon* the Highprieſt, confirm'd him in the Prieſthood, declared him his Friend, and rais'd him to a high Degree of Glory.

1 Macc. xii. 1, 2, 3, &c.

Before this happen'd, in the Year of the World 3841, before *Chriſt* 159, before the vulgar Era 163, *Quintus Memmius* and *Titus Manilius*, the *Roman* Legats, being ſent into *Syria* to ſettle ſome Affairs with King *Antiochus Eupator*, intereſted themſelves in promoting the Tranquility of the *Jews*, and wrote to them in this Manner. "We confirm to you the ſame Things that "*Lyſias* the King's Kinſman has granted to "you. And as to ſuch things which he "thinks ought to be laid before the King, "ſend ſomebody hither as ſoon as you "can, after you have well conſider'd "among your ſelves, that we may make "ſuch Determinations about them as may "be for your Advantage; for we are "going ſoon to *Antioch*. Wherefore "make haſte to write to us, that we may "be well inform'd of what you deſire."

2 Macc. xi. 34, 35, 36.

The *Romans* took the City of *Jeruſalem* no leſs than three times: Firſt by the Arms of *Pompey*, in the Year of the World 3941,

[a] 1 Macc. xiv. 24, &c. In the Year of the World 3855, before *Chriſt* 145, before the vulgar Era 149.

before *Christ* 59, before the vulgar Era 63. The second was by *Sosius*, in the Year of the World 3967, before *Christ* 33, before the vulgar Era 37. The third and last Time was under *Titus*, in the Year of the World 4070, in the Year of *Christ* 73, and of the vulgar Era 70; at which time both the City and the Temple were utterly destroy'd.

They reduced *Judea* into a Province; that is, they took from it the Privilege of being a Kingdom, and of having Kingly Government. First after the Banishment of King *Archelaus*, Son of *Herod the Great*, in the ninth Year of *Jesus Christ*, which was the sixteenth Year of the vulgar Era; and the Country continued in this State to the fortieth Year of *Christ*, which was the Thirty-seventh of the vulgar Era. Secondly, it was again reduced to a Province after the Death of King *Agrippa*, in the Year of *Christ* 47, which is the 43d of the vulgar Era; and it remained in this Condition till it was intirely overthrown, which happen'd in the Year of *Christ* 73, or the 70th Year of the vulgar Era.

*Roman* Governors, who govern'd *Judea* after it was reduced to a Province. See the Article GOVERNORS.

Epistle of St. *Paul* to the *Romans*. This was placed before the other Epistles of St. *Paul*, not because it was first in order of Time, but either because of the Dignity of the *Romish* Church to which it is directed, or because of the Excellence of the Matter; or, lastly, because of the Magnificence and Sublimity of the Mysteries, which are here treated of and explain'd. It passes for the most exalted and the most difficult of all St. *Paul's* Epistles. St. *Jerome* was of Opinion, that not one Book only, but many Volumes were necessary, for a full Explanation of it. And some have thought, that St. *Peter* had chiefly this Epistle in his Eye, when he said, *As our beloved Brother* Paul *also, according to the Wisdom given unto him, hath written unto you. As also in all his Epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other Scriptures, unto their own Destruction.* But it must also be observed, that others with good Reason think, these Words of St. *Peter* are rather to be referr'd to St. *Paul's* Epistle to the *Hebrews*.

Hieron. Epist. 151. c. 8.

2 Pet. iii. 15, 16.

St. *Paul's* Design, in the Epistle to the *Romans*, is to put an End to certain domestick Disputes, which then prevailed among the Believers at *Rome*, and divided among themselves the converted *Jews*, and the Gentiles that were become *Christians*. The *Jews* were opinionated concerning their Birth-right, and the Promises made to their Fathers; and for this, pretended to a certain Priority or Preference before the converted Gentiles, whom they look'd upon as Foreigners and Interlopers, that out of pure Favour had been admitted into the Society of the Faithful, and to the Participation of the Prerogatives of *Christianity*. The Gentiles on the other hand, being irritated by these Reproaches of the *Jews*, stood up for the Merit of their own Sages and Philosophers, the Prudence of their Legislators, the Purity of their Morality, their Exactness in following the Rules of the Law of Nature. And at the same time they accused the *Jews* with Infidelity towards God, and with Violation of his Laws. They aggravated their Faults, and those of their Fathers, which had excluded the greatest Part of them from the Inheritance of the Saints, and from the Gift of Faith; whereas the Gentiles, being found less blameable than they in the Eyes of God, had deserved to be call'd to the Faith, when they were excluded.

To put an End to these Contentions, St. *Paul* applies himself to restrain the Presumption of the *Jews*, and of the converted Gentiles. He sets forth the Extravagancy of both Parties, and shews that neither of them could pretend to any Merits, nor had any Reason to glory or boast of their Vocation, which proceeded from the mere Grace and Mercy of God. He proves to 'em, that even though the *Jews* had observed the Law of *Moses*, and the Gentiles had kept the Law of Nature, this could not have merited for them the Grace of their Vocation, nor of Justification. That nothing but Faith in *Jesus Christ*, enlivened by Charity, and accompanied with good Works, is able to justify us; that without Faith, all the rest signifies nothing. He answers some Objections in his Way, by Arguments taken from the Principles he had laid down. As for Example, about the gratuitous Vocation, and absolute Reprobation, of both *Jews* and Gentiles; about the Insufficiency of the Works of the Law, without Faith; about the Superiority of the *Jews* above the Gentiles; about the Infallibility of the Promises of God. This leads him into a Discussion of the Mystery of Predestination and Reprobation, which though in some manner foreign to his first Design, yet, however, makes a principal Part of this Epistle, and contains some of the greatest Difficulties in it.

In Chapters xii. xiii. xiv. xv. he gives them excellent Rules of Morality, concerning the Harmony that ought to subsist among them, and concerning that mutual Forbearance and Condescention they ought to have for one another's Infirmities, for fear of scandalizing or offending one another, by any indiscreet Liberties. He marks out the false Apostles, and exhorts the Faithful to avoid them. Chap. xvi. contains

contains only ſome Civilities and Recommendations, which he addreſſes to ſome particular Perſons whom he ſalutes. This Letter was writ in the 58th Year of the vulgar Era, in the City of *Corinth*, from whence St. *Paul* was immediately to depart, in order to carry to *Jeruſalem* ſome Collections that had been made for the Saints there. *Phebe*, a Deaconeſs of the Church of *Cenchrea*, which was near *Corinth*, was the Bearer of this Letter. No doubt has ever been made of its being Authentick, and though it was addreſs'd to the *Romans*, yet it was written in *Greek*.[a] *Tertius* was St. *Paul*'s Secretary on this Occaſion.

The *Marcionites* made great Defalcations in the Epiſtles of St. *Paul*, eſpecially in this to the *Romans*, of which they ſuppreſs'd the two laſt Chapters intirely. There is ſome likelihood that St. *Paul*'s firſt Deſign was to finiſh his Epiſtle to the *Romans* at the End of the fourteenth Chapter; but finding Leiſure afterwards, he added the two laſt Chapters to it. At the End of the fifteenth Chapter, we ſee this Concluſion. *Now the God of Peace be with you all. Amen*; which ſeems to ſhew that the Letter was then finiſhed. We ſee the ſame
Rom. xvi. 20, 24, 27. Concluſion no leſs than three Times in the ſixteenth Chapter, which gives Room to imagine that it was compos'd at ſeveral Intervals of Time.

ROME. The City of *Rome* was founded by *Remus* and *Romulus*, according to *Uſher*, in the Year 3966 of the *Julian* Period, in the Year of the World 3256, before *Chriſt* 744, before the vulgar Era 748, towards the End of the Reign of *Hezekiah* King of *Judah*. This City is ſo well known, that it is needleſs to give any Account of it here; nor I believe will any one expect it in a Dictionary of the Bible. The Sacred Authors of the *Old Teſtament* have never once mention'd it, as we know; but it is well known in the Books of the *Maccabees*, and of the *New Teſtament*. St. *Peter* in his firſt Epiſtle, v. 13. has mark'd it out by the figurative Name of *Babylon*.
Rev. xiv. 8. xvi. 19. xvii. 5. xviii. 2, 10, 21. *The Church that is at* Babylon *elected together with you, ſaluteth you.* St. *John* in his *Revelation*, points it out more than once by the ſame Name, and deſcribes it in ſuch a Manner, as can only agree to *Rome*; by its Command over all Nations, by its Cruelty towards the Saints, and by its Situation upon Seven Hills. *Rev.* xvii. 9.

The Rabbins commonly give to *Rome* the Name of *Edom*, and think that the Propheſies pronounced againſt *Edom*, ſhall have their Accompliſhment in the Deſtruction of this great City.

Some Proteſtants have deny'd, againſt the concurrent Teſtimony of all Antiquity, that St. *Peter* the Apoſtle ever was at *Rome*. They pretend that the City of *Babylon*, mentioned by him in his firſt Epiſtle, is the *Babylon* of *Chaldea*, or that of *Egypt*. They reject as ſo many Fables, all that has been publiſhed concerning the Voyages of St. *Peter* to *Rome*, his Oppoſition to *Simon Magus*, and his Martyrdom in this City. But ſurely if this Fact is not to be depended upon, I do not know any thing that can, in all Eccleſiaſtical Hiſtory. We have all Antiquity to atteſt it, which conſequently affirms it, nor has any one till now ever deny'd it. Laſtly, we have Monuments, Tombs, Statues, Paintings, publick Places, which give Teſtimony to the Impriſonment and Martyrdom of St. *Peter* at *Rome*. The Authors may be conſulted who have ſpoken of this Matter, and our Diſſertation upon this Subject, printed in the laſt Tome of our Commentary.

St. *Paul* came twice to *Rome*. Firſt, in the 61ſt Year of *Jeſus Chriſt*, when he appeal'd to *Cæſar*. And, ſecondly, in the Year 65, a Year before his Martyrdom, which happened in the Year 66 of the vulgar Era.

St. *Peter* was alſo at *Rome* more than once. 'Tis thought he went thither in the Year 42, and that then he fix'd his Epiſcopal Seat there. He might return thither again about the Years 45, 58, and 65, of the vulgar Era. He ſuffer'd Martyrdom there in the Year 66.

St. *John the Evangeliſt* was baniſhed from *Epheſus*, and ſent to *Rome*, during the Perſecution of *Domitian*, in the Year 95 of the vulgar Era. He was there plunged[b] into boiling Oil, without receiving any Hurt from it, but on the contrary, came out more Hale and Vigorous than he was before.

I. ROOB, or *Rooba*, a City of *Syria*, in the Country of *Emeſa*. See ROHOB before.

II. ROOB, a Village four Miles from *Scythopolis*. *Euſeb.*

ROOT. Covetouſneſs or Deſire is the *Root* of all the Evils, and of all the Sins that we commit. The *Root*, that is, the 1 Tim. vi. 10.
Fountain, the Cauſe, the Occaſion. *Ne fit inter vos radix germinans fel & amaritudinem.* Let there not be ſeen among you Deut. xxxix. 18.
peſtilential Men, who draw down upon you the Effects of the Anger of God. *Roots* of Gall and Bitterneſs. *Radicem verbi inveniamus contra eum.* Let us ſeek Job xix. 28.
againſt him Occaſions of Diſcourſe and Reproof; or let us find Opportunities to accuſe him. The *Hebrew* ſays, The *Root* of the Word is in me. I am always in a Condition of defending myſelf ſufficiently. *Deus evellet radicem tuam de terra viventium.* Pſal. li. 7.
God will pluck up thy *Root* out of the

[a] *Salmeron.* l. 1. *Prolegem.* 35. *in fine.* thinks it was written in *Latin*. I believe he is the only one of this Opinion.
[b] Tertull. lib. de præſcription. c. 36. Hieronym. in Jovin. l. 1. c. 14.

Land

God resolved to destroy them; and would have done it, had not *Moses* his Servant stood in the Gap, or the Rupture, in his Presence; had he not presented himself between, to turn away the Wrath of God.

Isai. lviii. 12. *Ruptura* is also put for a Breach: *Thou shalt be called Repairer of the Breach*, or *Rupture: Vocaberis ædificator sepium.* The *Hebrew* says, *Sepient rupturas.* And *Amos*;

Amos ix. 11. *In that Day will I raise up the Tabernacle of* David *that is fallen, and close up the Breaches thereof*, or its Ruptures.

RUTH, a *Moabitish* Woman, who having marry'd *Chilion* the Son of *Elimelech* and *Naomi*, who had settled themselves in the Country of *Moab*, dwelt some time with him, without having any Children. *Naomi* having lost her Husband and two Sons, and being desirous to return to *Bethlehem* her own Country, her two Daughters-in-law being now Widows, would also go along with her. But she making known to them her Inability of providing for them there, *Orpah* was persuaded to continue in the Land of *Moab*, but *Ruth* would go along with *Naomi* to *Bethlehem*. (Ruth, ch. i.) This happen'd at the End of the Time of the *Judges*, and under the Government of *Eli*, if we may take *Josephus*'s Word for it. (Joseph. Antiq. l. 5. c. 11.) The Rabbins pretend, that *Boaz*, who married *Ruth*, was the same as *Ibzan* the Judge of *Israel*, who govern'd them for seven Years, about the Year of the World 2823, between *Jephthah* and *Elon*. The great Chronology of the *Hebrews* places this History in the Time of *Ehud*, and of the Servitude of the *Israelites*. under *Eglon* King of *Moab*. Others place it under *Barak* and *Deborah*; others, under *Gideon*; others, under *Abimelech*. (Tostat. Lyran. Torniel. Genebr. &c.) *Usher*, whom we follow, places it under *Shamgar*, about sixscore Years after the Time of *Joshua*.

When *Naomi* came to *Bethlehem*, she found her self reduced to great Poverty, and *Ruth* went a Gleaning, to get something to support them. She came by chance into the Field of a rich Citizen of *Bethlehem*, named *Boaz*, who was akin to *Elimelech* her Father-in-law. When *Boaz* came to see his Harvesters, he found *Ruth*, and commended her Dutifulness to *Naomi* her Mother-in-law, bid her go and eat and drink with his People, and gave them Orders to leave something behind them, that she might have the better Gleaning. *Ruth* returned Home at Evening, told *Naomi* what had happen'd to her, and inform'd her of the Civilities of *Boaz*, who had also bid her to go no-where else to glean but in his Field. *Naomi* blessed God for it, that he had put such Sentiments of Humanity in *Boaz*'s Heart, and acquainted *Ruth* that this was their Kinsman.

At the End of Harvest *Naomi* told *Ruth*, that she had a Design to provide for her, and to procure her a solid State of Repose. Go this Night, says she, and lie at the Feet of *Boaz*, who is to go this Evening to winnow his Corn; and you must do what he shall bid you. *Ruth* agreed to it; and having observed the Place where *Boaz* went to lie down, probably, under some Tree in his Field, *Ruth* went thither also in the Night, and lay down at his Feet. *Boaz* awaking, and seeing something near him, was afraid. But *Ruth* said, *I am* Ruth iii. 9.
Ruth *thine Handmaid*; *spread therefore thy Skirt over thy thine Handmaid, for thou art a near Kinsman.* *Boaz* acknowledg'd, that indeed he was a near Kinsman, but there was another nearer than he; and if this Man should refuse to marry her, he himself would take her to Wife. Then rising very early in the Morning, before it was Day-light, he filled *Ruth*'s Lap with Corn, and sent her away to *Naomi*.

When it was Day, *Boaz* went to the Gate of *Bethlehem*, and having call'd together the Elders of the City, he cited him to appear who was the nearest Kinsman to *Elimelech*, that he might marry *Ruth* the Widow of *Chilion* his Son. This saying, that he could not do it; *Boaz* then insisted, that he should renounce his Right to it. This he willingly did; and then *Boaz* declared, that he intended to marry her himself. Thus *Ruth* became the Wife of *Boaz*, by whom she had a Son call'd *Obed*, who was Father to *Jesse*, and Grandfather to King *David*.

The Book of *Ruth*, which contains the History of which we have now given an Abstract, is placed, in our *Bibles*, between the Book of *Judges* and the Books of *Samuel*, as being the Sequel of the former, and an Introduction to the latter. Saint *Jerom* informs us, that the *Jews* added it to the Book of *Judges*, because the Transactions it treats of happen'd in the Time of the Judges of *Israel*: *In diebus unius Judicis, quando Judices præerant.* (Hieron. Prolog. Galeat.; Judg. i. 1.) And several of the ancient Fathers make but one Book of the *Judges* and of *Ruth*. But the modern *Jews* commonly place in their *Bibles*, after the *Pentateuch*, the five *Megilloth*, which are, first, *The Song of Songs*; secondly, *Ruth*; thirdly, the *Lamentions of Jeremiah*; fourthly, *Ecclesiastes*; and fifthly, *Esther*. Sometimes *Ruth* is plac'd the first of the five, sometimes the second, and sometimes the fifth.

The Scope of the Author of this Book, is to make known to us the Genealogy of *David*; and, in all Probability, he was the same Author as composed the First Book of *Samuel*; in which, because he could not conveniently place this Genealogy of *David*, he chose rather to give it by it self, than to perplex his Discourse. The Writer observes, at the Beginning of his Work,

Work, that the Hiſtory he was going to relate, happen'd at the Time that the Judges governed *Iſrael*; therefore they ceaſed to govern it at the Time he wrote. Beſides, he ſpeaks of *David* at the End of his Book; which ſhews, that, at ſooneſt, it muſt be written in the Time of *David*. Beſides, I have obſerved two ways of Speaking in it, or particular Phraſes, which are only found in the Books of *Samuel* and of the *Kings*: The firſt is, [a] *The Lord do ſo to me, and more alſo*: The ſecond, [b] *I have diſcovered to your Ear*; for *I have told you*.

The Canonicalneſs of this Book was never diſputed. We have obſerved before, that the Learned are not agreed about the Epocha of the Hiſtory it relates. *Ruth* the *Moabiteſs* is found in the Genealogy of our Saviour, *Matth.* i. 5.

RYDDA, a City that the *Jews* conquer'd from the *Arabians*, under the Reign of *Alexander Janneus*. See *Joſephus*'s *Antiquities*, l. 14. c. 2.

[a] Ruth i. 17. *Compare* 1 Sam. iii. 16. xiv. 44. xx. 22. 2 Sam. iii. 9. 31. xix. 13. 1 Kings ii. 23. xix. 1. xx. 10. 2 Kings vi. 21. [b] Ruth iv. 4. *Compare* 1 Sam. xx. 2. 2 Sam. vii. 27.

# SAB

SAAB, a Place in *Galilee*, of which was *Eleazar* the Son of *Samæus*. *Joſeph. de Bello*, l. 3. c. 9.

SAARA, a Village dependant on *Eleutheropolis*, ten Miles from this City towards *Nicopolis*. (Euſeb. & Hieron.)

SABACON King of *Egypt*. *Herodotus* gives an Account, that *Sabacus*, or *Sabacon*, King of *Ethiopia*, having made an Incurſion into *Egypt*, *Anyſis*, who reigned there at that time, being blind, made his Eſcape into the Marſhes, and abandon'd his Kingdom to *Sabacon*, who reigned there fifty Years. (Herodot. l. 2.) His Maxim was, Never to put any Perſon to Death, but to condemn all Offenders to work upon the Banks of the *Nile*, to prevent the Inundations of that River. At laſt he withdrew into his Kingdom of *Ethiopia*, having firſt had a Dream, which commanded him to put to Death all the Prieſts of *Egypt*, and to cut them in two in the Middle. He could not comply with this Command, and choſe rather to quit the Country; and this ſo much the rather, becauſe the Number of Years was compleated, which the Oracle had told him he ſhould reign in *Egypt*. After he was withdrawn, *Anyſis* came again out of his Retreat, and reſumed the Government of his Kingdom. He had *Sethon* for his Succeſſor, who lived under SENNECHARIB. See his Article.

Some Authors relate, that when *Sabacon* invaded *Egypt*, he laid hold of King *Bocchoris*, then reigning there, and cauſed him to be inhumanely burnt alive, and ſeized his Kingdom. (See Africanus in Syncellus, 8, 74. Euſeb. Chronic.) It is probable, that *Sabacon* is the ſame whom the Scripture calls *So*. (2 Kings xvii. 4.) After this Uſurper had in a ſhort time made himſelf very powerful, *Hoſhea* King of *Iſrael* made an Alliance with him; thinking, by his Aſſiſtance, to ſhake off the Yoke of the *Aſſyrians*. (2 Kings xviii. 9.) With this Hope, he refuſed to pay to the *Aſſyrians* the Tribute that was due to them. To revenge this, *Shalmaneſar* marched with an Army againſt him, ravaged all the plain Country, and beſieged *Hoſhea* in *Samaria*. He was forced to ſurrender, after he had ſuſtained a Siege of three Years, in the Year of the World 3283, before *Chriſt* 717, before the Vulgar Era 721.

SABACHTHANI, or *Sabactani*. We read this Word in the Goſpel: *Jeſus Chriſt* upon the Croſs, cry'd out, *Eli, Eli, lama ſabachthani? My God, my God, why haſt thou forſaken me?* (Mat. xxvii. 46. Mark xv. 34.) This is a corrupt Reading of the Word *Azabthani*, or *Gnazabthani*; Thou haſt forſaken me. This is taken out of *Pſal.* xxii. 1. (Pſal. xxii. 2. למה עזבתני.)

SABAOTH, or rather *Zabaoth*, an *Hebrew* Word that ſignifies Hoſts or Armies. *Jehovah Sabaoth*, *The Lord of Hoſts*. (יהוה צבאות.) Whether, by this Expreſſion, we underſtand the Hoſt of Heaven, or the Angels and Miniſters of the Lord; (1 Kings xxii. 19.) or the Stars and Planets, which are as an Army ranged in Battle-array, and performing the Will of God; or, laſtly, whether it be explain'd by the People of the Lord, both of the Old and New Covenant, which is truly the Army of the Lord, of which God is the General and Commander. The *Hebrew* Word *Zaba* is often uſed alſo, to ſignify the Service that his Miniſters perform for him in the Temple; because they are there, as it were, Soldiers or Guards attending at the Court of their Prince. (Numb. iv. 3. 23. 30, &c.) This Word is alſo us'd, to expreſs the Duty of the Women who watched at the Door of the Tabernacle, and kept Guard there in the Night-time. (Exodus xxxviii. 8. במראות הצבאות.)

SABEANS. *Iſai.* xlv. 14. *The* Sabeans, *Men of Stature*. Theſe are probably the *Sabeans* of *Arabia Fœlix*, or thoſe of *Aſia*. They ſubmitted themſelves to *Cyrus*, and acknowledg'd his Government.

The *Sabeans*, a People of *Arabia*, were deſcended from *Saba*: But as there are ſeveral known by the Name of *Saba*, who

were all Heads of a People, or of Tribes; we must also distinguish several Kinds of *Sabeans*. Those that took away the Flocks of *Job*, were, probably, a People of *Arabia Deserta*, who dwelt about *Bozra*; or, perhaps, they were a flying Troop of *Sabeans* that infested that Country. We shall hereafter mention *Saba*, or *Sheba*, the Son of *Jockshan*, who might be the Father of the *Sabeans* here spoken of. (Job i. 15.)

The *Sabeans*, Descendants from *Sheba* Son of *Cush*, are, probably, those of *Arabia Fœlix*, who are famous for their Spices; to whom the Poets give the Epithet of soft and effeminate, and who had Women to command them: (Gen. x. 7.)

*Medis, levibusque Sabæis*
*Imperat hic Sexus.* (Claud. in Eutrop. l. 2.)

Several are of Opinion, that it was from hence the Queen of *Sheba* came to hear the Wisdom of *Solomon*; and that it is of these *Sabeans* that the *Psalmist* speaks; *Reges Arabum & Saba dona Domino Deo adducent*. And in *Jeremiah*; *Ut quid mihi thus de Saba affertis?* And in *Isaiah*; *Omnes de Saba venient, aurum & thus deferentes*. (1 Kings x. 1, 2. Psal. lxxi. 10. Jer. vi. 20. Isai. lx. 6.)

The *Sabeans*, Sons of *Shebah*, Son of *Rheumah*, probably also dwelt in *Arabia Fœlix*. I imagine it to be these of whom *Ezekiel* speaks, who came with their Merchandises to the Fairs of *Tyre*: *Venditores Saba, & Reema, ipsi negotiatores tui*. And in *Joel*; I will deliver up your Children to the Tribe of *Judah*, who shall sell them to the *Sabeans*, a Nation at a great Distance: *Venundabunt eos Sabæis, genti longinquæ*. (Ezekiel xxvii. 22. Joel iii. 8.)

The *Sabeans*, Descendants from *Joktan*, may very well be those mention'd by *Ezekiel*; *Saba*, *Assur*, and *Chelmud*, *Venditores tui*. We believe they inhabited beyond the *Euphrates*; from whence it is that they are put with *Assur* and *Chelmad*. (Ezekiel xxvii. 23.)

The *Sabeans* are also placed in *Africa*, in the Isle of *Meroe*. *Josephus* brings the Queen of *Sheba* from thence, and pretends, that this Country had the Name of *Shebah*, or *Saba*, before it was call'd *Meroe*. (Joseph. Antiq. l. 2. c. 5.)

*Sabeans*, or *Sabians*, or *Zabians*, is the Name which is given to the ancient Idolaters, or Image-worshippers, in *Persia*. We shall speak of them at Length in the Article ZABIANS.

SABBATH. This Word, in *Hebrew*, signifies *Rest*. God having created the World in six Days, rested on the seventh; that is to say, he left off producing any new Beings, in the outward and visible Creation. He blessed this Day, and sanctified it, because he had rested upon it. From that time he set it apart, and appointed it in a peculiar Manner for his Worship. And the *Hebrews*, afterwards, in Consequence of this Designation, and to preserve the Memory of the Creation, sanctify'd, by his Order, the *Sabbath-day*, or the Seventh Day, by abstaining from all Work, Labour, and servile Employments, and by applying themselves to the Service of the Lord, to the Study of his Law, and to Prayer. (שבת, Sabbatum, Requies. Genes. ii. 2, 3.)

*Sabbath* (or *Sabathum*) is sometimes taken meerly for Rest; sometimes, for eternal Rest and Felicity in Heaven. See *Hebrews* iv. 4, &c.

The Days of *Sabbath* (*Sabbatha*) are taken, sometimes, for all the *Jewish* Festivals indifferently. *Keep my Sabbaths*, that is, my Feasts, as, the *Passover*, *Pentecost*, *Feast of Tabernacles*, and the rest. (Lev. xix. 3, 30.)

*Sabbathum* is also taken for the whole Week. *Jejuno bis in Sabbatho*, [a] I fast twice a Week. *Una Sabbathi* [b] the First Day of the Week.

Upon Occasion of the *Sabbath*, it is disputed, whether God created the whole World by one only *Fiat*, all at once, by a simultaneous Action, and by a simple Act; or if he perform'd it at six distinct Operations, and in six Days successively, so that the seventh Day was really and truly a Day of Rest to the Lord, at the End of his successive Creation. Authors are much divided upon this Question. *Philo* [c], *Origen* [d], St. *Austin* [e], *Procopius* [f], and some Moderns, maintain, that God not only created Matter all at once, and in an Instant, but that at the same time He disposed it in Order, and gave every thing its proper Form, without staying for a Term of six Days. That the Account *Moses* gives of it, and the Distribution of the Works of the Creator into six Days, is not a Succession of Time, but only a Succession of Order and Reason, propos'd only by way of Accommodation to the Comprehension of the People, and to give them a distinct Notion of the Material Creation, by distributing it into Parts, and into a certain Disposition or Order.

But the greatest Part of the Fathers and Commentators maintain a successive Creation, agreeably to the Account given by *Moses*. And indeed, there is no Necessity of departing from the literal Sense of Scripture in this Place. The reiterated Acts, and the different Operations mentioned by *Moses*, ought indeed to be explain'd in such a manner, as is consistent with the infinite Power and perfect Simplicity of the Acts of the Creator, and which may exclude any manner of Notion of his Weakness, Weariness, or Imperfection. But all

[a] Luke xviii. 12. Vulgate. [b] John xx. 1, 19. Luke xxiv. 1. Acts xx. 7. 1 Cor. xvi. 2. [c] Philo Allog. l. 1. & de Mundi Opificio, p. 6, 41. [d] Orig. l. 6. cont. Cels. [e] Aug. l. 4. de Genes. ad Litter. c. 18, &c. lib. xi. de Civit. l. 7. lib. xii. Conf. c. 29. [f] Cajet. Canus.

this

this may be done, without receding from a successive Creation. God, by his infinite Power, drew forth, out of Nothing, all the Matter of the Universe, or the *Chaos*; and, by his Wisdom, he gave the Parts all the Motions necessary, that the *Chaos* might display it self; and that its Parts being disengaged from one another, and each united again with others of the same Nature, might form what we call the Universe in the Condition in which we find it. This Motion, conducted by the Spirit and Wisdom of God, might continue six Days; after which, God rested himself, or ceased to produce any outward Being; but He continued still to act by his Providence and Concurrence, and to preserve the Work he had made, in the State of Beauty and Perfection in which he had created it.

As to those particular Beings, that could not be produced by a Continuation of the general Laws of Motion, communicated by God to Matter, as for Example, Men, Plants, and Animals, it must necessarily be acknowledged, that God form'd them successively, as *Moses* acquaints us, by applying, forming, animating Matter, agreeably to the Designs of his Wisdom; by inspiring into Man a reasonable Soul; by giving other Animals their several Instincts, for their Preservation and Producing their Kind; by putting into the Plants those Qualities that distinguish them from each other, and their Seeds and Grains that are proper for their Renovation.

Another great Question that is moved about the *Sabbath*, is, Whether, from the Beginning of the World, God gave the Law of the *Sabbath*; and whether this Day was always observed, at least among the better sort of the first Men, as the Patriarchs, before the Promulgation of the Law. Whether this be the Sense of these Words, *And God blessed the seventh Day, and sanctified it.* (Gen. ii. 2.) Some Fathers [a] and some *Jewish* Doctors [c] have asserted the Affirmative; and *Menasseh Ben-Israel* [b] assures us, that, according to the Tradition of the Antients, *Abraham* and his Posterity having preserved the Memory of the Creation, observed the *Sabbath* also, in Consequence of the Natural Law that obliged them thereto. There are some also that believe, that the Religion of the Seventh Day is preserved among the *Pagans*, and that the Observation of this Day is as old as the World it self.

(Philo de Mundi Opificio.) In a Word, *Philo* says, that the *Sabbath* is not a Festival peculiar to any one People or Country, but is common to the whole World, and that it may be named the General and Publick Feast, and that of the Nativity of the World. *Josephus* advances, that there is no City, either of *Greeks* or *Barbarians*, or any other Nation, where the Religion of the *Sabbath* was not known. (Joseph. contr. Apion. l. 2.) *Aristobulus*, in *Eusebius*, quotes *Homer* and *Hesiod*, who speak of the Seventh Day as of a Day that is sacred and venerable. (Euseb. l. 13. c. 12. Præp.) *Clemens Alexandrinus* speaks of the *Sabbath* in the same Terms as *Aristobulus*, just now cited, and he adds some Passages from the Antients, which celebrate the Seventh Day. (Clem. Alex. Strom. l. 5.)

There are some that believe, that *Job* observed the *Sabbath-day*; because at the End of Seven Days he offered a Sacrifice to the Lord for his Children. (Abenezra apud Boulduc. in Job i. 2, 5.) Some Rabbins inform us, that *Joseph* also observed the *Sabbath* in *Egypt*. (Bechai ad Beresith. fol. 37.)

But the contrary Opinion is not without its Proofs also. The greatest part of the Fathers and Commentators hold, that the Benediction and Sanctification of the *Sabbath*, mention'd by *Moses* in the Beginning of *Genesis*, signifies only that Appointment then made of the Seventh Day, to be afterwards solemnized and sanctified by the *Jews*. It does not appear from any Passage of Scripture, that the ancient Patriarchs have observed the *Sabbath*, or that God had any Design to oblige them thereto, before the Law took Place. *Philo* says, that the *Hebrews* having forgot which was the Day of the Creation of the World, began again to be apprised of it, when God having caused it to rain Manna all the other Days of the Week, did not permit it to rain any on the *Sabbath-day*. (Philo Vit. Mos. l. 1.) The Seventh Day, which was honoured by some *Pagans*, and of which they have spoke as of an Holy Day, was either dedicated to the Honour of *Apollo*; or it was in Imitation of the *Jewish Sabbath*, which some *Pagans* had in Honour heretofore, either out of Superstition or Devotion.

*Ezekiel* says expressly, that the *Sabbath*, and the other Feasts of the *Jews*, are Signs that God has given to his People, to distinguish them from other Nations. (Ezek. xx. 12, 20.) *I gave them my* Sabbaths, *to be a Sign between me and them, that they might know that I am the Lord that sanctify them.* And again, *Hallow my* Sabbaths, *and they shall be a Sign between me and you, that ye may know that I am the Lord your God.* And *Moses* in *Deuteronomy* v. 15. The Lord hath brought thee out of *Egypt*, *therefore the Lord thy God commanded thee to keep the* Sabbath-day. *Justin Martyr* [d], *Tertullian* [e], *Eusebius* [f], St. *Bernard* [g], advance, as a Matter not to be doubted, that neither the Patriarchs before the Deluge, nor those which came afterwards, observed the *Sabbath*

[a] Vide, si placet, Clem. Alex. l. 5. Strom. Euseb. Præpar. l. 13. c. 12. [b] Vide Rab. apud Selden. de Jure Nat. & Gent. l. 3. c. 13. &c. [c] Men. B. Isr. de Creat. Prob. 8. [d] Just. Dial. cum Tryph. [e] Tertul. l. 4. cont. Jud. c. 4. [f] Euseb. Hist. Eccl. l. 1. c. 4. Præp. l. 7. c. 3. Dem. l. 1. c. 6. in Psalm xci. 1. [g] Bern. in Cantic. serm. 50.

Iren. lib. adv. hær. l. 4. c. 30. *Irenæus* ſays expreſly, that *Abraham* had Faith, and was call'd the Friend of God; and yet was neither circumciſed, nor obſerved the *Sabbath*. *Abraham ipſe ſine circumciſione, & ſine obſervatione Sabbathorum, Deo credidit, & amicus Dei appellatus eſt.* On this Subject may be ſeen *Selden de jure naturali & gentium, juxta diſciplinam Hebræorum*, l. 3. c. 13, 14, 15. Spencer *de legibus Hebræorum ritualibus*, l. 1. c. 4. Sect. 7, *&c.* and our Commentary upon *Gen.* ii. 3.

God gave the Precept of the *Sabbath* to the *Hebrews*, when they came to *Marah*, one Month after their coming out of *Egypt*, on the 15th of the Month *Abib*, which anſwers to our *March*, in the Year of the World 2513, before *Chriſt* 1487, and before the vulgar Era 1491. Manna began to fall, according to ſeveral of the Fathers, [a] upon the *Sunday*, ſix Days before the *Sabbath*. According to others, it fell upon the very Eve of the *Sabbath*. However this be, 'twas probably upon the Occaſion of the Manna, that God commanded the *Hebrews* to obſerve the ſeventh Day, and not to go out to gather any on that Day, for none would fall then. The ſame Command of celebrating the *Sabbath* is found ſeveral times repeated in the Law. [b] "Remember to ſanctify "the *Sabbath* Day. You ſhall labour for "ſix Days, and ſhall do whatever you "have to do; but the ſeventh Day is the "*Sabbath* of the Lord your God. Upon "this Day you ſhall do no Work, neither "you, not your Son, nor your Daughter, "nor your Man-ſervant, nor your Maid-"ſervant, nor your labouring Beaſts, nor "the Stranger that ſhall reſide among you. "For the Lord in ſix Days made the Hea-"ven and the Earth, and whatever is con-"tain'd in them, and reſted upon the "ſeventh Day. Wherefore he bleſſed the "ſeventh Day, and hath conſecrated it to "his Service".

Ex. xxxi. 13. xxxv. 2. In another place it is ſaid, that God eſtabliſhed his *Sabbath* among the Children of *Iſrael*, as a Sign to make them call to mind, that he is the Lord that ſanctifies them. He adds, that whoſoever ſhall prophane the *Sabbath* ſhall be puniſh'd with Death; and we ſee the Execution of this Law upon the Man, who having gather'd Wood upon the *Sabbath* Day, was ſtoned
Numb. xv. 32, 35. by all the People for this Offence. Upon other Holy Days it was allow'd to light a
Ex. xii. 16. Fire, and to dreſs Victuals; but this was
Ex. xxxv. 2, 3. expreſly forbid on the *Sabbath* Day. The Rabbins confine this Prohibition to ſervile Works only; as to bake Bread, to dreſs Meat, to forge Metals, *&c.* They ſuppoſe that for ſuch ſort of Works it is forbid to light a Fire, but not for one to warm himſelf. On the *Sabbath* Days the Miniſters of the Temple enter'd upon their Week; and thoſe that had attended the foregoing Week went out on that Day. They put upon the golden Table new Loaves of Shew-bread, and took away the old ones. Alſo upon this Day were offer'd Lev. xxiv. 8. particular Sacrifices of two Lambs for a Burnt-offering, with the Wine and the Meal that always accompanied theſe Sacrifices. Laſtly, the *Sabbath* was celebrated, as alſo the other Feſtivals, from Evening to Evening. They began in the Evening, at which Time alſo they ended. *A veſpera uſque ad veſperam celebrabitis* Sabbatha *veſtra*. And this is the whole, or very near it, that is commanded in the Law, concerning the Obſervation of the *Sabbath*.

And now let us inquire what has been the Practice of the *Jews*, in Conſequence of this Inſtitution. The firſt Obligation of the *Sabbath* expreſs'd in the Law, is to ſanctify it. *Remember to ſanctify the* Sabbath *Day*. Numb. xxviii. 9, 10. But it is ſanctify'd by doing good Works upon it, by Prayer, by Praiſes and Thankſgivings, by publick and private Worſhip of God, by the Study of his Law, by Juſtice, Innocence, and Tranquillity of Mind. The ſecond Obligation is that of Reſt. *Thou ſhalt do no Work upon the* Sabbath. It was forbid to do any ſervile or laborious Works, that might fix the Mind, and interrupt that Attention which was to be given to God, and which is neceſſary when we pay any Worſhip to him worthy of his Majeſty. The *Jews* have often varied about the Manner, in which they think they ought to obſerve the Reſt of the *Sabbath*. In the Time of the *Maccabees*, they carry'd their Reſpect 1 Mac. ii. 32, 33, &c. for this Day ſo far, as that they durſt not ſo much as defend themſelves from any Invaſion of the Enemy on this Day, even in the moſt preſſing Neceſſity. Since this Time they have not ſcrupled to take Arms, and ſtand upon their neceſſary Defence. 1 Mac. ii. 41. But it may be ſeen by *Joſephus*, that they Antiq. l. xii. c. 3. xiii. c. 1. would not attack their Enemies, nor hinder them from advancing their Works; nor would they march with their Armies, even Antiq. l. xiii. c. 16. p. 450. in Time of War, or in the Enemies Country, upon the *Sabbath* Day.

In the Time of our Saviour, they would not water their Cattle, or take a Beaſt out of a Ditch that ſhould happen to fall in, on the *Sabbath* Day: But by a falſe Delicacy they could not bear with our Saviour's Healing the Sick on that Day. Since that Time they have determin'd, Mat. xii. 11, 12. that a Man might give Food to a Beaſt, that ſhould happen to fall into a Pit, but muſt not take him out on that Day. The ſame *Jews* complain'd of our Saviour's Mat. xii. 1, 2. Mark ii. 27. Diſciples, that paſſing through the Corn-

[a] Origen. homil. 7. in Exod. Synod. Cæſar. apud. Bel. Ambroſiaſter in 1 Cor. x. 5. Athanaſi ſerm. 25. de temp. apud Aug.
[b] Exod. xx. 8, 9, 10, 11. Levit. xxiii. 3. Deut. v. 12.

fields

CEREMONIES OF THE JEWS UPON THE SABBATHDAY.

fields on the *Sabbath* Day, and being pressed with Hunger, they gather'd some Ears of Corn, and rubb'd them between their Hands, in order to eat the Grains of Wheat. This Action of his Apostles, our Saviour excused only from the Necessity of the thing, and because they had need of Nourishment; adding, that the Priests themselves in the Temple do some Work, which every where else would be esteem'd Violations of the *Sabbath*; and that the Son of Man was Lord of the *Sabbath*; and lastly, that the *Sabbath* was made for Man, and not Man for the *Sabbath*.

The Rabbins reckon up nine and thirty primary Prohibitions, which ought to be observed on the *Sabbath* Days, and several other secondary ones dependant on them, which are also obligatory. Their Number is so great, that it is almost impossible to keep them all; and the Rabbins make no Difficulty to own, that if the People of *Israel* could keep but two *Sabbaths* as they ought to be kept, they should soon see themselves deliver'd from the Evils under which they groan. Their Scrupulosity goes so far, as even to forbid to peel or to roast an Apple, to kill a Flea, a Fly, or any other Insect, if it is big enough, as that the Sex may be distinguish'd; to sing, or to play upon an Instrument, so as it may be loud enough to awaken a Child. Yet notwithstanding all this, the *Samaritans* [a] pretend that the *Jews* are not religious enough in the Observation of the *Sabbath*. As for them, they will not light a Fire on this Day, they abstain from the Use of the Marriage-bed, they don't stir from their Places, save only to go to the House of the Lord. They employ themselves wholly upon that Day in reading the Law, in praying to God, and in Thanksgivings.

Vid. Buxtorf. Syn. Jud. c. xi.

Of all the Festivals that God has enjoin'd them in his Law, there are none of which the *Jews* are so jealous, or of which they speak so magnificently, as of the *Sabbath*. They call it their *Spouse*, because God has given it to them alone, exclusive of all other Nations of the World [b]. Here is an Extract of what may be found concerning this Matter, in *Leo* of *Modena*, [c] who alone is equivalent to all the modern *Jews*. The Rabbins, says he, have reduced all that is forbid to be done on the *Sabbath* Day, to these thirty-nine Heads, each of which have their Circumstances and Dependences: These are, to till the Ground, to sow, to reap, to make Hay, to bind up Sheaves of Corn, to thrash, to winnow, to grind, to sift Meal, to knead the Dough, to bake, to shear, to whiten, to comb or card Wool, to spin, to twine or twist, to warp, to dye, to tye, to untye, to sew, to tear or pull in Pieces, to build, to pull down, to knock with a Hammer, to hunt or fish, to kill a Beast, to flay it, to dress it, to scrape the Skin, to tan it, to cut Leather, to write, to scratch out, to rule Paper for writing, to light a Fire, to extinguish it, to carry any thing from Place to Place, to expose any thing to Sale.

Besides these, there are other things forbid, as Consequences from these. For Instance, to file is comprehended under grinding, to curdle Milk under building, and so of others. They must neither light or put out a Fire or Lamp, and commonly they keep *Christian* Servants in their Houses, to do such Offices for them on the *Sabbath* Day. They not only forbear from carrying any Burdens, but upon this Day they will not put on their Cloaths, even what is necessary; and carry their Exactness so far, as to inspect the Ornaments and Cloaths of their Women, Children, and Servants. On this Day they speak of no Business or secular Affairs; they neither give or receive, neither sell or buy, or make any Bargain. They handle no Tool, nor any thing that is heavy; they touch no Money, go neither on Horse-back or in a Boat. They don't bathe themselves, nor use any chirurgical Operations, but in Cases of great Necessity. They may walk as much as they please within the City or Suburbs where they inhabit; but they must not go out of the City or Suburbs, above the Distance of two thousand Cubits, as we shall mention by and by.

They undertake no Work on the *Friday*, but such as may be easily finish'd before the Evening. About an Hour before Sun-set, they put into a warm Place what they have prepar'd to eat the Day following; and about half an Hour before Sun-set all Work is left off, and the *Sabbath* is suppos'd to be begun. Then the Women are obliged to light a Lamp in their Chambers, which Lamp commonly has six Wicks, or, at least, four, and it burns a great Part of the Night. They also set out a Table cover'd with a fair Table-cloth, whereon they put Bread, which they cover with another long, narrow Cloth. There are some of 'em, who, to begin the the *Sabbath* well, will put on clean Linen, and wash their Hands and Face. They all go to the Synagogue, where they rehearse certain Prayers set down in their Books, after which they return to their Houses, and salute one another by wishing a good *Sabbath*.

Being come Home, the Fathers bless their Children, and the Masters their Disciples; then sitting down to Table, the

[a] Letter of the *Samaritans* to Mr. *Huntington*. [b] Vide Selden. & Rabb. ab eo citatos l. 3. c. 10. de jure nat. & gent. [c] *Leo* of *Modena*, part 3. c. 1. of the Ceremonies of the *Jews*.

Master

Master of the Family pronounces certain Bleſſings on the Bread and Wine, and makes mention of the Inſtitution of the *Sabbath*. He drinks a little of the Wine that he hath bleſs'd, and gives it round to all that are at Table. He does the ſame by the Bread, and then they entertain themſelves as well as they can. On the *Sabbath* Day in the Morning they riſe later than upon other Days; and being come to the Synagogue, they rehearſe ſeveral Pſalms and Prayers, in Commendation of the *Sabbath*, intermingled with Singing, and the ordinary Prayers. Then they bring out the Pentateuch, and ſeven Perſons read the Section that comes to be read in order. Then they read a Section out of the Prophets, which has ſome relation to what was read out of the Law. Laſtly, He that holds the Book in his Hands, lifts it on high, and gives his Bleſſing to all preſent. They pray afterwards for thoſe Princes under whoſe Juriſdiction and Protection they live; and they make a Sermon or Exhortation in the Morning or Afternoon, according to the Cuſtom of the Place.

When Night comes, and they can diſcover in the Heaven three Stars of a moderate Magnitude, then the *Sabbath* is ended, and they may return to their ordinary Employments. Thoſe who go to the Synagogue, add to the common Evening Prayers, certain Leſſons and Benedictions, which have relation to the *Sabbath*; and as they think, that the Puniſhment of the Souls in Purgatory ceaſes on that Day, they prolong its Continuance as much as they can. When every one is return'd to his Home, they light a Taper or Lamp, which has, at leaſt, two Wicks, the Maſter of the Houſe takes Wine in a Cup, and ſweet-ſcented Spices, and after pronouncing ſome Benedictions, he bleſſes the Wine and the Spices; then he flavours the Spices, and throws the Wine upon the Ground, in Token of Chearfulneſs, and pronounces ſome Bleſſings. Thus the Ceremony of the *Sabbath* is ended. Thoſe that meet one another make their Compliments, by wiſhing each other a happy Week.

Some antient Fathers quote the Law which injoins the Reſt of the *Sabbath*, with this Exception; You ſhall do nothing upon this Day, except what is for the Health of the Soul, or the Preſervation of Life; or laſtly, except in ſuch things wherein Life is in Danger. *Omne opus ſervile non facietis in eo, præterquam quod ad animam pertinet*, as *Tertullian* reads it; or, as he ſays elſewhere, *niſi quod fiat omnis animæ*. Or laſtly, as St. *Jerom* reads it, *Lege præceptum eſt, ne in Sabbatho opus ſervile faciamus —— ut illa tantum faciamus, quæ ad animæ ſalutem pertinent*. A very antient Gloſs this, and authoriſed by the Practice of the Primitive *Jews*, who us'd to allow the taking of a Beaſt out of a Ditch, that ſhould happen to fall in on the *Sabbath*, and was in Danger of its Life. And much more did they think it allowable to do good Works, either Moral or Charitable.

[Tertul. adv. Judæo c. 4. Idem cont. Marcion. l. 4. c. 12. Hieron. in If. xxviii.]

Such prophane Authors as have ventured to ſpeak of the Original of the *Sabbath*, have only ſhew'd their Ignorance of the *Jewiſh* Affairs. *Tacitus* thought they obſerved the *Sabbath* in honour of *Saturn*, to whom *Saturday* was conſecrated in the Pagan Religion. But *Plutarch* aſſerts, it was kept in honour of *Bacchus*, who is call'd *Sabbos*; and becauſe in the Feſtivals of this falſe Deity they us'd to cry *Saboi*. *Appion* the Grammarian maintain'd, that the *Jews* celebrated the *Sabbath* in Memory of their being cured of a ſhameful Diſeaſe, which in the *Egyptian* Language was call'd *Sabboſis*. Alſo Pagan Authors ſpeak pretty frequently of the Faſt of the *Sabbath*, as if the *Jews* had ordinarily faſted on this Day. *Recutitaque Sabbatha palles*, ſays *Perſius*. And *Petronius*, *Et non jejuna Sabbatha lege premet*. They were not aware, that Faſting was utterly forbid the *Jews* on the *Sabbath*; but either very groſly miſunderſtood the *Sabbath* for the whole Week, in which ſome of the *Jews* faſted two Days; or they took it in too comprehenſive a Senſe, for all ſort of Feaſts; and becauſe they us'd to faſt on the Day of the ſolemn Expiation, they very improperly concluded that they faſted upon all *Sabbath* Days.

[Tacit. l. 5. hiſt.] [Plut. Sym. l. 4. p. 671.] [Appio l. 2. p. 1061, 1062, 1063.] [Sat. 5.]

*A Sabbath Day's Journey*. We have already explain'd from *Joſephus*, under the Article of John Hircanus, that, in an Expedition he made beyond *Euphrates*, with the King of *Syria*, he was the Occaſion that the whole Army halted on a *Sabbath* Day; which proves that long Journeys were forbidden the *Jews* on that Day. We ſee the ſame thing in the ſecond Book of the *Maccabees*, viii. 26, 27. where *Judas* could not purſue the Victory he had obtain'd over *Nicanor*, becauſe of the Interpoſition of the *Sabbath*. *Pray ye that your Flight be not in the Winter, neither on the Sabbath Day*, ſays our Saviour in the Goſpel. And *Ovid* ſays, Fear not the Rain, and let not the *Jewiſh Sabbath* hinder you.

[Joſeph. Antiq. l. 13. c. 16. p. 450.] [Mat. xxiv. 20.] [Ovid. de remed. amor.]

*Nec pluvias vites, nec te peregrina morentur*
*Sabbatha.*

But, however, it is evident they were allow'd to go a certain Space on the *Sabbath* Day, ſince we know they went, at leaſt, to the Temple or Tabernacle, from the remote Parts of the City or Camp. And St. *Luke* informs us, that the Mount of

[Acts i. 12.]

of *Olives* was distant from *Jerusalem* the space of a *Sabbath* Day's Journey. *Sabbathi habens iter.* The Rabbins generally fix this space at two thousand Cubits. *Josephus* says, that the Mount of *Olives* was five *Stadia* from *Jerusalem*, which make six hundred and twenty-five Paces. Thus the Journey that might be made on a *Sabbath* Day, was about six or seven hundred Paces, or something more. For the same *Josephus*, in another Place, puts the Mount of *Olives* at six *Stadia* from *Jerusalem*. *Origen*, quoted by *Oecumenius* [a], says, that the Journey of a *Sabbath* Day is one Mile, or two thousand Cubits. The *Jews* [b] also have us'd to make a Mile consist of two thousand Cubits: So that their Cubit must be two Feet and an half, since their Mile contains a thousand Paces, or five thousand Feet, taking their Paces at five Feet apiece. *Maimonides* [c] will have it, that he that does not know exactly the Distance of a Place, may walk upon the *Sabbath* Day two thousand moderate Paces, which makes a thousand geometrical Paces of five Foot each. *Epiphanius* says, that the *Jews* believe it is not allow'd them to walk upon the *Sabbath* Day above six *Stadia*, or seven hundred and fifty Paces. The *Syriack* Translator of the *Acts of the Apostles* puts *about seven Stadia* for a *Sabbath* Day's Journey; which is according to what some Rabbins say [d], that a Mile is seven *Stadia* and an half. Upon this see *Selden de Jur. Nat. & Gent. l. 3. c. 9.*

Antiq. l. 20. c. 6.

De bello, l. 6. c. 3.

Epiph. hæref. 66.

*Sabbathum secundo-primum. The second Sabbath after the first.* *Luke* chap. vi. 1. This Expression has much divided the Commentators. Some [e] have taken it for the second, others [f] for the last Day of unleavened Bread; and some for the Day of *Pentecost*. The Passover was the first *Sabbath*, according to them, and *Pentecost* the second. Others have thought, that the first grand *Sabbath* was the first *Sabbath* of the Civil Year, in the Month *Tizri*; and that the second was the first of the Holy Year, or of the Month *Nisan*. But *Joseph Scaliger*, [g] who is follow'd in this by a great Number of able Writers [h], thinks that to have been the first *Sabbath*, which follow'd the second Day of unleavened Bread. The *Jews* thus reckon'd their *Sabbaths* from the Passover to *Pentecost*; the first was call'd *secundo-primum*, or second after the first; that is, the first after the second Day of unleavened Bread. The second was call'd *secundo-secundum*, or the second Day of the *Sabbath* after the second Day of unleavened Bread. The third was call'd *secundo-tertium*, or the third Day of the *Sabbath* after the second Day of unleavened Bread. And so of all the rest, as far as *secundo-septimum*, that is to say, the seventh Day of the *Sabbath* after the second Day of unleavened Bread. This seventh *Sabbath* immediately preceded *Pentecost*, which was celebrated the fiftieth Day after the second Day of unleavened Bread. See the Commentators upon St. *Luke*, chap. vi. ver. 1.

Maldon. Mercat.

*Parascuè Sabbati*, or *the Preparation for the Sabbath*, is the *Friday* before; for as it was forbid to make a Fire, to bake Bread, or to dress Victuals on the *Sabbath* Day, they provided against this Day, and prepared on *Friday* every thing that was needful for their Sustenance on the *Sabbath* Day. See the Article PARASCUE before.

*The Sabbath transferr'd to Sunday.* The Obligation of giving a Portion of our Time to God to be employ'd in his Worship and Service, is founded upon natural Right. The Law of *Moses* had fix'd this to the seventh Day, or the *Sabbath* for the People of the *Jews*. The Apostles of *Jesus Christ*, to do Honour to the Day of his Resurrection, have also determin'd it to be every seventh Day, and have fix'd it on *Sunday*, or the first Day of the Week among the *Hebrews*, and on the Day dedicated to the Sun by the Pagans. This Day, among us *Christians*, is known by the Name of the *Lord's-Day*. See the Article SUNDAY.

*Sabbatical Year* was celebrated among the *Jews* from seven to seven Years, when the Land was to rest, and to be left without Culture. They set Slaves at Liberty, and every one re-enter'd into the Inheritance that had been alienated. Ex. xxiii. 10. Levit. xxv. 2, 3, &c.

God appointed the Observation of the *Sabbatical Year*, to preserve the Remembrance of the Creation of the World; to enforce the Acknowledgment of his sovereign Authority over all things, and particularly over the Land of *Canaan*, which he had given to the *Hebrews*, by delivering up the Fruits of their Fields to the Poor and the Stranger. It was a kind of Tribute which they paid to the Lord for it. Besides, he intended to inculcate Humanity to his People, by commanding that they should resign to the Slaves, to the Poor, to Strangers, and to Brutes, the Produce of their Fields, of their Vineyards, and of their Gardens. Levit. xxv. 2, 3, 4.

It has been much disputed, at what Season of the Year the *Sabbatical Year* began. Some have been of Opinion, that it began on the first Month of the sacred Year, that is, at *Nisan*, or in the Spring. Others

[a] Oecum. in Acta. Μίλιον ἓν ἡ τοῦ Σαββάτου ὁδὸς ὥς φησιν Ὠριγένης ἐν τῷ τμήματι στρωματέων, διχιλίων πηχῶν ὑπάρχει. [b] Reland. Palæst. l. 2. c. 1. p. 397. [c] Maim. in Hilcoth. Sab. c. 27. §. 4. [d] Gemara Bara Metzia, fol. 33. 1. & Gemar. Joma fol. 67. 1. [e] Isidor. Pelus. l. 3. Ep. 110. Euthym. [f] Epiphan. hæref. 51. n. 31. Osiand. Not. ad Harmon. Evang. Vat. Pisc. Drus. Bez. [g] Scalig. de emend. Temp. l. 6. [h] Lightfoot in Luc. Casaubon, Exercit. 13. in Baron. alii passim.

think it began at the first Month of the civil Year, or at the Month *Tizri*, which answers nearly to our *September*. *Moses* does not explain himself upon this Matter very clearly. He says only, that the Land shall not be cultivated, and that there shall be no Harvest for that Year. In *Palestine*, the Time of Sowing both of Wheat and Barley was in Autumn; and Barley-harvest began at the Passover, and that of Wheat at *Pentecost*. Therefore, to enter into the Spirit of the Law, for observing the Rest of the *Sabbatical Year*, that the Land may not remain two Years without Cultivation, we must necessarily begin it at Autumn, after all the Crops were gather'd in: They did not till the Land in Autumn, and they had no Harvest after the Winter; but the Autumn following they began again to cultivate the Land, that they might reap their Harvests in the Spring and Summer following.

In the *Sabbatical Year* all Debts were
Deut.xv.2. remitted, and the Slaves were set at Li-
Ex xxi. 2. berty. But were Debts absolutely forgiven, or was the Payment of them only
Hebr. suspended? Several think, that this Re-
Drusius. Estius, alii. mission was absolute, and that all Debts were totally extinguish'd in the *Sabbatical Year*. The Caution of Rich Men,
Deut.xv.9. taken Notice of by *Moses*, who would not lend to their Brethren at the Approach of the *Sabbatical Year*, seems to prove, that after this Year nothing was to be hoped for from their Debtors. For if the Payment of Debts was only suspended till this Year was over and past, it would not have been a sufficient Motive to hinder them from lending. As there was no lending for Interest in the Case, which was forbid to the *Hebrews* towards their Brethren, as it could be only a simple Loan, the Creditor might require it again either before or after the *Sabbatical Year*, upon the Supposition of those who think that the Remission was not absolute [a].

Rab. Grot. Others distinguish between Debts mortgaged upon Security, the Contracts of which included a Clause of perpetual Debts; and those that were not mortgaged, but made upon simple Contracts: These last were for ever acquitted on the *Sabbatical Year*, but the others not so. *Menochius* also thinks, that the Remission of Debts was general and absolute, but not of Loans or Deposits. All this regarded only the natural *Hebrews*, or such as were Proselytes to *Judaism*, but not Strangers.

'Tis also inquired, whether Debts were remitted, and Slaves set at Liberty, at the Beginning or only at the End of the *Sabbatical Year*. The *Hebrew* says literally, [b] *At the End of every seven Years thou shalt make a Release*. This has given Occasion to some to think, that Debts were not remitted, nor Slaves set at Liberty, till the End of the *Sabbatical Year*. But most are of a contrary Opinion, that it was the Beginning of the *Sabbatical Year*. The original Text explains it very naturally of the End of the Week of the Year, after which came the *Sabbatical Year*, with which it concludes.

*Sabbatical River*, or *Sabbation*. *Josephus* says, [c] That, when *Titus* went into *Syria*, as he pass'd between the Cities of *Arces* or *Arques*, which belong'd to the Kingdom of *Agrippa*, and the City of *Raphanea* in *Syria*; he saw the River call'd the *Sabbatical River*, which falls from the *Libanus* into the *Mediterranean* Sea. This River runs only upon the *Sabbath* Day, or rather, at the end of seven Days. All the intermediate Time its Channel is dry; but on the seventh Day it flows in abundance into the Sea, and even with an impetuous Stream. Hence it comes, that the Inhabitants of the Country have given it the Name of the *Sabbatical River*. 'Tis probable that *Pliny* means the same River, Plin. l. 31.
when he says, that there is a Brook in c. 2.
*Judea*, which continues dry every seventh Day. *In* Judæa *Rivus omnibus Sabbathis siccatur*. A little before he speaks of a Fountain in the Isle of *Andros*, that every seventh Day yields a Liquor of the Taste of Wine; but this Liquor takes again the Quality of Water, as soon as it is taken at any Distance from the Temple of *Bacchus*, which is in this Island.

The *Greek* Text of *Josephus* intimates, as we have already said, that this River runs only on the *Saturday*: But to reconcile this with *Pliny*, who affirms, on the contrary, that it is dry only on the *Saturday*; and with other Evidences of but little Certainty, which speak of a certain *Sabbatical River*, which continues dry every *Sabbath*: *Casaubon*, *Fuller*, and some others [d], make a Transposition in the *Greek* Text of *Josephus*, to make him say the direct contrary of what he said before. It should seem indeed, that the *Sabbatical River* would not well express the Rest of the *Sabbath*, if it runs only upon this Day: To express it significantly, it ought to cease running on this Day, in Imitation of the Repose and Rest of the *Jews*.

[a] Cajet. Burg. Piscat. in Deut. xv. Basnag. *Antiquities of the* Jews, t. 1. p. 29. [b] Deut. xv. 1. מקץ שבע שנים LXX. Δι' ἑπτὰ ἐτῶν. [c] Joseph. de bell. l. 7. c. 24. p. 976. Πολὺς γὰρ ὢν ὅτε ῥεῖ, καὶ κατὰ τὴν φορὰν οὐ χωλαιὸς, ἔπειτα δὲ πάσης ἐκ τῶν πηγῶν ἐπιλείπων, ἓξ ἡμερῶν ἀριθμὸν, ξηρὸν παραδίδωσιν ὁρᾷν τὸν τόπον. Εἶθ' ὥσπερ οὐδεμίας γενομένης μεταβολῆς, ὅμοιος κατὰ τὴν ἑβδόμην ἐκδίδωσι, καὶ ταύτην ἀεὶ τὴν τάξιν ἀκριβῶς τετήρηκε διαφυλάττων. [d] Casaub. adverf. Baron. Exercit. 15. n. 20. Fuller. Miscellan. Sacr. l. 1. c. 4. p. 2236. See the Translation of M. *Arnaud d' Andilly*. Thus they read the Greek. Πολὺς γὰρ ὢν ὅτε ῥεῖ, καὶ κατὰ τὴν φορὰν οὐ χωλαιὸς ἓξ ἡμερῶν ἀριθμὸν, ἔπειτα δὲ πάσης ἐκ τῶν πηγῶν ἐκλείπων, κατὰ τὴν ἑβδόμην ἐκδίδωσι, καὶ ξηρὸν παραδίδωσιν ὁρᾷν τὸν τόπον, εἶθ' ὥσπερ μηδεμίας γενομένης μεταβολῆς, κατὰ τὴν ἑβδόμην ἐκδίδωσι.

The

The Rabbins [a] mention another *Sabbatical River*, or *Sambation*, but very different from this now ſpoken of. They place it beyond the *Euphrates*, in a very diſtant Country, where they pretend that the ten Tribes are ſtill intire and ſubſiſting: There they poſſeſs very great Riches and Eſtates. The River of which they ſpeak, runs all the Week with a very rapid Stream, and makes ſo great a Noiſe, that it is heard in the Night-time at the Diſtance of a Day's Journey, and in the Day-time at half that Diſtance. It is ſo broad, ſo deep, and ſo rapid, that it is impoſſible to go over it; and on the *Sabbath* Day, on which it does not run at all, they place Guards on the River, that the *Iſraelites* may not go over it. *Jonathan*, the Son of *Uziel*, to whom is aſcribed a *Chaldee* Paraphraſe, has mention'd the River *Sabbation*. This Author, they ſay, is more antient than *Joſephus*. But it is believed, the Paraphraſe we have under his Name, was not his, and that *Joſephus* is the firſt and only Author of the *Sabbatical River*, which probably never exiſted; at leaſt nothing is known of it at this Day, nor is it mention'd by any Traveller or Geographer. For as to what *Pliny* ſays of it, 'tis very likely he took it from *Joſephus*.

'Tis true, *Dominick Magri*, in his Travels into *Syria*, at the Age of nineteen Years, aſſures us, that he came to the Banks of the *Sabbatical River* with his Caravan, upon a *Friday*, *June* the Twenty-firſt, in the Evening, where he ſaw the River dry about Sun-ſet on the *Friday*, and continue dry till the next Day; when, the Caravan going away, he had not the Opportunity to obſerve, whether the River began to run again on *Saturday*-Evening, after the Reſt of the *Sabbath* Day was over. This Traveller appeals to the Merchants in his Caravan, and the Country People that inhabit the Place, as Witneſſes of what he affirms; and he infers from thence, that *Joſephus* was miſtaken when he ſays, that this River runs only upon the *Saturday*, ſince, on the contrary, it runs all the Week excepting *Saturday*. But it were to be wiſh'd, that *Magri* had obſerved not one Night only, but one or ſeveral whole Weeks, in order to have been a competent Witneſs of ſo extraordinary a Fact as this is. There are many Cauſes that may dry up a Stream that falls from the Mountains; and it is very poſſible, that, on this Occaſion, Chance alone may have produced this Effect on the *Friday* Evening. See *Bartolucci*, *Bibliotheca Rabbinica*, t. 1. p. 117, 118.

SABEC. In *Geneſis* [b], inſtead of what we read in the *Vulgate* *. *Abraham* ſaw a Ram intangled by its Horns in a Ticket; *Vidit arietem inter vepres hærentem cornibus.* The *Septuagint* and *Theodotion* read, He ſaw a Ram caught by its Horns in the Buſh *Sabec*. *Philo*, *Eucherius*, *Diodorus*, as well as the *Septuagint* and *Theodotion*, have taken the *Hebrew* Word *Sabec* for a particular Species of Shrubs. *Euſebius* of *Emeſa* thinks, that *Sabec* ſignifies a Goat, becauſe of its upright Horns. But the beſt Interpreters tranſlate this Word by, Branches of Thorns and Briars entangled in one another.

SABINUS, *Auguſtus*'s Procurator in *Syria*. After the Death of *Herod* the Great, and the Departure of *Archelaus* from *Rome*, he attempted to ſeize the Fortreſs of *Jeruſalem*, and the Treaſure that *Herod* left when he died: But he found ſuch a vigorous Reſiſtance from the People, that he could not at firſt compleat his Deſign. But after a great Struggle with the *Jews*, wherein they were much abuſed, he caus'd Fire to be put to the Doors of the Sacred Treaſure, and took away four hundred Talents of it for his own Share, permitting his Officers and Soldiers to diſtribute the reſt among them. This ſo provoked the People, that they beſieged *Sabinus* in the Royal Palace, and preſs'd ſo hard upon him, that if he had not ſpeedily ſent to require Succour from *Varus*, then Governor of *Syria*, either he or his Soldiers would hardly have eſcaped out of their Hands. *Varus* therefore ſet out with his Troops, and came to *Jeruſalem*; but *Sabinus* knowing himſelf guilty, durſt not appear in his Preſence, but thought beſt to retire towards the Sea-ſide, to avoid the Puniſhment he had deſerved. This happen'd in the Year of the World 4001, of *Chriſt* 1, before the vulgar Era 3. Joſeph. Antiq. l. 17. c. 12.

SABTAH, or *Sabatha*, the third Son of *Cuſh*. He peopled one Part of *Arabia* *Fœlix*, where is found a City call'd *Sabta*, and a People call'd *Sabtheans*. Gen. x. 7.

SABTECHA, or *Sabathaea*, the fifth Son of *Cuſh*. He alſo peopled, as 'tis thought, one Part of *Arabia*, or ſome other Country towards *Aſſyria*, or *Armenia*, or *Carmania*. For in all theſe Regions are found Footſteps of the Name *Sabtecha*.

SACÆ. The *Sacæ* are a People of *Aſia*; and the *Sacean* Feaſts are known in *Perſia*. *Herodotus* ſays, that the *Perſians* gave the Name of *Sacæ* to all the *Scythians*. This People has no other relation to our Subject, than that we believe *Sheſhach*, mention'd by *Jeremiah*, xxv. 26. li. 41. ſtands for *Babylon*, and that the *Sacean* Feaſts were celebrated in Honour to the Moon. See SHESHACH. Herodot. l. 3. Athenæ. l. 14. c. 10. Strab. l. xi.

[a] Vide Rabbinos in Biblioth. Rabbinic. Bartholocci, t. 1. p. 100, &c. [b] Gen. xxii. 13. בסבך נאחז האיל LXX. κατεχόμενος ἐν φυτῷ σαβὲχ. * And in the *Engliſh* Verſion.

SACAR, or *Sachar*, Father of *Ahiam*. 1 *Chron*. xi. 35. *Ahiam* was one of the Heroes of *David*'s Army.

SACK. *Sack-cloth*. This is a pure *Hebrew* Word, and has spread into almost all Languages. Besides the common Signification, which is very well known, it stands also for a Suit of Mourning, which was wore at the Death of a Friend or Relation. In great Calamities, in Penance, in Trouble, they wore *Sack-cloth* about their Bodies. *Accingimini saccis & plangite ante exequias* 2 Sam. iii. 31. Abner. Gird yourselves with *Sack-cloth*, and mourn for *Abner*. Let us gird ourselves with *Sack-cloth*, and let us go and implore the Clemency of the King of *Israel*. 1 Kings xx. 31. *Ahab* tore his Cloaths, put on a Shirt of Hair-cloth next to his Skin, fasted, and 1 Kings xxi. 27. lay upon *Sack-cloth*. *Dormivit in Sacco*.

When *Mordecai* was inform'd of the Misfortune that threaten'd his Nation, he put on *Sack-cloth*, and cover'd his Head Esth. iv. 1, 2, 3. with Ashes. *Job* says, that he has sew'd Job xvi. 16. a *Sack* upon his Flesh.

On the contrary, in the Time of Joy, and upon the hearing of any good News, those that were clad in *Sack-cloth*, tore it from their Bodies, and cast it from them. *Concidisti saccum meum, & circumdedisti me* Psal. xxix. 12. *lætitia*, says the *Psalmist*.

The Prophets were commonly cloathed in *Sack-cloth*. The Lord bids *Isaiah* to put off the *Sack-cloth* that was about his Isa. xx. 2. Zech. xiii. 4. Body, and to go naked. *Zechariah* says, that the false Prophets should no longer prophesy in *Sack-cloth*, to deceive the Sim- Rev. xi. 3. ple. St. *John* in the *Revelations* says, that the two Prophets that God should raise up at the End of the World, should prophesy a thousand, two hundred and sixty Years, cloathed in *Sack-cloth*. *Baruch* intimates, that this Habit of *Sack-cloth*, was that in which good People cloathed themselves Baruch iv. 20. when they went to Prayers. *Exui me stola pacis, indui autem me sacco obsecrationis*.

SACKBUT, *Sambuca*, a sort of antient Dan. iii. 5, 7. musical Instrument, which was in use in *Chaldea*, and which is thought to be a String-Instrument, of a shrill Sound, and which had generally but four Strings. Athæn. Dipnos. l. 14. c. 3. p. 633. Vitruv. l. 6. c. 1. Thus it is described by *Athenæus*, *Vitruvius*, and *Festus*. *Athenæus* gives us to understand, that this Instrument was pretty near the same as *Magadis*, *Pectis*, and *Trigonos*, String-Instruments, the Figure of which is not much known to us, but which cannot be very far from our modern Psaltery, except that they had not so many Strings. See our Dissertation upon the Instruments of Musick of the *Hebrews*, before the second Tome of the Commentary Isidor. origin. l. 3. upon the *Psalms*. *Isidore* of *Sevil* seems to have thought, that it was a kind of Flute or Haut-bois, since he says, that *Sambuca* takes its Name from the Elder-tree, call'd in *Latin Sambucus*, because at first this Instrument was made with a Pipe of Elder.

SACRAMENT, *Sacramentum*; in *Greek*, *Mysterion*. The Word *Sacramentum*, is taken, in the Scripture [of the *Latin* Vulgate], First, for a *Secret*: *Sacramentum Regis abscondere bonum est*; It is good to keep the King's Secret. And, *Nescierunt sacra-* Tob. xii. 7. *menta Dei*; The Wicked know not the Secrets of God. Secondly, for a *Mystery*, Wis. ii. 22. a Mysterious and hidden thing. For Example; *Nebuchadnezzar*'s mysterious Dream, which he had forgot, was revealed to *Daniel*, with its Interpretation: *Ut quæ-* Dan. ii. 18, 19. *rerent misericordiam Dei super sacramento isto. Tunc Danieli mysterium per visionem nocte revelatum est*, &c. Thirdly and lastly, it is put for a *Sacrament* of the New Law, and for the Mysteries of our holy Religion. All this agrees well with the general Sense of *Mystery* and *Secret*. St. *Paul* calls *Sacramentum*, the Mystery of the Incarnation of *Jesus Christ*, the Vocation of the *Gentiles*, the *Sacrament* of Ephes. i. 9. iii. 3, 9. Col. i. 27. Marriage; lastly, the whole OEconomy of Man's Salvation, and of the New Cove- Eph. v. 32. nant. See 1 *Tim*. iii. 16. *

*Sacraments of the Old Law*. These are, all the Ceremonies, Sacrifices, Expiations, Unctions, Benedictions, Consecrations, that were practised under the Law of *Moses*. All these Things were mysterious and figurative. Circumcision represented Baptism; the Sabbath, the Rest Everlasting; the Paschal Lamb, the Death of *Jesus Christ*; the Shew-bread, the holy Eucharist; the Unction of the Priests, used in the *Sacrament* of Orders; the Expiations, Purifications, Lustrations, the *Sacrament* of Penance: The Sacrifices, Oblations, Libations, the Sacrifice of *Jesus Christ*, which is renewed every Day upon the Altar in an unbloody manner; the Tabernacle, the Ark of the Covenant, the Altar of Burnt Sacrifices, that of Incense, and the other Ceremonies that were practised in the Temple-ministry, represented the Body of the *Christian* Religion, and the Ceremonies that accompany the Administration of the *Sacraments* of the New Law; not to mention the other Relation that these may have with Heaven and the State of the Blessed, of which St. *Paul* has discover'd the Mystery, in his Epistle to the *Hebrews*, ch. ix. ver. 1, 2, 3, &c.

*The Sacraments of the New Law*. These have infinitely the Preference before those of the Old Law. St. *Paul* says, those of the *Jews* were weak and beggarly Elements, which of themselves had no Grace

* In all the Places here cited, our *English* Translation reads *Mystery*, and not *Sacrament*; agreeably to the Original Word Μυστήριον.

Gal. iv. 9. or Efficacy: *Infirma & egena elementa.* And that the Priesthood and Ceremonies of the Law were abrogated and annulled, because of their Weakness and Insufficiency: Hebr. vii. 18, 19. *For there is verily a Disannulling of the Commandment going before, for the Weakness and Unprofitableness thereof. For the Law made nothing perfect; but the bringing in of a better Hope did, by the which we draw nigh unto God.* But those of the New Law are much fewer in Number, are much more excellent, and much easier to put in practice, than those of the Law of *Moses.* Aug. Ep. 54. nov. edit. t. 2. p. 124. a. *Sacramentis numero paucissimis observatione facillimis, significatione præstantissimis, Christus societatem novi populi colligavit.* They are more venerable and august in what they represent, more excellent in what they operate, more useful in those supernatural Gifts they procure us, more easy in the Practice. Aug. l. 19. contra Faust. c. 12. t. 8. p. 320. a. *Virtute majora, utilitate meliora, actu faciliora, numero pauciora, quàm antiqua.*

The *Sacraments* of the New Law, are visible Signs of an invisible Grace, instituted by *Jesus Christ*, for the Sanctification of our Souls. They are in Number Seven: 1. Baptism: 2. Confirmation: 3. Penance: 4. The Eucharist: 5. Extreme Unction: 6. Orders; 7. Marriage. *

*Baptism* makes us *Christians*, and Children of God: It was instituted by *Jesus Christ*, when he said to his Apostles, Matthew xxviii. 19. *Go ye therefore, and teach all Nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost.* The natural Water, is the Matter of this *Sacrament*; its Form, are the Words now recited; its Effects, are the Remission of original and actual Sins, and the *Christian* Badge and Character which it communicates to those who receive it.

*Confirmation* makes us compleat *Christians*, and gives us an indelible Character. Its special Effect is, to give us the Spirit of God, and Ability to confess his Name, and to maintain the Truths of our Religion, even to the Peril of our Lives. *Jesus Christ* had promised to send his Holy Ghost to his Disciples; Luke xii. 12. and he actually did send him on the Day of *Pentecost*; John xiv. 17, 26. xv. 26, &c. and the Apostles communicated him, by the Imposition of Hands, to the Faithful who had received Baptism. Acts i. 5. Acts ii. 2, 4. Acts viii. 15. The Bishops, who are the Apostles Successors, are the only Ministers of this Sacrament; the Matter of which is, the Imposition of Hands, with the Unction of the holy Chrism; and the Form is, the Words pronounced by the Bishop in performing this Ceremony.

*Penance* is instituted by *Jesus Christ*, for the Remission of Sins committed after Baptism: Our Saviour instituted it, when he gave the Apostles the Power of Binding and Loosing. Mat. xvi. 19. & xviii. 18. The Sins to be remitted, are the Object of this *Sacrament*: The Acts of the Penitent, that is, Contrition, Confession, and Satisfaction, are its essential Parts; Absolution given by the Priest, is, as it were, the Completion of it.

The *Eucharist*, is the *Sacrament* of the Body and Blood of *Jesus Christ*, which are represented under the Appearances of Bread and Wine. Our Saviour instituted it at his Last Supper, which he eat with his Apostles the Evening before his Passion, when, taking Bread, he said, Mat. xxvi. 26, 27, 28. Luke xxii. 17, 18. Mark xiv. 22, 23, &c. *Take and eat, this is my Body*: And taking the Cup, he said, *Take and drink, this is my Blood.*

*Extreme Unction*, is a *Sacrament* instituted by God, for the Consolation of the Sick, both spiritual and corporal. It gives them Strength against the Temptations of the Devil, and against the Terrors of Death. It purges away the Remains of Sin, and even Sins themselves, if there still remain any to be expiated; and it restores Health to the Sick, if that be necessary for their Salvation. St. *Mark* says, that the Apostles being sent to preach the Gospel in the Cities of *Judea*, Mark vi. 13. *anointed with Oil many that were sick, and healed them.* And St. *James* says, James v. 13, 14, 15. *Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord: And the Prayer of Faith shall save the Sick, and the Lord shall raise him up; and if he have committed Sins, they shall be forgiven him.*

*Orders*, are a *Sacrament* established by *Jesus Christ*, to consecrate Ministers for the Use of his Church, and to give them the Power of administring the *Sacraments*, and to perform the other Duties of their Function. There are several Degrees of *Orders*, as there are several Functions in the Ministry of the Church; but there is but one only *Sacrament of Orders*, or *Ordination*, in which the Bishops, the Priests, the Deacons, the Subdeacons, and the inferior Orders partake, every one in his Manner. Besides the Sanctifying Grace that this *Sacrament* confers, it communicates a Character also, that for ever remains indelible. The ordinary Minister for Ordination, is the Bishop alone, who, by divine Right, is superior to the Priests. *Jesus Christ* instituted this *Sacrament*, when breathing upon his Apostles, he said to them, John xx. 21, 22. *Receive ye the Holy Ghost. Whose-soever Sins ye remit, they are remitted unto them; and whose-soever Sins ye retain, they are retained.*

* The Author speaks here, according to the Decisions of the Church of *Rome*; but the Reformed Churches admit of but two Sacraments.

*Marriage*, is a *Sacrament* instituted by *Jesus Christ*, to unite together a Man and his Wife by indissoluble Bands; that becoming but one Flesh, they may procreate and bring up Children in the Fear of the
John ii. 1, 2. Lord. *Jesus Christ* sanctified *Marriage*, by his own Presence at the Wedding of *Cana*. He has established the Indissolubility of it, by revoking the Law of Di-
Matth. v. 31, 32. vorce, and allowing it only in the single Case of Adultery; and besides, not permitting the Parties so separated to marry again. Lastly, The Apostle has taught us, That the Marriage of *Christians* was a great *Sacrament*, or a great Mystery, because it represents the Union of *Jesus*
Ephes. v. 32. *Christ* with his Church: *This is a great Mystery: But I speak concerning* Christ *and the Church.*

The Reader may see what we have said upon each *Sacrament*, in their proper Articles. *

SACRIFICE, is an Offering made to God upon his Altars, by the Hand of a lawful Minister, to acknowledge his Power, and to pay him Homage. *Sacrifice* differs from a meer Oblation, in this, that in a *Sacrifice* there must be a real Change or Destruction of the Thing offered; whereas an Oblation is but a simple Offering of a Gift. As Men have always been under an Obligation of acknowledging the Supreme Dominion of God over them, and whatever belongs to them, and as there have always been found Persons that have conscientiously acquitted themselves of this Duty; we may affirm, that there have always been *Sacrifices* in the World.

*Adam* and his Sons, *Noah* and his Descendants, *Abraham* and his Posterity, *Job* and *Melchisedech* before the Law, have offered to God real *Sacrifices*. The Law did nothing more than ascertain the Quality, the Number, and other Circumstances of *Sacrifices*. Before that, all was Arbitrary. They offered the Fruits of the Earth, the Fat or the Milk of Animals, the Fleeces of Sheep, or the Blood and the Flesh of the Victims. Every one pursued his own Humour, his Acknowledgment, his Zeal, or his Devotion: But among the *Jews*, the Law appointed what they were to offer, and in what Quantities. Before the Law was given, every one was the Priest and Minister of his own *Sacrifices*; at least he was at liberty to chuse what Priest he pleas'd, to offer his Victims. Generally this Honour was conferr'd upon the most Antient, or Head of a Family, on Princes, or Men of the greatest Virtue and Integrity. But after *Moses*, this was wholly confined to the Family of *Aaron*.

'Tis disputed, whether, at first, there were any other *Sacrifices* than Burnt-offerings: No other appear in Scripture. The Talmudists assure us, that *Abel* offered only Holocausts, consuming the Flesh of the Victim by Fire; because it was not allow'd to eat any of it. *Grotius* is of Opinion, that this Patriarch did not offer any bloody *Sacrifices*. The Text of *Moses* informs us, [a] that he offered *of the Firstlings of his Flock, and of the Fat thereof.* But the *Hebrew* may be translated by, *of the First-fruits, and the Milk.* We are told, that the Antients offered to God only the Fruits of the Earth, Herbs, Flowers, Honey, Milk, Wheat, Wool:

*Lacte mero veteres usi narrantur, & herbis,* Ovid.Fast. l. 4.
*Sponte suâ si quas terra ferebat.*

We are told also, [b] that the Antients put no Fire to their Sacrifices, but obtain'd it by their Prayers; and most of the Fathers think, [c] it was thus that God declared the Sacrifices of *Abel* to be agreeable to him: He consumed them, as they say, by a Fire sent from Heaven; which was a Favour not vouchsafed to *Cain's Sacrifices*. In the same manner he set Fire to the *Sacrifices* offered at *Aaron's* Consecration, to those offered by *Gideon*, to those offered by *Solomon* at the Dedication of his Temple, to those of *Elijah* upon Mount *Carmel*, and to those offer'd by the *Maccabees* at restoring the Worship of the Temple, after it had been prophaned by *Antiochus Epiphanes*.

The *Hebrews* had properly but three sorts of *Sacrifices*, which are, *the Burnt-offering*, or Holocaust; *the Sacrifice for Sin*, or the *Sacrifice* of Expiation; and *the Pacifick Sacrifice*, or *Sacrifice* of Thanksgiving. Besides these, there were several Kinds of Offerings, of Corn, of Meal, of Cakes, of Wine, of Fruits; and one Manner of Sacrificing, which has no relation to any we have now mentioned, which is, the setting at Liberty one of the two Sparrows that Lev. xiv.
were offered for the Purification of leprous 4, 5, 6, 7, 51, 52, 53.

* The *Protestant* Reader is here to be advertized, That the Author here, and elsewhere, treats of the *Sacraments*, according to the Doctrine of his own Church, or that of the Church of *Rome*; which is very different from the received Doctrine of all the Reformed Churches, particularly of our own. For this is the Doctrine of our Church, as it is contain'd in the XXVth Article of Religion:

*Sacraments ordained of Christ, be not only Badges or Tokens of Christian Mens Profession; but rather, they be certain sure Witnesses, and effectual Signs of Grace, and God's Good-will towards us, by the which he doth work invisibly in us; and doth not only quicken, but also strengthen and confirm our Faith in him.*

*There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord.*

*Those five commonly call'd Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are States of Life allowed in the Scriptures, but yet have not like Nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible Sign or Ceremony ordained of God.*

[a] Gen. iv. 4. מבכורות צאונו ומח ביזו [b] Servius Æneid. l. 12. Vide & Solin. Polyhistor. c. 11. [c] Cyril. l. 2. in Genes. Hieronym. quæst. Hebr. Ephrem. serm. 1. de Sacerdot. Chrysost. in Ep. ad Hebr. xi.

Persons;

Lev. xvi. 10, 26. Persons; and the Scape-goat, which was taken to a distant and steep Place, where it was left at Liberty: These Animals, thus left to themselves, were esteem'd as Victims of Expiation, which were loaded with the Sins of those that offered them.

The Holocaust was offered and burnt quite up, on the Altar of Burnt-offerings, without any Reserve to the Person that gave the Victim, or to the Priest that kill'd and sacrificed it; only the Priest had the Benefit of the Skin: For before the *Sacrifices* were offered to the Lord, their Skins were flay'd off, and their Feet and Intrails were wash'd. See HOLOCAUSTS, and *Lev.* chap. i. (Philo de Præmiis Sacerdot. & Levit. vii. 8.)

The *Sacrifice* for Sin, or for Expiation, or the Purification of a Man who had fallen into any Offence against the Law, was not entirely consumed upon the Fire of the Altar. Nothing of it return'd to him that had given it, but the sacrificing Priest had a Share in it; and these are the Particulars that were observed in this Case: If it were the High-priest who had offended through Ignorance, he offered a Calf without Blemish: He brought it to the Door of the Tabernacle, put his Hand upon the Head of the Sacrifice, confess'd his Sin, asked Pardon for it, kill'd and stuck the Calf, carry'd its Blood into the Tabernacle, with his Finger made seven Aspersions towards the Veil that separated the Holy Place from the Sanctuary, put a little of this Blood upon the Altar of Incense, and afterwards poured out all the rest at the Foot of the Altar of Burnt Sacrifices: After this, he took away the Fat that covered the Kidneys, the Liver, and the Bowels; he put the Whole upon the Fire of the Altar of Burnt Sacrifices; and as to the Skin, the Feet, the Bowels, and the Flesh of the Sacrifice, he caused them to be burnt out of the Camp, in a clean Place, where they used to put the Ashes that were taken away from the Altar of Burnt Sacrifices. (Levit. *ch.* iv, v.)

Secondly, If it were the whole People that had offended, they were to offer a Calf in like manner. The Elders shall bring it to the Altar of the Tabernacle, shall put their Hands upon its Head, and confess their Offence; after which, the Priest shall stick the Victim, shall carry its Blood into the Holy Place, shall make seven Aspersions towards the Veil, shall put some upon the Horns of the Altar of Incense, shall pour out the rest at the Foot of the Altar of Burnt Sacrifices, shall burn the Fat upon the said Altar; and the rest of the Body, the Feet, the Skin, and the Bowels, shall be burnt out of the Camp, as has been said of the Sin-offering of the High-priest.

Thirdly, If it be the Prince of the People that has offended, he shall offer a Goat, [a] shall bring it to the Door of the Tabernacle, shall put his Hands upon its Head, and shall confess his Sin. The Priest shall sacrifice it, shall put of the Blood of the Victim upon the Horns of the Altar of Burnt Sacrifices, shall pour out the rest of the Blood at the Foot of the same Altar, shall burn the Fat upon the Fire of the Altar, and the rest of the Sacrifice shall be for himself. He shall be obliged to eat it in the Tabernacle, and not dare to carry any of it without.

Fourthly, If it be only a private Person who has committed an Offence, he shall offer a Sheep, or a She-goat without Blemish, shall present it to the Priest at the Door of the Tabernacle, shall put his Hands upon the Head of the *Sacrifice*. The Priest shall sacrifice it, shall put some of the Blood upon the Horns of the Altar of Burnt Sacrifices, shall pour out the rest at the Foot of the same Altar, upon which he shall burn the Fat; and all the rest shall be his own. (Levit. *ch.* iv, v.)

But if he is not of Ability to offer a Sheep or a She-goat, he shall offer two Turtles, or two young Pigeons; one for his Sin, and the other for a Burnt Offering. That which is for the Burnt-offering, shall be entirely consumed upon the Fire of the Altar. That which shall be offered for his Sin, shall be presented to the Priest, who shall pull off its Head, as some say, or only violently twist it about towards the Wings, without pulling it off, shall make an Aspersion with the Blood of this Bird towards the Altar, shall spill the rest of the Blood at the Foot of the same Altar; and the Flesh shall be his own.

Lastly, If the Person was so poor, as that he could not afford to offer either a She-goat, or two Turtles, he might offer the tenth Part of an Ephah of Meal, that is, a little more than a Gallon of Meal, without Oil or Spice. He presented it to the Priest, who took a Handful of it, and threw it upon the Fire, and the rest was for himself. There are some other Circumstances belonging to this Matter, which may be seen in *Leviticus*, *ch.* v. 15, 16. and *ch.* vi. 1, 2, 3. concerning the Faults in which, besides the Sin-offering and Sacrifice of Expiation, there is a kind of Amends to be made, or Obligation of Restitution to the Lord, or to the Persons offended, according to the Nature of the Offence: For as to the rest, the Ceremonies were always the same.

[a] I believe, that tho' *Moses* orders a Goat, it is to be understood, that they might also offer a Ram. See *Lev.* vii. 1, 2, 3, 4. and compare *Lev.* v. 6, 7.

As

As to the *Sacrifice for Sin*, when a Ram was offered, his Rump or Tail was burnt also, which was very fat, along with the rest of the Fat. But if it was a Goat, the Fat only was burnt. Lev. vii. 2, 3.

The *Peace-offering* was offered, to return Thanks to God for his Benefits, or to ask Favours from him, or to satisfy any one's private Devotion, or, lastly, for the Honour of God only. The *Israelites* offered them when they pleas'd, and there was no Law that obliged them to it. It was free to 'em to present what Animals they would, provided they were such as it was allow'd them to sacrifice. In these *Sacrifices* no Distinction was observ'd, either of the Age or Sex of the Victim, as was required in the *Burnt Sacrifices*, and the *Sacrifices for Sin*. The Law only requir'd, that their Victims should be without Blemish. He that presented them came to the Door of the Tabernacle, put his Hand upon the Head of the Victim, and kill'd it. The Priest pour'd out the Blood about the Altar of *Burnt Sacrifices*; burnt upon the Fire of the Altar the Fat which is in the Lower Belly, that which covers the Kidneys, the Liver, and the Bowels. And if it were a Lamb, or a Ram, he added to it the Rump of the Animal, which, in that Country, is always very fat. Lev. iii.

Before these Things were set in Order upon the Fire of the Altar, the Priest put them into the Hands of the Person that provided the Victim, then made him lift them up on high, and wave them towards the four Quarters of the World, the Priest supporting and directing his Hands. The Breast and the Right Shoulder of the *Sacrifice* belong'd to the Priest that perform'd the Service; and it appears, that each of 'em were put into the Hands of him that offered them, tho' *Moses* mentions only the Breast of the Animal. After this, all the rest of the *Sacrifice* belong'd to him that presented it to the Priest, and he might eat it with his Family and Friends, as any other Meat. Lev. vii. 30, 31, &c.

The *Sacrifices* or Offerings of Meal, or Liquors, which were offered for Sin, were in favour of the poorer Sort, who could not afford *Sacrifices* of Oxen, of Goats, or of Sheep: They contented themselves with offering Meal or Flour, sprinkled with Oil, with Spice (or Frankincense) over it. And the Priest taking an Handful of this Flour, with all the Frankincense, sprinkled them upon the Fire of the Altar; and all the rest of the Flour was his own: He was to eat it without any Leaven in the Tabernacle, and none but the Priests were to taste of it. As to the other Offerings, where they presented Fruits, Wine, Meal, Wafers, or any thing else, the Priest always cast a Part of it upon the Altar, all the rest belong'd to him and the other Priests. These Offerings were always accompany'd with Salt and Wine, but without any Leaven. *Levit.* ii. 1, 2, 3, &c. Lev. vi. 14, 15, &c.

Those *Sacrifices*, in which they set at Liberty a Bird or a Goat, were not properly *Sacrifices*; because there was no shedding of Blood, and the Victim remain'd alive and sound. It was thus they set at Liberty the Sparrow that was offered for the Purification of a Leper, or of a House spotted with Leprosy. They presented to the Priest a Couple of Sparrows, or two clean Birds, with a Bundle made up of Cedar-wood and Hyssop, and tied with a scarlet String. The Priest kill'd one of the Birds over running Water, which was in a clean Vessel of fresh Earth; afterwards, tying the living Sparrow to the Bundle of Cedar and Hyssop, with the Tail turn'd towards the Handle of the Vessel, he plunged it in the Water drench'd with the Blood of the first Sparrow, sprinkled the Leper or the House with it; then set the living Sparrow at liberty, and let it go where it pleas'd. Lev. xiv. 4, 5, &c.

The other sort of Animal that was set at liberty was a Goat; and this is the Occasion upon which it was done: On the Day of solemn Expiation, the Multitude of the Children of *Israel* presented to the High-priest at the Door of the Tabernacle, two Goats for a Sin-offering. The High-priest then cast Lots upon the two Goats, which should be sacrificed to the Lord, and which should be set at liberty, or be the Scape-goat, the *Azazel*, as the *Hebrews* call it. He that was determined by Lot to be sacrificed, was put to death, and offered for the Sins of the People. He that, on the other hand, was to be set at liberty, was brought alive before the Lord. The High-priest said over him certain Prayers, laid his two Hands upon his Head, confess'd the Sins of the whole Congregation, charged therewith the Head of the Goat with Imprecations, then sent him into the Wilderness by a Man appointed to that Office. See the Articles AZAZEL and SCAPE-GOAT. Lev. xvi. 5, &c.

The *Sacrifices* of Birds, were offered on three Occasions. First, for Sin, when the Person offering was not rich enough to provide a four-footed Animal for a Victim. Secondly, for the Purification of a Woman after her Lying-in. When she could offer a Lamb and a young Pigeon, she gave them both; the Lamb for a Burnt-offering, and the Pigeon for a Sin-offering. But if she was not of Ability to offer a Lamb, she gave a Pair of Turtles, or a Pair of young Pigeons, to be offered, one for a Burnt-offering, and the other for a Sin-offering. Thirdly, they offered two Sparrows for those who were purified from the Lev. v. 7, 8, &c. Lev. xii. 6, 7.

Levit. xiv. 4, &c. 49. 50, 51. the Leprosy; one as a Burnt-offering, and the other was a Scape-sparrow, as we have said before.

For the *Sacrifice* of the Paschal Lamb, see PASSOVER.

The *Perpetual Sacrifice*, call'd by the *Hebrews*, *Thamid:* The Lord had appointed, that they should offer every Day [a] two Lambs upon the Altar of Burnt-offerings, one in the Morning, and another at Evening. They were burnt as Holocausts, but by a small Fire, that they might continue burning the longer. The Sheep of the Morning was offer'd about Sun-rising, after the Incense was burnt upon the golden Altar, and before any other *Sacrifice*. That in the Evening was offer'd *between the two Vespers*, that is to say, at the Decline of the Day, and before the Night began. With each of these Victims was offer'd half a Pint of Wine, as much of the purest Oil, and an Affaron, or about three Pints of the finest Flour.

And such were the *Sacrifices* of the *Hebrews: Sacrifices* indeed very imperfect, and altogether incapable of themselves to purify the Defilements of the Soul. St. *Paul* has comprehended the *Sacrifices*, and the other Ceremonies of the Law, under the Character of *weak and beggarly Elements*. Gal. iv. 9. They represented Grace and Purity, but they did not communicate it, says St. *Austin:* [b] *Gratiam multiplicatio victimarum significabat, non efficiebat.* They convinced the Sinner of the Necessity that was incumbent on him, to purify himself, and make Satisfaction to God; but they did not impart Innocence to him. [c] *Convincebantur peccatores potius quam mundabantur.* Lastly, all these *Sacrifices* were no other than Prophecies and Figures of the true *Sacrifice* which is offer'd in the *Christian* Church, and which eminently includes all the Virtues and Qualities of the other *Sacrifices*; [d] being at the same Time an Holocaust, a *Sacrifice* for Sin, and a *Sacrifice* of Thanksgiving; but with this Difference, that it contains the whole Substance and Efficacy, of which the antient *Sacrifices* were only the Shadow and Representation.

The *Sacrifice* of the *Christian* Church is only one. It consists in the Body and Blood of *Jesus Christ*, offer'd and sacrificed by the Ministry of the Priests upon the Altar, under the Species of Bread and Wine. 'Twas this *Sacrifice* that was represented by all those of the *Jews*, and which was the Object of the Confidence of all the Saints, and of all the Prophets of the Old Testament, who had in View this one Oblation, in all those bloody *Sacrifices* that they offer'd to the Lord. The Paschal Lamb, the Burnt-offerings of every Day, the Offerings of Flour and Wine, and all the other Oblations, of whatever nature they were, promis'd and represented the Death of *Jesus Christ*; of which the *Sacrifice* of the Altar is the Renewal and real Representation. 'Twas this *Sacrifice* that was foretold in an express Manner by *Malachi*, in these Words: *I have no Pleasure* Mal. i. 10, 11. *in you, saith the Lord of Hosts, neither will I accept an Offering from your Hand. For from the rising of the Sun, even unto the going down of the same, my Name shall be great among the* Gentiles, *and in every Place Incense shall be offered to my Name, and a pure Offering: For my Name shall be great among the Heathen, saith the Lord of Hosts.* In this Prophecy may be seen two essential Points of our Religion admirably well established. First, the Abolition of the *Sacrifices*, and the Ceremonies of the old Law; and secondly, a new *Sacrifice* offer'd in the Name of the Lord, in every Place, and in the midst of the Nations. See before the Article MASS.

The *Sacrifice* of an humble and contrite Heart, is that *Sacrifice*, that, on our Part, constitutes the whole Merit of all the other *Sacrifices* that we can offer to God. '*The* Psal. li. 17. Sacrifices *of God are a broken Spirit; a broken and a contrite Heart, O God, thou wilt not despise.* The *Jews*, without these Dispositions, could not offer to God any Offering that was agreeable to him; and even the *Sacrifice* of our Altars, as divine and excellent as it is in itself, becomes of no use, but even dangerous, to those that offer it, or that partake of it, with Inclinations and Dispositions contrary to those; or, at least, who do not desire them, and endeavour to acquire them. God often explains himself upon this Matter in the Prophets. Sacrifice *and Offering thou didst not* Psal. xl. 6. Isai. i. 11, 12, 13, 14. *desire, mine Ears hast thou opened: Burnt-offering and Sin-offering hast thou not required. To what purpose is the Multitude of your* Sacrifices *unto me? saith the Lord. I am full of the Burnt-offerings of Rams, and the Fat of fed Beasts, and I delight not in the Blood of Bullocks, or of Lambs, or of He-goats. When ye come to appear before me, who hath required this at your Hands to tread my Courts? Bring no more vain Oblations; Incense is an Abomination unto me, the New-Moons and Sabbaths, the calling of Assemblies, I cannot away with, it is Iniquity, even the solemn Meeting. Your New-Moons and your appointed Feasts my Soul hateth, they are a Trouble unto me; I am weary to bear them.* See *Jerem.* xxxv. 15. *Amos* v. 21, 22. *Hos.* xiv. 2, 3, 4. *Joel* xi. 12, 13, &c. *Psal.* xlix. 2.

*Human Sacrifices.* The natural Notion common to all Mankind, that we must

[a] Exod. xxix. 38, 39, 40. Numb. xxviii. 3. [b] Aug. Ep. cxlix. c. 1. n. 7, 8. t. 2. p. 506. d. [c] Aug. l. 1. de peccat. remiss. c. 27. n. 54. t. 10. p. 29. a. [d] Aug. l. xx. c. 18. cont. Faust. in Psal. xxxix. 7. & passim.

offer to God whatever we have that is most valued by us, has prevail'd on several so far, as to offer Human *Sacrifices*. It is not agreed, who was the first that introduc'd this Custom. Some [a] ascribe it to *Ilus*, call'd otherwise *Saturn*, who, they say, brought it into Practice among the *Phenicians*. He offer'd up to the Gods his own Son *Jehid*, whom he had by the Nymph *Anobroth*. *Philo* the *Jew* insinuates, [b] that the Custom of offering such *Sacrifices* was known in the Land of *Canaan* before *Abraham*; and some learned Men think [c], that the Example of these People, took off much of that Horror that *Abraham* would otherwise have had, at the Intention of sacrificing his own Son, when he had received that Command from God.

But it is much more probable, that *Abraham* was the first who attempted to *sacrifice* his own Son; and that it was his Example ill apply'd, that gave a Rise to this Custom. *Sanchoniathon*, who is quoted for the *Sacrifice* of *Jehid*, made by *Ilus*, is an Author without any Authority. *Philo* does not deny indeed, but that the Custom of offering *Human Sacrifices* might obtain in *Palestine* before *Abraham*'s Time; but he maintains, that this Patriarch, in the *Sacrifice* he was going to make, had no Intention to imitate these People, whose Manners and Idolatry he abhorr'd. What Motive could he have to this Action? Was it Fear, Hope, Vanity, Ostentation, the Desire of Praise, or of Riches? *Isaac* was every thing to him; yet the express Command of God would not allow him to hesitate upon a Matter so contrary to his Inclinations, and so opposite to his Interest.

As to the *Human Sacrifices* customary in *Palestine*, in *Africa*, in *Gaul*, and almost all the World over, it must be own'd they were very antient, and that they did really *sacrifice* Men to their false Gods. I know, that some learned Men [d] have thought, that among the *Canaanites* and *Moabites*, they contented themselves with making the Children to pass through the Flames, or between two Fires, which they call'd, *Lustrare per ignem*; and I doubt not, but sometimes they did so. But for the most part they really consumed them in the Flames, which is easily proved.

Lev. xviii. 21. *Moses* in *Leviticus* forbids them to make their Children pass through the Fire in Honour of *Moloch*. *De semine tuo non dabis ut consecretur Idolo* Moloch. The *Hebrew* says, you shall not give your Children to make them pass to *Moloch*. And this some understand of a Lustration only, like what is mention'd in prophane Authors. Ovid. Fast. l. 4.

*Moxq; per ardentes stipulæ crepitantis acervos,*
*Trajicias coleri strenua membra pede;*
*Omnia purgat edax ignis.*

Besides, the Scripture makes mention of a Son of King *Ahaz*, [e] who had been offer'd to *Moloch*, and yet reigned after his Father.

But there are so many other Evidences, that they burn'd their Children in Honour of false Gods, that it cannot reasonably be call'd in question. Thus the Scripture speaks of this Crime, *Levit.* xx. 1, 2, 3. *Whosoever he be of the Children of* Israel, *or of the Strangers that sojourn in* Israel, *that giveth any of his Seed to* Moloch; *he shall surely be put to Death, the People of the Land shall stone him with Stones. And I will set my Face against that Man, and will cut him off from among his People: because he hath given of his Seed unto* Moloch, *to defile my Sanctuary, and to prophane my Holy Name. And if the People of the Land do any ways hide their Eyes from the Man, when he giveth of his Seed unto* Moloch, *and kill him not; then I will set my Face against that Man, and against his Family, and will cut him off, and all that go a whoring after him, to commit Whoredom with* Moloch, *from among their People. Moses* again repeats these Prohibitions, *Deut.* xviii. 10. And it appears from *Amos*, that notwithstanding these Prohibitions, the People did not forbear even in the Desart, to carry with them a Tent consecrated to the God *Moloch*. Amos v. 26.

The Passage that speaks of the Consecration that King *Ahaz* made, of one of his Sons to the God *Moloch*, does indeed only mention, that he made him pass thro' the Fire. *Consecravit transferens per ignem.* But the Scripture adds, that in this he imitated the Abominations of the People of *Canaan*, whom the Lord had exterminated, and driven out before the Children of *Israel*. But it is beyond all doubt, that the *Canaanites* put their Children to Death in Honour of their Gods. *Et immolaverunt filios & filias suas Dæmoniis, & effuderunt sanguinem innocentem, sanguinem filiorum suorum, & filiarum suarum quas sacrificaverunt sculptilibus* Chanaan. *Jeremiah* says, *They have built also the high Places of* Baal, *to burn their Sons with Fire, for Burnt-offerings unto* Baal. See also the same Prophet, xxxii. 35. It is certain, that, for these Crimes chiefly, God drove out the *Canaanites*. See *Deut.* xviii. 10, 11. And *Wisdom*, xii. 5. *Odibilia opera tibi faciebant, per medicamina & sacrificia injusta, & filiorum suorum peccatores sine misericordia.* 2 Kings xvi. 3. Ps. cv. 37. Jer. xix. 5.

[a] Sanchoniat. apud Euseb. præparat. l. 4. c. 16. [b] Philo lib. de Abraham. [c] Marsham Canon Ægypti. chronol. Johan. le Clerc in Gen. xxii. [d] Spencer de legib. Heb. ritual. l. 2. Rabbini quidam. [e] 2 Kings xvi. 3. compared with 2 Kings xviii. 1.

The

The *Phenicians*, who were a Remnant of the *Canaanites*, continued this barbarous Cuſtom in their Country, which they juſtify'd by the Example of *Ilus* or *Saturn*, as we have ſhewn above: They carry'd this Cuſtom along with their Colonies into *Africa*, where it continued for a very long Time. When *Gelo*, King of *Sicily*, conquer'd the *Carthaginians*, by the Treaty he made with them, he obliged them to renounce this Cuſtom of Sacrificing their Children to *Saturn*. *Juſtin* aſſures us, that *Darius* impoſed the ſame Commands upon them by an Embaſſy, to leave off their *Human Sacrifices*. But notwithſtanding all this, they continued theſe Practices till the Proconſulate of *Tiberias*, who caus'd the Prieſts of *Saturn* to be hanged upon Trees that were near their Temples. *Diodorus Siculus* [a] alſo gives us a Deſcription of *Saturn*, as adored by the *Carthaginians*: 'Twas a Figure of Copper, the Hands of which were turn'd backwards, and bending towards the Ground; ſo that when they put upon his Arms a Child to be conſecrated to him, he immediately fell into a Pan of burniug Coals beneath, and died miſerably at the Feet of the Deity.

Plutarch Apophth.

Juſt. l. 18.

Tertull. Apologet.

'Twould be to little Purpoſe to heap up here a great Number of Examples of the ſacrificing of human Victims. *Porphyrius* aſſures us, that the Book of *Sanchoniathon* was full of them. Theſe *Sacrifices* were frequent, not only in *Phenicia*, in *Paleſtine*, in the Countries of *Ammon* and *Moab*, in *Idumea*, in *Arabia*, and in *Egypt*, [b] but alſo in *Gaul*, among the *Scythians*, the *Thracians*, in the Iſles of *Rhodes*, *Chios* and *Cyprus*, and even among the *Athenians*, and finally alſo in *America*.

2 Kings iii. 24.

As to what is affirm'd, that *Ahaz* had the ſame Son for his Succeſſor, whom he had made to paſs through the Fire in Honour to *Moloch*, no Proof can be given of this. 'Tis true, his Succeſſor was *Hezekiah*; but he might have had ſeveral other Sons. We know another of his Sons, whoſe Name was *Maaſiah*, who was put to Death at the Command of the King of *Iſrael*.

2 Chron. xxviii. 7.

SACRILEGE, *Sacrilegium*. The Action of one that prophanes holy Things, or that commits any Outrage againſt Perſons conſecrated to God. The Theſt, the Abuſe, the Prophanation of ſacred Things is *Sacrilege*. The Scripture gives the Name of *Sacrilege* to Idolatry, and to other Crimes that more directly inſult the Deity. And he is call'd *Sacrilegious*, *Sacrilegus*, that commits a *Sacrilege*, an Impiety, a Prophanation of holy Things; who uſurps the Prieſthood, who approaches the Sacraments unworthily, who plunders or pillages Things that are dedicated to God.

SADAI, *Shadai*, or *Saddai* [c]. This is one of the Names of God among the *Hebrews*, which the *Septuagint* and St. *Jerom* generally tranſlate by *Almighty*. It is moſt commonly put alone. For Example, *Which ſaw the Viſion of the Almighty*, or *Shadai*. Numbers xxiv. 4, 16.
*The Almighty* (or *Shadai*) *hath afflicted me*. Ruth i. 21.
*The Arrows of the Almighty* (or *Shadai*) Job vi. 4.
*are within me*. *Job* makes more frequent Uſe of this Word, than any other of the ſacred Writers. It is not at all found in the Books of *Solomon*. Sometimes it is join'd with the Word *El*, which is another Name of God, *El-Shadai*, God-Almighty. It ſhould ſeem that the Word *Sadai* is derived from the *Hebrew Sadad*, or *Shadad*, which ſignifies to ravage, to ruin, to pillage; as much as to ſay, God the Deſtroyer, the God of Devaſtation. Or, according to another Derivation, it may be render'd, the God of the Fields, or the God of Nipples.

I. SADOC, Son of *Azor*, and Father of *Achim*, of the Number of the Anceſtors of *Jeſus Chriſt*. *Matth*. i. 14.

II. SADOC, Founder of the Sect of the *Saducees*. This is what almoſt all have ſaid, who have treated of this Sect; but they inform us but very little concerning his Perſon. 'Tis ſaid, [d] that *Sadoc* ſucceeded one *Antigonus Socchæus*, as a Diſciple ſucceeds his Maſter, in the Tradition of his Doctrine; which *Antigonus* had in the ſame manner ſucceeded *Simon* the Juſt, the High-prieſt of the *Jews*. But *Simon* the Juſt died in the Year of the World 3711, before the vulgar Era 293. So that *Sadoc* may have lived about the Year of the World 3740.

*Antigonus*, Maſter to *Sadoc*, was, as it is thought, the Head of a particular Sect, who, out of an Exceſs of Spirituality, taught, that we muſt give to the Lord a pure and diſintereſted Worſhip. Be not like Slaves, ſaid *Antigonus* to his Scholars; do not obey your God only on a Proſpect of a Recompence, but obey him without any Views of Self-intereſt, and without hoping for any Recompence for your Labours: Let the Fear of the Lord be upon you. His Diſciple *Sadoc* being not able to conform himſelf to ſo diſintereſted a Morality, and yet not being willing to abandon his Maſter, for whom he had a Reſpect, gave this Maxim of his a quite contrary turn to what he himſelf had intended. For he drew this Concluſion from it, that there was no Recompence to be hoped for, nor any Puniſhment to be fear'd, after this Life; and that Good was to be done, and

[a] Diodor. Sicul. apud Euſeb. præpar. l. 4. c. 16. [b] Porphyr. de abſtin. l. 2. p. 202. & ſeq. [c] שדי Shadai. אני אל שדי Ego Dominus omnipotens. [d] Vide Bartholocci Bibliot. Rabinnic. t. 1. p. 376. Alios in Thisbi. Author Cozri, Pirke-avoth. Alios plures.



Evil

Evil to be avoided, without any View either to Hope or Fear.

Some Rabbins make *Sadoc* a Disciple of *Dositheus*, [a] and pretend that he withdrew to *Samaria*; that he made a Schism from the other *Jews*, and worshipp'd upon Mount *Gerizim*. But this Sentiment cannot be supported, since *Dositheus* the *Samaritan* lived a long Time after *Sadoc*, and a little while after the Death of *Jesus Christ*. [b] Others will have it, [c] that *Alexander* the Great having permitted the *Samaritans* to build a Temple upon Mount *Gerizim*, *Sadoc*, *Boetus*, and several other prevaricating *Jews*, went to worship upon *Gerizim*, and thus separated themselves from *Simon* the Just and *Antigonus Socchæus*, who continued always stedfast to the Temple at *Jerusalem*. Lastly, there are some, [d] who, without recurring to *Sadoc* at all, pretend that the Word *Saducees* comes from the *Hebrew Sedec*, which signifies *Justice*; and that they took this Name to distinguish themselves from others; being desirous to pass for great Lovers of Justice. *Josephus* observes, [e] that they were very severe in punishing for Faults.

SADUCEES, Disciples of *Sadoc* now mention'd. They constituted one of the four principal Sects of the *Jews*. What chiefly distinguish'd them from the other *Jews*, was the Opinion they maintain'd concerning the Existence of Angels, and the Immortality of the Soul. They did not deny but that we had reasonable Souls; but they maintain'd this Soul was mortal; [f] and, by a necessary Consequence, they deny'd the Rewards and Punishments of another Life. Joseph. ibidem. They pretended also, that what is said of the Existence of Angels, and of a future Resurrection, are nothing but Illusions. [g] St. *Epiphaneus*, [h] and after him St. *Austin*, [i] have advanced, that the *Saducees* deny'd the Holy Ghost. But neither *Josephus*, nor the Evangelists accuse them of any Error like this. It has been also imputed to them, that they thought Arnob. l. 3. p. 100. God to be corporeal; and that they received none of the Prophecies.

It is pretty difficult to apprehend how they could deny the being of Angels, and yet receive the Books of *Moses*, where such frequent mention is made of Angels, and of their Appearances. It is very likely they look'd upon Angels, not as particular Beings, and subsisting of themselves, but as Powers, Emanations, or Qualities inseparable from the Deity, [k] much as the Sun-beams are inseparable from the Sun. Or perhaps they held Angels not to be spiritual, but mortal; just as they thought that Substance to be, which animates us and thinks in us. The Antients do not acquaint us how they solved this Difficulty, that might be urged against 'em from so many Passages of the Pentateuch, where mention is made of Angels.

As the *Saducees* acknowledg'd neither Punishments nor Recompences in another Life, so they were inexorable in their chastising of the Wicked. [l] They observed the Law themselves, and caus'd it to be observed by others, with the utmost Rigour. They admitted of none of the Traditions, Explications, or Modifications of the *Pharisees*; they kept only to the Text of the Law; and maintain'd, that only what was written was to be observed [m].

The *Saducees* are accused of rejecting all the Books of Scripture, except those of *Moses*; [n] and to support this Opinion it is observed, that our Saviour makes use of no Scripture against them, but Passages taken out of the Pentateuch. But *Scaliger* [o] produces good Proofs to vindicate them from this Reproach. He observes, that they did not appear in *Israel* till after the Number of the holy Books were fix'd, and that if they had been to choose out of the Canonical Scriptures, the Pentateuch was less favourable to them than any other Book, since it is often makes mention of Angels and their Apparition. Besides the *Saducees* were present in the Temple, and at other religious Assemblies, where the Books of the Prophets were read indifferently, as well as those of *Moses*. They were in the chief Employs of the Nation, many of them were even Priests. Would the *Jews* have suffer'd in these Employments Persons that rejected the greatest Part of their Scriptures? *Menasse ben-Israel* says expressly, [p] that indeed they did not reject the Prophets, but that they explain'd them in a Sense very different from that of the other *Jews*.

*Josephus* assures us [q], that they deny'd Destiny or Fate, alledging, that these were only Sounds void of Sense, and that all the Good or Evil that happens to us, is in Consequence of the good or evil Side we have taken, by the free Choice of our Will. They said also, [r] that God was far removed from doing or knowing Evil, and that Man was the absolute Master of his own Actions. This was roundly to deny a Providence, and upon this Footing I know not what could be the Religion of the *Sa-*

[a] Vide Epiphan. hæref. 14. [b] Origin. in Matt. tract. 27. [c] Rab. Abraham Levi in Cabbala Historica. [d] Epiphan. hæref. 14. Hieronym. in Mat. xxii. Tostat. & Jun. ibidem. [e] Joseph. de bello, l. 2. c. 12. [f] Joseph. l. 2. de bello, c. 12. [g] Acts xxiii. 8. Matth. xxii. 23. Mark xii. 18. Luke xx. 27. [h] Epiphan. hæref. 14. [i] Aug. ferm. 70. de Verbis Domini. c. 3. n. 5. p. 386. nov. edit. [k] This was the Opinion of some *Jews* in the Time of *Justin*. *Dialog. cum Tryphone*. p. 358. See *Grotius* upon Matth. xxii. 23. and M. *Le Clerc* upon Acts xxiii. 8. [l] Joseph. de bell. l. 2. c. 12. [m] Joseph. Antiq. l. 13. c. 18. [n] Vide Serrar. trihæref. c. 21. n. 1. Elian. in Thisbi. Origen. in Matth. tract. 21. Tertul. præscript. c. 49. Hieronym. in Matth. c. xxii. [o] Scalig. Elenchus trihæref. c. 16. [p] Menasse ben Israel de Resurrect. mort. l. 1. c. 6. [q] Joseph. Antiq. l. 13. c. 9. [r] Idem de bello, l. 2. c. 12.

*ducees*; or what Influence they could aſcribe to God in things here below. However, it is certain they were not only tolerated among the *Jews*, but that they were admitted to the High-prieſthood itſelf. This ſhews what muſt be then the State of the Religion of the *Jews*.

*John Hyrcanus*, Highprieſt of the Nation, ſeparated himſelf in a ſignal Manner from the Sect of the *Phariſees*, and went over to that of *Sadoc*. [a] 'Tis ſaid alſo, he gave ſtrict Command to all the *Jews*, on pain of Death, to receive the Maxims of this Sect. [b] *Ariſtobulus* and *Alexander Jannæus*, Son of *Hyrcanus*, continued to favour the *Sadducees*; and *Maimonides* aſſures us [c], that under the Reign of *Alexander Jannæus*, they had in Poſſeſſion all the Offices of the *Sanhedrim*, and that there only remain'd of the Party of the *Phariſees*, *Simon* the Son of *Secra*. *Caiaphas*, who condemned *Jeſus Chriſt* to Death, was a *Saducee*; as alſo *Ananus* the younger [d], who put to Death St. *James* the Brother of our Lord. At this Day the *Jews* hold as Hereticks, that ſmall Number of *Saducees* that are to be found among them. See upon this Matter *Serrar. Tribæreſ. Menaſſe ben-Iſrael*, l. 1. *de Reſurrectione mortuorum*; *Baſnage*'s Hiſtory of the *Jews*, l. 3. c. 5, 14, &c. and our Diſſertation upon the Sects of the *Jews*, n. 13. before the Commentary upon St. *Mark*.

Acts v. 17. iv. 1.

The Sect of the *Saducees* is not extinguiſh'd; it was much reduced by the Deſtruction of *Jeruſalem*, and by the Diſperſion of the *Jews*; but it revived afterwards. At the Beginning of the third Century it was ſo formidable in *Egypt*, that *Ammonim*, [e] *Origen*'s Maſter, when he ſaw them propagate their Opinions in that Country, thought himſelf obliged to write againſt them, or rather againſt the *Jews* who tolerated the *Saducees*, though they deny'd the fundamental Points of their Religion. The Emperor *Juſtinian* mentions the *Saducees* in one of his Novels, baniſhes them out of all the Places of his Dominions, and condemns them to the ſevereſt Puniſhments, as People that maintain'd atheiſtical and impious Tenets; denying the Reſurrection and the laſt Judgment.

*Annus*, or *Ananus*, a Diſciple of *Juda*, Son of *Nachman*, a famous Rabbin of the eighth Century, declared himſelf, as it is ſaid, in favour of the *Saducees*, and ſtrenuouſly protected them againſt their Adverſaries. They had alſo a celebrated Defender in the twelfth Age, in the Perſon of *Alpharag*, a *Spaniſh* Rabbin. This Doctor wrote againſt the *Phariſees*, the declared Enemies of the *Saducees*; and maintain'd by his publick Writings, that the Purity of *Judaiſm* was only to be found among the *Saducees*: That the Traditions avow'd by the *Phariſees* were uſeleſs, and that the Ceremonies which they had multiplied without end, were an inſupportable Yoke. The Rabbi *Abraham-ben-David Italleri* reply'd to *Alpharag*, and ſupported the Sect of the *Phariſees* by two great Arguments, that of their Univerſality, and that of their Antiquity. He proved their Antiquity by a continued Succeſſion from *Adam* down to the Year 1167; and their Univerſality, becauſe the *Phariſees* are ſpread all the World over, and are found in all the Synagogues.

About the Year 755.

[m] Ganz. Tzemath. David. p. 125.

There are ſtill ſeen of the *Saducees* in *Africa*, and in ſeveral other Places. They deny the Immortality of the Soul, and the Reſurrection of the Body; but they are rarely found, at leaſt, there are but few, who declare themſelves for theſe Opinions. Among the *Mahometans* alſo there is known a Sect of Hereticks call'd *Zendik*; [f] who believe neither a Reſurrection, nor a Life to come. But others maintain, that this Word properly ſignifies a *Magian*, a Diſciple of *Zoroaſter*, and a Worſhipper of Fire. Certain it is, that among the *Arabians*, and other *Mahometans*, *Zendik* ſignifies in general an impious Perſon, who is neither *Jew*, nor *Chriſtian*, nor *Mahometan*; or one that makes a Pretence of belonging to one of theſe three Religions, and yet does not believe the Principles, nor conforms himſelf to the Practice of it. There have been thoſe that confound the *Saducees* with ſuch as hold the *Metempſychoſis*, and with the Defenders of the two Principles, that is, the *Manichees*; but it is very certain theſe Sects are different from the *Saducees*.

SAFRON, *Crocus*; in *Hebrew* call'd *Carcos* or *Corcos* [g]; a well known Flower. Its Flower is of a blue Colour, in the midſt of which are ſmall Threds of a yellow Colour, of a very agreeable Smell. *Solomon* in his *Song of Songs* joins it with other Aromaticks: *Nardus, & Crocus, & Fiſtula, &c.* *Jeremiah* ſpeaks of Cloths of a *Safron* Colour. *Qui nutriebantur in Croceis.* [h] But the *Hebrew* of *Jeremiah* rather ſignifies Purple or Crimſon.

SAGAN. [i] The *Hebrews* thus call the Vicar or Deputy of the High-prieſt, who ſupply'd his Office, and who perform'd the Functions of it in the Abſence of the High-prieſt, or when any Accident happen'd to him, that put him out of a Condition to officiate in Perſon; of which we have ſome Examples in the Hiſtory of *Joſephus*. The

[a] Joſeph. Antiq. l. 13. c. 18. [b] Abraham ben-dior. Cabbala. [c] Maimon. Halac. Sanhedrin. c. 11. [d] Joſeph. Antiq. l. 20. c. 8. p. 698. [e] Eſſais de Literature, An. 1704. p. 190. [f] See D' Herbelot. Bibl. Orient. p. 929. [g] כרכם Carcos. LXX. Κρόκος. [h] Lament. iv. 5. האמנים עלי תולע [i] סגן *Sagan*. The Rabbins call him אב בית הדין Father of the Houſe of Judgment.

*Jews* think the Office of this *Sagan* to be very antient among them. They hold that *Moses* was *Sagan* to *Aaron*. I do not find the Word *Sagan* in this Sense in Scripture, but it is frequent in the Rabbins [a].

*Sagan* is also put for Princes, or the chief Officers of a Kingdom; and this Word is often met with in this Sense, in the Books of *Ezra*, *Nehemiah*, *Isaiah*, *Jeremiah*, *Ezekiel*, and *Daniel*. *Sagan* is rather *Chaldean* than *Hebrew*, and it is very likely that the *Hebrews* learn'd it from the *Chaldees*, to express Princes and great Courtiers, Magistrates and Men in Power, not only among the *Babylonians*, but also among the *Hebrews*. St. *Jerom* generally translates this Word by Magistrates, and the Septuagint by *Satraps*, *Princes*, *Nobles*, *Governors*.

SAGE, or *the Wise-man*. This Appellation is generally given to *Solomon* by way of Eminence. Also the Name of *Sage* is put for a pious, prudent, knowing, and enlightned Man, one that fears God, is vertuous, *&c.* See the Article WISDOM.

SAGUM. St. *Jerom* translates some-
Ex. xxvi. 7. times by *saga cilicina*, or *saga de pilis ca-*
יריעות עזים *prarum*, the *Hebrew* Words *jerioth hezim*,
Ex. xxv. 4. which signify the Veils or Curtains of Goat's-hair that cover'd the *Sanctum* and the Sanctuary. See *Exod.* xxvi. 7, 8, *&c.* for the Description of these Curtains. *Sagam* is also put for a Cassock, an antient military Garment, and it is found in this Sense in the Book of *Judges*, iii. 16. [b] where it is said, That *Ehud made him a Dagger, which had two Edges, of a Cubit length; and he did gird it under his Raiment, upon his right Thigh.* The Vulgate reads here, *Accinctus est eo subter* Sagum *in dextro femore.* But the *Hebrew* says only, under his Cloaths.

SAINT, *Sanctity*, *to sanctify*, &c. These Words are used in different Senses in the Scripture. First, *Saint* signifies pure, free from all Sorts of Defilements and Sins, which may make a Man unfit to approach to holy Things; and to *sanctify* signifies to purify, and to put one's self in a Condition to appear before the Lord, and to partake
Ex. xix. 22. of holy Things. *And let the Priests also which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.*
Exod. xix. 10, 11. And again; *And the Lord said unto* Moses, *Go unto the People, and sanctify them to Day and to Morrow, and let them wash their Cloaths. And be ready against the third Day,*
Job i. 5. to receive the Law. Job *sent and sanctified* his Children.

Secondly, *To sanctify*, is put for appoint-
Gen. ii. 3. ing to any holy Use. *God sanctified the*
Ex. xiii. 2. *seventh Day. He sanctified all the First-*
Exod. xix. 23. *born. Set Bounds about the Mount, and*
Ex. xxviii. 41. *sanctify it. Sanctify them, that they may minister unto me in the Priest's Office.* There were in the Temple at *Jerusalem* many rich Spoils that *David* and his Successors had sanctify'd to the Lord.

Thirdly, *to sanctify*, is sometimes put for Preparation for any Action, that does not require any extraordinary Holiness.
*Sanctify yourselves against to Morrow, and* Numb. xi. 18.
*ye shall eat Flesh. And* Joshua *said unto* Josh. iii. 5.
*the People, Sanctify yourselves, for to Morrow the Lord will do Wonders among you.*
*Blow the Trumpet in* Sion, *sanctify a Fast,* Joel ii. 15, 16.
*call a solemn Assembly, gather the People, sanctify the Congregation.* That is, prepare it, or publish a Fast, a Congregation.

Fourthly, *Saint*, *Sanctity*, *Sanctification.* These Epithets in a sovereign manner are ascribed to God, the Author of all *Sanctity* and Holiness. So the *Cherubims* and *Se-*
*raphims* cry to him without ceasing, *Holy,* Isai. vi. 3.
*Holy, Holy.* He is named by way of Excellence, *The Saint, the Holy One of* Israel [c]. All our Holiness before him is nothing but Pollution, his Name is Holy, or, his Name is the *Saint*, or rather *Sanctity* itself. We sanctify and hallow his Name, and we pray that his Name be hallow'd, when we praise him, when we acknowledge his Majesty, when we worship him, and when we endeavour to make him known, adored, praised, and beloved by all those that are capable of it.

Fifthly, the *Saint*, the *Sanctum*, the holy Place, stands for that particular Part of the Temple, which was between the Porch and the Sanctuary, and in which were placed the golden Candlestick, the Altar of Incense, and that of the Shew-bread.

Sixthly, the *Sanctum*, or *Sancta*, is taken for the whole Temple, or even for Hea-
ven. *He will hear him from his holy Hea-* Psal. xx. 6.
*ven. For he hath looked down from the* Ps. cii. 19.
*Height of his Sanctuary; from Heaven did*
*the Lord behold the Earth. Praise God in* Psal. cl. 1.
*his Sanctuary, praise him in the Firmament of his Power.*

Seventhly, *the Holy of Holies*, *Sanctum Sanctorum*, or *the Sanctuary*, signifies the most inward and sacred Part of the Temple, where was placed the Ark of the Covenant, and where Nobody was to enter but only the Highpriest, and that but once a Year, upon the Day of solemn Expiation.

Eighthly, the *Saints*, is sometimes put for *the People of* Israel, or sometimes for *Christians.* The *Israelites* of the Faction of *Corah*, *Dathan*, and *Abiram*, said to
*Moses* and *Aaron*; *Ye take too much upon* Numbers xvi. 3.
*you, seeing all the Congregation are Holy* (or *Saints*) *every one of them, and the Lord is among them.* And in more Places of Scripture than one, the *Hebrews* are call'd a

[a] Vide Selden de Synedriis, l. 3. c. 8. & Authores de Repub. Hebræor.

[b] Judg. iii. 16. מתחת למדיו LXX. ὑπὸ τὸν Μανδύαν.

[c] Isai. x. 20. 2 Kings xix. 22. *&* *alibi passim.*

holy Nation. [a] *Ye shall be unto me a Kingdom of Priests, and an holy Nation.* Nothing is more frequent in St. *Paul*, than the Name of *Saints* given to the first *Christians.* See *Rom.* i. 1. viii. 27, 28. xiii. 13. xv. 25, 26. xvi. 2, *&c.*

Ninthly, the *Saints* stand for the Priests of the Lord. *Even to Morrow the Lord will shew who are his, and who is Holy; and will cause him to come near unto him, even him whom he hath chosen, will he cause to come near unto him.* *Aaron* is call'd in *Deuteronomy*, the holy One, or the *Saint* of God. *Let thy* Thummim *and thy* Urim *be with thy holy One.* And in the *Psalms*; *They envied* Moses *also in the Camp, and* Aaron *the* Saint *of the Lord.* (Numbers xvi. 5, 7. — Deuter. xxxiii. 8. — Ps. cvi. 16.)

Tenthly, also the *Saints* signify in particular *good Men*, and *the Servants of God.* As for Example, *The Knowledge of the Holy* (or *Saints*) *is Understanding.* And again, *I neither learned Wisdom, nor have the Knowledge of the Holy*, or *Saints.* *O fear the Lord, ye his* Saints, *for there is no want to them that fear him.* And elsewhere, *My Goodness extendeth not to thee, but to the* Saints *that are in the Earth, and to the excellent, in whom is all my Delight.* (Prov. ix. 10. — Prov. xxx. 3. — Ps. xxxiv. 9. — Psal. xvi. 2, 3.)

Eleventhly, the *Saints*, are often put also for the *Angels.* *To which of the* Saints *wilt thou turn?* And elsewhere, *Behold he putteth no Trust in his* Saints, *yea the Heavens are not clean in his Sight.* Which is a parallel Place to that other Passage in the same Book. *Shall mortal Man be more just than God? Shall a Man be more pure than his Maker? Behold, he put no Trust in his Servants, and his Angels he charged with Folly.* *Daniel* says, *An holy One* (or *Saint*) *came down from Heaven.* And *Moses*, *the Lord shined forth from Mount* Paran, *and came with ten thousands of* Saints. (Job v. 1. — Job iv. 17, 18. — Dan. iv. 13, 23. — Deuter. xxxiii. 2, 3.)

Twelfthly, *Saints* and *Saintesses.* The *Hebrews* give these Names, by way of *Antiphrasis*, to Men and Woman that prostituted themselves in Honour (as they thought) of some prophane Deity, according to the blind and polluted Notions of their false Religion. The *Hebrew*, for example, gives this Name to *Tamar*, [b] who was taken for an Harlot or Prostitute. *Moses* says, [c] *There shall be no Whore of the Daughters of* Israel, *nor a Sodomite of the Sons of* Israel. Or literally thus, there shall be no *Saintess* or *Saint*, &c. See also 1 *Kings* xiv. 24. xv. 12. xxii. 47. and 2 *Kings* xxiii. 7. *Job* xxxvi. 14. *Hosea* iv. 14. where the like Expressions are to be found.

SALAH, or *Sale*, Son of *Cainan*, and Grandson of *Arphaxad*; or rather, by leaving out *Cainan*, who is not to be found in the *Hebrew* Copies; *Salah* was born in the thirty-fifth Year of his Father *Arphaxad*, and in the Year of the World 1693. He begat *Eber* at thirty Years old, in the Year of the World 1723. He died at the Age of 433 Years, in the Year of the World 2126, before *Christ* 1874, before the vulgar Era 1878. (Gen. xi. 12, 14, 15.)

The Orientals [d] have preserved to us several Traditions concerning the Person of *Salah*, which it will not be amiss to insert here, though we do not esteem them as indubitable. They pretend, that the Patriarch *Salah* was fill'd with the Spirit of Prophecy, and that God sent him to the People of the Tribe of *Themud*, who dwelt in that Part of *Arabia* call'd *Hagr*, or *Arabia petræa*; but he was very ill treated in this Country. He proved his Mission by a surprizing Miracle, when he open'd a Rock with a Word of his Mouth, and caus'd a female Camel to come out, which was immediately deliver'd of her Young. Instead of being converted at this Prodigy, the *Themudists* put the Camel to Death, which by her Presence reproached them with Incredulity.

After this they began to insult the Prophet *Salah*, and to deride all his Menaces. But *Salah* address'd himself to God, who sent the Arch-angel *Gabriel* against them. He had no sooner appear'd among them, but he put them all to Death, excepting a small Number who had believed the Prophet, and who follow'd him into the Territory of *Mecca*, whither he retired and ended his Days. Some say, God was so provoked with the Hardness and Incredulity of the *Themudists*, that he sent such a violent Earthquake among them, that they were all thrown down dead in their Houses, with their Faces to the Ground.

We read in some *Arabian* Authors, that the Prophet *Salah*, the Apostle of the *Themudists*, was more modern than *Salah* the Son of *Arphaxad*; and thus they reckon his Genealogy. *Salah* was Son of *Asaph*, Son of *Casrehh*, Son of *Hauver*, Son of *Chaber* or *Heber*, Son of *Themud*, Son of *Aram*, Son of *Shem*, Son of *Noah*.

SALAMIM, or *Zalamim.* They speak of a City by the Name of *Salamin* in the Books of the *Hebrews*, (Misn. Cod. Kilaim, c. 4. Misn. 9. & Jeramoth, c. 16. Misn. 6.) *Malala Chronic.* n. 296. says, that *Augustus* gave the Name of *Diospolis* to *Salamim* a City of *Palestine.*

SALAMIS, a City of the Isle of *Cyprus.* St. *Paul* came thither along with St. *Barnabas*, in the forty-fourth Year of the vulgar Era, and there converted *Sergius Paulus.* *Salamis* is now call'd *Famagousta.* In the Year of *Christ* 488, the Body of St. *Barnabas* was there found. He was a Native (Acts xiii. 5.)

[a] Exod. xix. 6. 1 Pet. ii. 9. Deut. vii. 6. xiv. 2, 21.
[b] Gen. xxxviii. 21. איה הקדשה *Ubi sancta? seu prostituta.*
[c] Deut. xxiii. 17. לא תהיה קדשה ולא יהיה קדש
[d] D'Herbelot. Bibl. Orient. p. 740.

of

of the Isle of *Cyprus*, and was buried there.

SALAMPSO, Daughter of *Herod* the Great, and of *Mariamne* the *Asmonean*. *Salampso* was first contracted to *Pheroras*; afterwards she marry'd *Phazael* her Cousin-german, the Son of *Phazael*, her Uncle by the Father's Side, by whom she had three Sons and two Daughters, *Antipater*, *Herod*, and *Alexander*; *Alexandra* and *Cypros*.

I. SALATHIEL, or *Shealtiel*, Son of *Jeconiah*, and Father of *Zerubbabel*. He died at *Babylon* during the Captivity. The same *Salathiel* was also Son of *Neri*, according to St. *Luke*. He descended from *Solomon* by *Rehoboam*, according to St. *Matthew*; and from the same *Solomon* by *Nathan*, according to St. *Luke*. In *Salathiel* were united the two Branches of this illustrious Genealogy; so that *Salathiel* was Son to *Jeconiah*, according to the Flesh, as it appears from the *Chronicles*, which tell us, that *Jeconiah* had two Sons, *Assir* and *Salathiel*, while he was at *Babylon*. And he might be Son of *Neri* by Adoption, or having marry'd the Heiress of *Neri*'s Family; or even as proceeding from the Widow of *Neri*, being dead without Children. For in any one of these Cases he would pass for the Son of *Neri* according to the Law. St. *Luke* does not tell us in what Sense he was Son to *Neri*.

(1 Chron. iii. 17. — Luke iii. 27. — Mat. i. 12. — 1 Chron. iii. 17.)

The *Jews* pretend, that *Salathiel* was the Titular Prince of the *Jews*, during their Captivity, exercising a small Matter of Authority over them, in Subordination to that of the Kings of *Chaldea*. They pretend also, that he had Successors of the House of *David*, known by the Title of *Princes of the Captivity*, who were appointed by the Kings of the Country. They give us an uninterrupted Succession of them for several Ages; and there are even some *Jewish* Authors that maintain [a], that the Heads of the Captivity are still in Being beyond the *Euphrates*. All this is in View to answer the Objection we make to them, when we urge the Prophecy of *Jacob*, that intimates, That a Law-giver should not depart from between the Feet of *Judah*, till the coming of the *Messiah*. To which they answer, That the Scepter and the Law-giver are still in Being among them, in the Persons of these Princes of the Captivity.

(Gen. xlix. 10.)

II. SALATHIEL, of the Tribe of *Reuben*, and Son of one call'd *Simeon*; he was one of the Ancestors of *Judith*. *Judith* viii. 1. Vulg.

SALCHAN, *Salecha*, or *Selcha*, a City of the Kingdom of *Og*, in the Country of *Bashan*, beyond *Jordan*, towards the Northern Extremity of the Portion of *Manasseh* [b].

I. SALEM. The Name of *Salem* is given to *Jerusalem*, *Psal.* lxxvi. 2. *In Salem also is his Tabernacle, and his dwelling Place in* Zion. The Vulgate reads, *Factus est in pace locus ejus*. But the *Hebrew* requires, *Factus est in* Salem *locus ejus*. The common Opinion is, that *Melchisedech*, King of *Salem*, was King of *Jerusalem*. Gen. xiv. 18. Hebr. vii. 1, 2.

II. SALEM, or *Shalem*, a City of the *Shechemites*, where *Jacob* arrived at his Return from *Mesopotamia*. *Eusebius* and St. *Jerome*, take Notice of this City; but some Commentators translate the *Hebrew* thus, Jacob *came safe and sound to a City of* Shechem. *Shalem*, in *Hebrew*, may signify *safe, in Health*, &c. Gen. xxxiii. 18.

III. SALEM. St. *Jerome* says, that there was a Place near *Jerusalem* call'd *Salem*,, to the *West* of it. Hieron. in Salem.

IV. SALEM, otherwise *Salumias*, in the Country of *Scythopolis*, eight Miles from this City. Hieron. ibid.

V. SALEM, or *Salim*, the Place where *John* the Baptist baptized upon the *Jordan*. The Manuscripts are very indifferent as to *Salem* or *Salim*. John iii. 23.

VI. SALEM, the City where *Melchisedech* reigned. St. *Jerome*, [c] the Author of the *Chronicon Paschale*, and [d] M. *Reland*, [e] think this City was different from *Jerusalem*. St. *Jerome* places it in the Territory of *Scythopolis*, where the Ruins of it were still to be seen in his Time, which were said to have been the Palace of *Melchisedech*. We are of Opinion with *Josephus*, and the Generality of the Fathers and Interpreters, that *Melchisedech* reigned at *Jerusalem*. See the Article of JERUSALEM before.

VII. SALEM. The Septuagint have sometimes call'd the City of *Shilo* by this Name. See *Jerem.* xli. 5. xlviii. 5.

SALIS, or *Sallis*, a Village of *Idumea*, whither the *Jews* retired who had been beaten by the *Romans* in the Plains of *Askalon* [f].

SALISSA, *Salisa*, *Baal-salisa*, or *Shalisha*. Mention is made of *Shalisha*, 1 *Sam.* xi. 4. and of *Baal-shalisha*, 2 *Kings* iv. 42. It was fifteen Miles from *Diospolis*, in the Canton of *Thamnitica*, to the North of *Jerusalem* [g].

SALIUNCULA, is the Diminutive of *Saliunca*. But *Saliunca* signifies Lavender, or *Orci tunica*, or the Spikenard of the Mountains. This is a very odoriferous Plant, and is us'd to be put among Linen, to preserve it from Moths, and to give it an agreeable Scent. The *Hebrew* Word *Naatzutz* [h] is differently understood by the Interpreters. Some take it for a Thorn [i] or Bush: *Aquila* and *Theodotion* translate it by *Conyse* Plin. l. 21. c. 7.

[a] Vide Selden de Synedriis, l. 2. c. 7. §. 5. Jacob Alting. lib. Shilo l. 1. c. 3.
[b] Deut. iii. 10. 1 Chron. v. 11. Josh. xii. 4. xiii. 11.
[c] Hieronym. Ep. ad Evang.
[d] Chronic. Pasch. p. 50.
[e] Reland. Palæst. l. 3. p. 976, 1833.
[f] Joseph. de bello. l. 3. c. 1.
[g] See *Eusebius* and St. *Jerome* in *Beth-Schalisa*.
[h] Isai. lv. 13. תחת הנעצוץ יעלה ברוש
[i] So it is translated in the *English*.

or

or Flea-bane, a ſtinking and bitter Herb; the Septuagint by *Stoibe*, a ſoft, downy Herb, which was made uſe of for ſtuffing Beds and Cuſhions.

Nehem. xii. 20. SALLAI, or *Celai*, of the Race of the Prieſts.

SALLU, or *Salo*, the Son of *Meſhullam*, of the Tribe of *Benjamin*. 1 *Chr.* ix. 7.

SALMON, *Salmona*, or *Salma*, Son of *Nahſhon*; he married *Rahab*, by whom he had *Boaz* [a]. He is named *the Father of Beth-lehem*; which is as much as to ſay, that his Deſcendants peopled *Beth-lehem*.

SALMONE, or *Salmona*, a City and Sea-port in the Iſland of *Crete*. St. *Paul* paſs'd near this City, in his Way to *Rome*, in the Year of *Chriſt* 60. Act. xxvii. 7.

I. SALOME, Daughter of *Antipater*, and Siſter of *Herod the Great*; ſhe was one of the wickedeſt Women that have been known. She firſt married *Joſeph*, whom ſhe accuſed of too great Familiarities with *Mariamne* the Wife of *Herod*. This ſuſpicious Prince put *Joſeph* to Death, without ſo much as hearing his Defence; having found, by the Confeſſion of *Mariamne* herſelf, that *Joſeph* had diſcover'd a Secret to her, which no one knew but himſelf and *Herod*. *Salome* afterwards marry'd *Coſtobarus*; but being afterwards diſguſted with him, ſhe put him away, by an Example 'till then unheard-of among the *Jews*, whoſe Law (ſays *Joſephus*) allows Men to put away their Wives, but does not allow the Women the ſame Liberty. After this, ſhe accuſed him of Treaſon againſt *Herod*, who put him to Death. Joſ. Antiq. l. 15. c.4.p.517. Joſ. Antiq. l. 15. c.9.p.532.

She caus'd much Diviſion and Trouble in *Herod*'s Family, by her Calumnies and miſchievous Informations; and ſhe may be look'd upon as the chief Author of the Death of the Princes *Alexander* and *Ariſtobulus*, and of their Mother *Mariamne*. *Salome* conceived a violent Paſſion for an *Arabian* Prince call'd *Sillæus*, whom ſhe would have marry'd, againſt her Brother *Herod*'s Conſent. She us'd to ſee him with ſo little Caution, that every Body was offended at it. And when *Herod* made her marry one call'd *Alexas*, ſhe ſtill continued her Inclination for *Sillæus*. *Salome* ſurvived *Herod*, who, by his Will, left her the Cities of *Jamnia*, *Azoth*, and *Phaſaelis*, with fifty-thouſand Pieces of Money. She favour'd *Antipas* againſt *Archelaus*, and died in the 12th Year of *Jeſus Chriſt*, and the 9th of the Vulgar Era, a little time after *Archelaus* had been baniſh'd to *Vienne* in *Dauphine*. A few Days before *Herod* died, he gave Orders to his Siſter *Salome*, and his Brother-in-law *Alexas*, that, as ſoon as he ſhould be dead, they ſhould put to Death all the chief Men of *Judea*, whom, a little before, he had brought together to *Jericho*, where he lay ſick. But *Alexas* and *Salome* could not perpetrate ſo barbarous an Action, but ſent all the Men away, as ſoon as *Herod* had given up the Ghoſt. *Salome* had five Children by *Alexas*; *Berenice*, *Antipater*, *Calleas*, and one Son and Daughter more, whoſe Names we do not find mentioned. Joſ. Antiq. l. 16. c. 6. l. 17. c. 7. Joſ. Antiq. l. 16. c. 11. Joſ. Antiq. l. 17. c. 1. Joſ. Antiq. l. 17. c. 10. p. 559. Joſ. de Bell. l. 2. c.2.p.776. Joſ Antiq. l. 18. c.3.p.619. a. Joſ. Antiq. l. 17. c.8.p.598.

II. SALOME, a Daughter of *Herod the Great* and *Elpide*. She marry'd one of the Sons of *Pheroras*. Joſ. Antiq. l. 17. c. 1.

III. SALOME *the Dancer*, the Daughter of *Herodias*, and of *Herod-Philip* the Tetrarch. She firſt marry'd *Philip* the Tetrarch her Uncle, and afterwards *Ariſtobulus* the Son of *Herod* King of *Chalcis*, by whom ſhe had three Sons, *Herod*, *Agrippa*, and *Ariſtobulus*. When *Herodias* left *Philip* the Tetrarch, her Daughter *Salome* went with her: And as *John the Baptiſt* did not forbear to cry out continually againſt this Inceſtuous Marriage of *Herodias* and *Antipas*, one Day, when this Prince was celebrating his Birth-day, or the Day of his Inauguration, *Salome* came into the Banqueting Room, and danced before the King and the Nobles that ſate with him. *Antipas* was ſo taken with *Salome*'s Performance, that he promiſed to give her whatever ſhe ſhould aſk, even to the half of his Kingdom. She preſently went to tell her Mother what had been promis'd her, and deſired her Advice what ſhe ſhould aſk for. *Herodias* bid her aſk for the Head of *John the Baptiſt*. *Salome* came in again to the King, bringing a Diſh with her, and ſaid to him, Give me in this Diſh the Head of *John the Baptiſt*. The King was a little ſorry at this Demand; but becauſe he had given his Word, he would not go back from it: So he ſent immediately and had the Head of *John the Baptiſt* cut off, and given to *Salome*. Joſ. Antiq. l. 18. c.7.p.628. Mark vi. 17.18,19. Luke iii. 19.

*Nicephorus* and *Metaphraſtes* relate, that *Salome* accompanied her Mother *Herodias*, and her Father-in-law *Herod*, in their Baniſhment to *Vienne* in *Dauphine*; and that the Emperor having obliged them to go into *Spain*, as ſhe paſſed over a River that was frozen up, the Ice broke under her Feet, and ſhe ſunk in up to her Neck: Then the Ice uniting again, ſhe remain'd thus ſuſpended by it, and ſuffered the ſame Puniſhment ſhe had made *John the Baptiſt* undergo. But none of the Antients mention this Particular; and it is contrary to *Joſephus*, who tells us, that ſhe was firſt marry'd to *Philip* the Tetrarch, Son of *Herod the Great* and *Cleopatra*, who died about the 33d or 34th Year Nicephor. l. 1. c. 20.

[a] In the Year of the World 2553, before *Chriſt* 1447, before the Vulgar Era 1451. 1 Chron. ii. 11, 51, 54. Ruth iv. 20, 21. Matth. i. 4.

of the Common Era; and that afterwards she married *Aristobulus*, Son of *Herod* King of *Chalcis*, her Cousin-german, by whom she had several Children. Thus she lived above thirty Years after the Exile of her Father-in-law *Herod*.

IV. SALOME, Mother of the seven Brethren *Maccabees*. The Book call'd *The Government of Reason*, ascribed to *Josephus*, gives her no particular Name. The *Greeks*, in their Calendar, call her *Salome*. The Son of *Gorion* calls her *Anne*; others name her *Maccabæa*. *Erasmus*, in his *Paraphrase* upon the Book of the *Empire of Reason*, calls her *Salome*.

V. SALOME. The *Apocryphal* Books [a] give this Name to a Woman, who desired to prove the Virginity of *Mary* after she had brought-forth.

VI. SALOME, Wife of *Zebedæus*, and Mother of St. *James Major*, and St. *John the Evangelist*. She was one of those holy
Mat.xxvii. 56. Women who used to attend upon our Saviour in his Journies, and to minister to him. 'Twas she that requested of *Jesus Christ*, that her two Sons, *James* and *John*, might sit on his Right and Left Hand, when he should come into his Kingdom [b]. But the Son of God answer'd her, and her two Sons that were with her, [c] *Ye know not what ye ask. Are ye able to drink of the Cup that I shall drink of, and to be baptized with the Baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my Cup, and be baptized with the Baptism that I am baptized with; but to sit on my Right Hand, and on my Left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.*

St. *Salome* gave a great Proof of her Faith, when she follow'd *Jesus Christ* to
Mark xv. 40. *Calvary*, and did not forsake him even at
Mat.xxvii. 55, 56. the Cross. She was also of the Number, of those holy Women who brought Per-
Mark xvi. 1, 2. fumes to embalm him, and who came, for this Purpose, to the Sepulchre on *Sunday* Morning early. As they went along, they said to one another, Who shall take away the Stone from the Mouth of the Sepulchre? for the Stone was a very great one. But when they came thither, they found it already removed; and entring into the Tomb, they there saw an Angel, who inform'd them, that *Jesus Christ* was risen. And as they were returning to *Jerusalem*,
Matthew xxviii. 10. *Jesus* appear'd to them on the Way, and said to them, *Be not afraid; go tell my Brethren, that they go into* Galilee, *and there shall they see me*. This is what the Scripture informs us of *Salome* the Mother of the Sons of *Zebedee*.

Some give her the Name of *Mary Salome*; Ita Martyrol. Rom. & alii.
but there is no good Proof of her being call'd *Mary*: And what some frivolous Histories relate of the three *Maries*, *Mary* the Mother of *Jesus*, *Mary* the Mother of *James*, and *Mary Salome*, deserves no Consideration. Others [d] make her the Daughter of St. *Joseph*. The *Latin* Martyrologies make the Feast of St. *Salome* on the 22d of *October*. The *Roman* Martyrology fixes her Death at *Jerusalem*: Others will have it, that she died in *Provence*, and that her Body is still there.

VII. SALOME, according to some, was the third Husband of St. *Anne*. *John Gerson* Chancellor of *Paris* quotes some Verses, which make him Father to the *Salome* just now mention'd, who was Mother to the two Apostles, St. *James Major*, and St. *John the Evangelist*.

> *Anna tribus nupsit, Joachim, Cleophæ, Salomæque,* Joan.Gers. serm. de Nativit. B.M.V.
> *Ex quibus ipsa viris peperit tres Anna Marias,*
> *Quas duxêre Joseph, Alphæus, Zebedæusque.*
> *Prima Jesum; Jacobum, Joseph, cum Simone Judam*
> *Altera dat; Jacobum dat tertia, datque Johannem.*

But as this System of Genealogy has no Foundation in Antiquity, we can have but little Regard to it.

SALT, *Sal*; in *Greek*, *Hals*; in *Hebrew*, *Melach*. God appointed that *Salt* מלח, Melach; Ἅλς, Sal.
should be used in all the Sacrifices that were offered to him: *And every Oblation* Lev.ii. 13.
*of thy Meat-offering shalt thou season with Salt; neither shalt thou suffer the Salt of the Covenant of thy God to be lacking from thy Meat-offering: With all thine Offerings thou shalt offer Salt.* *Jesus Christ* makes an Allusion to this, when, speaking of the Sufferings of the Damned, he says, *For every one shall be salted with Fire, and* Mark ix. 48.
*every Sacrifice shall be salted with Salt.* See also *Deut.* xxix. 23. *The whole Land thereof is Brimstone, and Salt, and Burning.*

We see from *Ezekiel*, that heretofore Ezek. xvi. 4.
they rubb'd new-born Children with *Salt*: *Quando nata es ..... aquâ non es lota in salutem, nec sale salita.* St. *Jerom* thought, Hieron. in Ezek. xvi. ita & Theodoret.
that they did this, to dry up the Humidity that abounds in Children; and to close up the Pores, which are then too open. *Galen* Galen. de Sanit. l. 1. c. 7.
says, that *Salt* hardens the Skins of Children, and makes them more firm. *Avicenna* acquaints us, that they bathed Children with Water in which *Salt* has been dissolved, to close up the Navel, and to harden the Skin. Others think, it was to hinder any Corruptions that might proceed from cutting off the Navel-string.

The Prophet *Elisha* being desired to sweeten the Waters of the Fountain of *Jericho*, and make them fit to drink, re-

[a] Vid. Protevangel. Jacob. n. 19, 20. & Not. Fabricii ibidem.
[b] Confer. Matth. xxvii. 56. cum Marc. xv. 40.
[c] Matth. xx. 20, 21, 22. About the Year 30 of the Vulgar Era.
[d] Epiphan. Hæres. 78. c. 8. Græci recent. Auctuar. Bibl. PP. 3. p. 481. 1. Menæ. 8. Maii.

2 Kings ii. 21. quired a new Vessel to be brought to him, and some *Salt* to be put therein. They follow'd his Orders: He threw this *Salt* into the Spring, and said; Thus saith the Lord, I have healed these Waters; and for the future they shall not be the Occasion either of Death or Barrenness. And in Reality, the Waters became good for Drinking, and lost all their former bad Qualities. Naturally the *Salt* must only have served to increase the Brackishness or Bitterness of this Fountain; but the Prophet purposely made use of a Remedy that seem'd contrary to the Effect he would produce, that the Miracle might become the more evident.

Ecclus. xxxix. 31. The *Wiseman* reckons up *Salt* in the Number of those Things that are most necessary for Life; as Water, Fire, Iron, Milk, Honey, Grapes, Oil, and Cloaths. *Job* asks if any one could eat that which is not salted: *Aut poterit comedi in fulsum, quod non est sale conditum?* Job vi. 6.

*The Valley of Salt* was situate in *Idumea*. See VALLEY.

II. *The Salt of the Earth*, is, probably, Marl, with which they manure their Land in some Countries, instead of Dung. See our *Commentary* upon *Matth*. v. 13.

III. *Mineral Salt*, or *Salt* that is dug out of Mines, in Form of a hard Stone. 'Tis thought that *Lot*'s Wife was changed into a Statue of such *Mineral Salt*, that she became as a Rock or Stone of *Salt*. Gen. xix. 26.

IV. *Salt* is the Symbol of Wisdom: *Let your Speech be always with Grace, seasoned with Salt*, says St. *Paul*. And our Saviour says, *Have Salt in your selves, and have Peace one with another*. Col. iv. 6. Mark ix. 50.

V. *Salt* is the Symbol of Perpetuity and Incorruption. Thus they said of a Covenant, *It is a Covenant of Salt for ever, before the Lord*. And elsewhere, *The Lord God of* Israel *gave the Kingdom over* Israel *to* David *for ever, even to him and to his Sons, by a Covenant of Salt*. Numbers xviii. 19. 2 Chron. xiii. 5.

VI. *Salt* is the Symbol also of Barrenness and Sterility. When *Abimelech* took the City of *Shechem*, he destroy'd it, and sow'd the Place with Salt, that it might always remain desart and unfruitful. Judg. ix. 45. *Zephaniah* threatens the *Ammonites* and *Moabites*, from the Lord; Moab *shall be as* Sodom, *and the Children of* Ammon *as* Gomorrha, *even the breeding of Nettles, and Salt-pits, and a perpetual Desolation*. See also *Job* xxxiv. 6. *Psal*. cvi. 34. *Jer*. xvii. 6. Zeph. ii. 9.

VII. *Salt* is likewise the Symbol of Hospitality, and of that Fidelity that is due from Servants, Friends, Guests, and Domesticks, to those that entertain them and receive them at their Tables. The Governors of the Provinces beyond the *Euphrates*, writing to King *Artaxerxes*, tell him, *Because we have Maintenance from the King's Palace*, &c. which, in the *Chaldee*, is, *Because we are salted with the Salt of the Palace*. Ezr. iv. 14.

*The Salt-sea*: This is the *Dead-sea*, or the Lake *Asphaltites*. The Scripture and profane Writers sometimes give the Name of *Salt* to *Asphaltus* or *Bitumen*; whence it is that *Moses*, speaking of a burning or parching Salt, *Salis ardore consumentur*, means *Asphaltus*, *Bitumen*, or Pitch. *Herodotus* also makes mention of certain Lamps that were lighted up in *Egypt*, in which were put *Salt*, that is, *Bitumen*, or such-like combustible Matter. Gen. xiv. 3. Numb. xxxiv. 12. Deut. xxix. 23. Vulg.

*The Valley of Salt*. Interpreters generally place it to the South of *Mare Mortuum*, towards *Idumea*; because it is said in Scripture, that *Abishai* kill'd there eighteen thousand *Idumeans*; that *Joab* kill'd there twelve thousand of them; and that a long while after this, *Amaziah* King of *Judah* kill'd ten thousand *Idumeans*. *Galen* informs us, [a] that they made use of the *Salt* of the Lake *Asphaltites* to season their Meat; and that it was a stronger Caustic, and digested much more, than the other Salts; because (says he) it is more boiled. We see also by the *Maccabees*, that the Kings of *Syria* had Brine-pits in *Judea*. *Ezekiel*, *ch*. xlvii. 11. says, that the Shores and Marshes on the *Dead-sea* should be assigned for the Making of *Salt*. Mr. *Halifax*, in his Account of *Palmyra*, speaks of a great Plain all cover'd with *Salt*, from whence the whole Country round about is supply'd. This Plain is about a League from *Palmyra*, and extends it self towards the Eastern Parts of *Idumea*, the capital City of which was *Bozra*. *David* beat the *Idumeans* in the *Valley of Salt*, as he return'd from *Syria* of *Zobah*. It is very probable, that this Plain of *Salt*, is the *Valley of Salt* mention'd in Scripture. 2 Samuel viii. 13. 1 Chron. xviii. 12. Psal. lx. Tit. 2 Kings xiv. 7. 2 Chron. xxv. 11. 1 Macc. xi. 35. & x. 29.

SALTUS. This Word signifies a *Forest*. We read in the Books of *Samuel* and the *Chronicles*, of the Name *Adeodatus filius Saltûs Polymitarius Beth-lehemites*; but the *Hebrew* is, *Elhanan the Son of Jaare-Oregim a Beth-lehemite* *. This *Elhanan* is probably the same mention'd in 2 *Sam*. xxiii. 24. Elhanan *the Son of* Dodo *of Bethlehem* †. This *Elhanan* was one of the valiant Men of *David*'s Army. 2 Sam. xxi. 19. 1 Chron. xx. 5. Vulgat.

SALU, or *Salomi*, Father of *Zimri*, of the Tribe of *Simeon*. Numb. xxv. 14. *Zimri* was kill'd by *Phinehas*, in the Abomination of *Peor*. The First Book of *Maccabees* calls him *Salom*. 1 Macc. ii. 26.

[a] Galen de Simpl. Medicam. Facult. l. 4. c. 19 * So the *English* Translation. † So the *English*, and so the *Hebrew*, which may be interpreted as in the *Latin* Vulgate, *Elchanan* filius patrui ejus (*nempe Joab*) *de Bethlehem*.

SALUMIAS, or *Salomias*, a Village in the Country about *Scythopolis* [a]. This is the same as *Salem*, where, St. *Jerom* says, were to be seen the Ruins of the Palace of *Melchisedech*. See SALEM.

SALUS, *Salvation*. This Word is taken in several Senses in the Scripture:

I. For eternal Happiness and *Salvation* hereafter, which is the Object of our Hopes
Luke i. 77. and Desires. Thus it is said; *To give*
Eph. i. 33. *Knowledge of Salvation to his People. The*
2 Cor. vii. 10. *Gospel of your Salvation. Godly Sorrow worketh Repentance to Salvation*; that is, which leads to eternal Life.

Gen. xlii. 15, 16. *Vulgat.* II. *Salus* is put for Life. *Per salutem Pharaonis*; By the Life of *Pharaoh*. *Salus*
Gen. xlvii. 25. *nostra in manu tua est*; Our Life is in your Hands. *Per salutem tuam, & per salutem animæ tuæ*, &c.

1 Reg. xi. 9. *Vulg.* III. For Deliverance, or Victory. *Cras erit vobis salus, cùm incaluerit Sol*; You
1 Sam. xiv. 45. shall be relieved To-morrow, after the
4 Reg. xiii. 17. Rising of the Sun. *Shall* Jonathan *die, who hath wrought this great Salvation in* Israel? *Qui fecit Salutem hanc magnam in Israel? Sagitta salutis Domini contra Syriam*; The Arrow of Victory, or Deliverance.

IV. *Salvation*, is put for the Praise and
Rev. xix. 1. Benediction that is given to God. *Alle-*
Rev. vii. 10. *luiah, Salvation, and Glory, and Honour, and Power unto the Lord our God. Salvation to our God which sitteth upon the Throne, and unto the Lamb.*

Lastly, *Salus* is put for that Salutation that we give to such Persons as we salute, or to whom we write; a Salutation
James i. 1. of Civility and Friendship: *To the twelve Tribes that are scattered abroad, greeting,*
1 Macc. x. 18. or Health. *King* Alexander *to his Brother* Jonathan *sendeth greeting*, or wisheth Health.

The *Hebrews* but rarely make use of concrete Terms, as they are call'd, but often of abstracted. Thus, instead of saying, that God saves them, and protects them; they say, that God is their Salvation. Thus, *Vox salutis, gaudium salutis, rupes salutis, scutum salutis, sagitta salutis, veritas salutis, cornu salutis, verbum salutis, arx salutis*, &c. is as much as to say, a Voice declaring Deliverance; the Joy that attends the escaping a great Danger; a Rock where any one takes Refuge, and where he may be in Safety from his Enemy; a Buckler that secures them from the Arms of the Enemy; an Arrow that procures Safety and Liberty to a whole People; a Truth that saves us; a Horn or Ray of Glory, of Happiness, and Salvation; the Glory that attends those who have escaped out of some great Danger, &c.

Thus, *Facere salutem magnam in Israel*, signifies, to deliver the *Israelites* from some imminent Danger; to obtain a great Vi- Ps. xvii. 51.
ctory over their Enemies. *Fieri*, or, *esse in salutem*, is, to save, to protect any one.
*Magnificans salutes Regis*, to bring a very Ps. cv. 4.
powerful Succour to the King. *Visita nos in salutari tuo*; Visit us and save us. *Ex-* Ps. cxlix. 4.
*altabit mansuetos in salutem*; He will replenish them with Glory, and bring them Ps. xlii. 5.
out of Danger. *Salutare vultus mei*; The Salvation of the Face of the Lord; that is, the Favour he does us, in beholding us with a kind Aspect, or, in shewing us a merciful Countenance; or rather, the Salvation of my Face, the Salvation which is before me, in which I hope, which I Ps. xliii. 5.
wait for. *Qui mandas salutes Jacob*; Who commandest with Authority, and says, Let *Jacob* be safe, thou who savest him, and powerfully protectest him. *Longè à salute meâ verba delictorum meorum* [b]; My Sins cry against me, and prevent my Salvation. The *Hebrew* says, Thou art far from my Salvation, and from the Words of my Crying; Thou refusest to succour me, and to deliver me, or even to hear me. Prov. vii. 14. Vid.

A Victim or Sacrifice for Salvation; & 2 Macc. iii. 32.
*Victimas pro salute vovi.* These were pacifick Sacrifices offered to God, either to return him Thanks for his Benefits, or to ask Favours, Protection, or Assistance Ps. xxxii. 17.
from him. *Fallax equus ad salutem*; 'Tis in vain that you put your Confidence in Horses; they cannot save you from Danger, without the Assistance of God. I Wisd. vii. 10.
preferr'd Wisdom before Safety or Beauty: *Super salutem & speciem dilexi eam:* Before Life, Health, and Beauty. *Divitiæ salutis, sapientia & scientia*; The Treasures of Salvation; or, according to the *Hebrew*, the Strength of Safeties, Wisdom and Knowledge, shall adorn the Kingdom of the *Messiah*. He shall save, protect, defend, and deliver his Elect, by his infinite Power. He shall enrich them with the Gifts of Wisdom and Knowledge.

The Lord hath cloathed me with the Garments of Salvation; *Induit me vesti-* Isai. lxi. 10.
*mentis salutis, & indumento justitiæ.* These *Garments* of *Salvation*, may signify the Habits of Joy and Festivity, which were wore on Festival Days, and after the receiving any signal Favour from God, after a Deliverance from any great Danger.
*Erit tibi anima tua in salutem.* The *He-* Jer. xxxix. 18. & xlv. 5.
*brew* says literally, *Erit tibi anima tua in spolium*; You shall escape Danger, and you shall save your Life, but not without Danger: Your Life shall be saved, but as a Part of the Prey is rescued; or, it shall be your Part of the Booty. Happy that you are deliver'd, even upon these Terms! You shall lose every thing else but your Life. *Ezekiel* says, [c] *Aquâ non est lota in salutem.*

[a] Hieronym. Onomast. ad Salem. Vid. Euseb. ibidem.
[c] Ezek. xvi. 4. במים לא רחצת למשעי.
[b] Psal. xxi. 2. רחוק משועתי דברי שאגתי.

*falutem.* He fpeaks of a new-born Child, that had not been wafh'd, nor falted, and whofe Navel-ftring had not been cut. Probably, they imagined this contributed to Health, *ad Salutem.* The *Hebrew* reads; You have not been wafh'd with Water, for folacing, for refrefhing, and cleaning you.

SAMAEL. This is the Name that the Rabboth. in Deuter. cap. ult. fol. 302. Rabbins, in their myftical Commentaries upon the *Pentateuch*, give to the Prince of the Devils, who expected, with great Impatience, the Hour of *Mofes*'s Departure, that he might feize him, and carry him to the Place where the Dead are detained. But St. *Michael* reproved him, and faid to him; O Wretch! fhouldft thou be joyful, while I fhed Tears? He quotes to him Mic. vii. 8. that Paffage of *Micah*; *Rejoyce not againft me, O mine Enemy: When I fall, I fhall arife; when I fit in Darknefs, the Lord fhall be a Light unto me.* He added; I fell when *Mofes* died; but I rofe again when *Jofhua* fucceeded him, and led the *Hebrews* into the *Land of Promife*. See SAMMAEL.

SAMARIA, the capital City of the Kingdom of *Samaria*, or of the Ten Tribes. It was built by *Omri* King of *Ifrael*, who began to reign in the Year of the World 1 Kings xvi. 24. 3079, and died in 3086. He bought the Hill *Samaria* of *Shemer*, or *Shomeron*, for two Talents of Silver, or for the Sum of Six hundred eighty four Pounds, feven Shillngs and fix Pence. It took the Name of *Samaria*, from *Shemer* the Owner of the Hill; tho' fome think there were already fome Beginnings of a City, becaufe before the Reign of *Omri* there is mention made of *Samaria* [a]. But others take this for a Prolepfis, or an Anticipation, in the Difcourfe of the Man of God, who fpeaks of *Samaria* under the Reign of *Jeroboam*.

However this be, it is certain that *Samaria* was no confiderable Place, and did not become the capital City of the Kingdom of *Ifrael* 'till after the Reign of *Omri*. Before him, the Kings of *Ifrael* dwelt at *Shechem*, or at *Tirzah*. *Samaria* was fituated Eufeb. in Dothaim. Merro, & Atharo. upon an agreeable and fruitful Hill, had an advantageous Situation, and was twelve Miles from *Dothaim*, twelve from *Merrom*, and four from *Atharoth*. *Jofephus* Jof. Antiq. l. 15. c. 11. fays, it was a Day's Journey from *Jerufalem*. Befides, tho' it was built upon an Eminence, yet it muft have Water in abundance; fince we find Medals ftruck in this City, whereon is reprefented the Goddefs *Aftarta*, treading a River under Foot; which proves it to have been well Jof. Antiq. l. 13. c. 18. watered. And *Jofephus* obferves, that when it was taken by *John Hyrcanus* the Prince of the *Jews*, he entirely demolifh'd it, and caufed even the Brook to flow over its Ruins, to obliterate all the Footfteps of it.

The Kings of *Samaria* omitted nothing to make this City the ftrongeft, the fineft, and the richeft that was poffible. *Ahab* built there a Palace of Ivory, that is, in 1 Kings xxii. 39. which there were many Ornaments of Ivory. *Amos* defcribes *Samaria*, under *Jeroboam* II. as a City funk into all Exceffes of Luxury and Effeminacy: *I will* Amos iii. 15. & iv. 1, 2. *fmite* (fays he) *the Winter-houfe with the Summer-houfe, and the Houfes of Ivory fhall perifh, and the great Houfes fhall have an end, fays the Lord. Hear this Word, ye Kine of* Bafhan, *that are in the Mountain of* Samaria, *which opprefs the Poor, which crufh the Needy; which fay to their Mafters, Bring, and let us drink,* &c.

*Ben-hadad* King of *Syria* built Publick Places or Streets in *Samaria*, probably, for 1 Kings xx. 34. Traffick, where his People dwelt, to promote Trade. His Son *Ben-hadad* befieged this Place, under the Reign of *Ahab*, in 1 Kings xx. 1, 2, 3. &c. the Year of the World 3103, before *Chrift* 897, before the Vulgar Era 901.

He came at the Head of thirty-two Kings, with a numerous Army, to lay 1 Kings xx. 1, 2, 3, &c. Siege to *Samaria*. Firft of all, *Ben-hadad* fent Ambaffadors to the King of *Ifrael*, to demand his Treafures, his Wives and Children, and whatever was deareft to him. *Ahab* finding himfelf too weak to oppofe him, confented to all that was propofed to him. But the Ambaffadors returning, infifted upon having whatever they fhould find, that they liked, in the Houfes of his Subjects alfo. Then *Ahab* call'd all the Elders of his People together, and acquainted them, That the King of *Syria* laid Snares for them; That he had furrender'd whatever belong'd to himfelf; but, not content with that, he demanded all that belong'd to them likewife. All the Elders reply'd, That they exhorted him, not to hearken to thefe Propofals, nor to fubmit to fuch unjuft Demands. *Ahab* then fent back the Meffengers, and told them; I will deliver up to you all that belongs to me, to buy a Peace, but I cannot give up the Goods that belong to my Subjects. *Ben-hadad* being provoked at this Anfwer of the King of *Ifrael*, fent Meffengers to threaten him, and gave Orders forthwith to befiege the City.

Then there came a Prophet to *Ahab*, and encourag'd him from the Lord, faying, *Thus faith the Lord, Haft thou feen* 1 Kings xx. 13, &c. *all this great Multitude? Behold, I will deliver it into thine Hand this Day, and thou fhalt know that I am the Lord. And* Ahab *faid, By whom? And he faid, Thus faith the Lord, Even by the young Men of*

[a] 1 Kings xiii. 32. In the Year of the World 3030, before *Chrift* 970, before the Vulgar Era 974; and confequently 49 Years before the Reign of *Omri*.

*the Princes of the Provinces. Then he said, Who shall order the Battle? And he answered, Thou.*

The King of *Israel* then made a Review of those young Men of the Princes, and found their Number to be Two hundred and thirty-two. Then he made a Review of all his People, and of the whole Army of the Children of *Israel*, and found them to the Number of Seven thousand. They made a Sally about Noon, while *Ben-hadad* was diverting himself in his Tent, eating and drinking with the thirty-two Kings that attended him in this Expedition. The young Men of the Princes marched at the Head of the Army of *Israel*. When *Ben-hadad* was informed, that some People were coming out of *Samaria*, he gave Orders, That whether they came to Fight, or to ask for Terms of Peace, they should be taken alive. The little Army of *Israel* came on, and every one began to kill all that came in their way. When the *Syrians* found themselves without any Leader at their Head, they presently gave ground, and began to fly. The Army of *Israel* pursued them briskly, and *Ben-hadad* was forced to take to his Horse, to save himself, and the other Kings also that were with him.

Observations upon the Investiture of *Samaria*, by *Ben-hadad*, and upon the Routing of his Army by the young Men of the Princes of *Israel*. 1 Kings xx.

☞ I thought I ought rather to make use of the Term *Investing*, than that of *Siege*, in this Attempt of *Ben-hadad* King of *Syria*, upon the City of *Samaria*. This Prince marched thither, in the Company of thirty-two Kings, or petty Princes, with an Intention of laying Siege to it, with a vast Preparation of Machines of War, and a very numerous Army; which made him speak very big, and conceive a great Assurance of Success. He encamped before the Place, and sent to summons *Ahab* King of *Israel* to surrender. The Conditions that *Ben-hadad* offered him by his Ambassadors, were such as were commonly granted to Cities taken by Storm, or upon the Point of being so. As if he had imagin'd, that a People secured within strong Walls, with their Arms in their Hands, their King at their Head, their Religion and Liberty to maintain, would be so cowardly as to surrender, upon such hard Conditions. This is what the King of *Syria* sends them Word by his Ambassadors; Thy Silver and thy Gold is mine, thy Wives also and thy Children, even the goodliest, are mine. We find, that *Ahab* paid an extraordinary Submission to these haughty Commands; and never any Vassal shewed a greater. He does not look upon himself as his Vassal and Tributary only; but, in his Answer to the Messengers of *Ben-hadad*, he seems to acknowledge, that himself and his whole People are of the Number of his Slaves. Without doubt, he must be terrify'd at the immense Number of the *Syrian* Troops; and he must think himself but little secure in the Place he was in, tho' he had near eight thousand Men of disciplin'd Troops. What does *Ahab* answer then to these Proposals? *My Lord, O King, according to thy Saying, I am thine, and all that I have.* Probably, he must mean, all that he had of his own, and what he could properly dispose of, and not what belong'd to his People, which he could not pretend to give away. No doubt but that *Ben-hadad* intended that this should be included also, and therefore he sent his Ambassadors back again, to acquaint him, *Yet I will send my Servants unto thee to-morrow about this time, and they shall search thine House, and the Houses of thy Servants; and it shall be, that whatsoever is pleasant in thine Eyes, they shall put it in their Hand, and take it away.* There is a great Difference, as the learned Commentator observes, between what was intended by *Ahab*, and what was claim'd by the King of *Syria*. The latter pretended absolutely to dispose of all the Goods, the Persons, and the Subjects belonging to the King of *Israel*, who only submitted, in Hopes to obtain moderate Terms, and that he might only be obliged to pay a Tribute, or to purchase Peace, and to ransom the Pillaging of the City. But when he saw that *Ben-hadad*'s Designs were not only upon the Possessions, but the Liberty also of his People, he call'd his Elders together, and asked their Opinions. They all unanimously answered, *Hearken not unto him, nor consent.* Wherefore the King return'd this Answer to the Ambassadors; I consented to your first Proposals; but as to your last, tell the King my Lord, that I cannot comply with them: *Hanc autem rem facere non possum.*

At this Refusal of the King of *Israel*, the Ambassadors withdrew, and made their Report to *Ben-hadad*, who sent them back with bitter Menaces, to intimidate *Ahab* and his Subjects; and to raise in them an high Idea of his Power and Strength. This is what he makes them say; *The Gods do so unto me, and more also, if the Dust of* Samaria *shall suffice for Handfuls for all the People that follow me.* (1 Kings xx. 10.) This Hyperbole may surprize the Reader; yet I should not wonder, if the term *pulvis Samariæ* expresses the Force of the Original. But F. *Calmet* is of Opinion, that the *Chaldee* has much greater Force. *All the Soil of the Country will not suffice for my People, if every one of 'em only takes away so much of it as will stick to his Shoes.* This exceeds the most extravagant *Gasconnade*. *Ahab*'s Answer is very good, and retrenches much of that unmeasurable Pride. *Let not him that girdeth on his Harness boast himself, as he that putteth it off.*

Ben-hadad

*Ben-hadad* received this Anſwer as he was drinking in the Shade, probably under an Arbor, with the other Kings. He immediately gave Orders to his People, that they ſhould ſurround the City, which they did. *Ahab*'s Anſwer had ſo nettled him, that he reſolved to carry on the Siege in Form; for which Purpoſe he inveſted the City on all Sides, and even drew a Line of Circumvallation, to hinder any from going in, or coming out.

At the ſame time there came a Prophet to encourage the King of *Iſrael*, who brings this Meſſage from the Lord: I will confound the Pride of *Benhadad*, and of all the Kings that are with him. *Haſt thou ſeen all this great Multitude? Behold, I will deliver it into thine Hand this Day, and thou ſhalt know that I am the Lord. Even by the young Men of the Princes of the Provinces*, ſhall this formidable Army be put to Confuſion, that thou may'ſt know that I am the Lord. It is probable, as Father *Calmet* ſays, that theſe young Men of the Princes of the Provinces were Pages or young Gentlemen, bred up at the King's Court, who made a Review of them, and found them to be two hundred and thirty-two. And then reviewing the People, he found them to be ſeven thouſand of the Children of *Iſrael*.

They went out of the City about Noon; while *Ben-hadad* was drinking in his Tent, and perhaps drunk, with the thirty-two Kings that were come to his Aſſiſtance. What can be expected from a General, and a King that is drunk, and from thirty-two others that were guilty of the ſame Exceſs? One may eaſily conceive what thirty-three Drunkards could do on ſuch an Occaſion, who were fitter to lie down and ſleep, than to ſet themſelves at the Head of an Army.

The young Men of the Princes of the Provinces march'd forth at the Head of the Army; and *Ben-hadad* ſending out to know who they were, he was told, that they were People coming forth from *Samaria*. He then gave Orders, that whether they came to ſue for Peace, or to try the Event of War, they ſhould all be ſecured alive. It was not eaſy to ſeize a whole Embaſſy of ſeven thouſand, two hundred and thirty-two Men, who came againſt an Army without Generals, divided into ſeveral Bodies round the City, and of which there were hardly one perhaps in his right Senſes and Judgment; for, in Imitation of their Commanders, they might probably have been tippling too. In the mean time the young Men of the Princes advanced, and the reſt of the Army after them. That is to ſay, the ſmall Body compos'd of thoſe young Men, form'd, as it were, an Avant-guard, and firſt attack'd the *Syrian* Troops, who preſented themſelves in order to ſeize them; but they were repulſed, and driven back into their Camp. The main Body of the *Iſraelitiſh* Army follow'd cloſe after, and attack'd and cut in Pieces all they met in their March, ſpread Terror and Confuſion into the Army of *Ben-hadad*, who had but juſt Time enough to take to his Horſe, and to fly with the other Kings that accompany'd him.

I marſhal the Army of *Iſrael* in two Bodies, the Foot in the Center, and the Horſe in the Wings. For in the Battle of *Aphek*, which is mention'd preſently after, the ſacred Author ſays, *The Children of* Iſrael *pitched before them, like two little Flocks of Kids; but the* Syrians *fill'd the Country*; that is to ſay, they were divided into two Bodies, and made, as it were, two little Armies. *Joab*, the General of *David*'s Army, thus divided his Forces into two Bodies in that Battle wherein he defeated the *Syrians* and the *Ammonites*. As to the Cavalry, I preſume they had ſome, becauſe they purſued the *Syrians*, who abounded in Forces of this Kind.

1 Kings xx. 27.

2 Sam. x. 9, 10.

What is very remarkable, and yet very common, is, that the King of *Syria*'s Flatterers would aſcribe the Shame of their Defeat, not to the Pride and Drunkenneſs of their King, and of the other Kings; but to the Interpoſition of the Gods of the *Jews*: *Their Gods are Gods of the Hills*, ſay they, *therefore they were ſtronger than we; but let us fight againſt them in the Plain, and ſurely we ſhall be ſtronger than they.* This is the Manner in which the Defects of great Men are palliated, when they commit any Blunders; 'tis not their want of Conduct that is blamed, but their evil Fortune, which deprived them of Victory. Therefore theſe Flatterers adviſe *Ben-hadad* to ſend away all his Kings, and to put good Officers in their Place, to reinforce all his Army with the ſame Number of Soldiers, Horſes, and Chariots which he had loſt. But they did not adviſe him to diſmiſs that Pride that ſwell'd his Heart, that Inclination to Drunkenneſs, and all his other Vices. Wherefore the Lord deliver'd up his Army into the Hands of the Children of *Iſrael*, who cut them to Pieces, and by that gave them to underſtand, that he was the Almighty Lord, the God of the Plains, as well as of the Hills.

The following Year *Ben-hadad* brought an Army into the Field, probably, with a Deſign to march againſt *Samaria*; but his Army was again cut in Pieces. Some Years after this, [a] *Ben-hadad* came again, and lay down before *Samaria*, and reduced

1 Kings xx. 26, 27.

[a] 2 Kings vi. 24. vii. 1, 2, 3, 4. In the Year of the World 3119, before *Chriſt* 881, before the vulgar Era 885.

it

it to such Necessities by Famine, that a Mother was there forced to eat her own Child; but the City was relieved by a sensible Effect of the Protection of God. Lastly, it was besieged by *Shalmaneser*,
2 Kings xvii. 6, 7, &c. King of *Assyria*, in the ninth Year of *Hoshea* King of *Israel*, which was the fourth of *Hezekiah*, King of *Judah*, and the 3280th of the World. It was taken three Years after, in the Year of the World 3283, before *Christ* 720, before the vulgar Era 724. The Prophet *Hosea* speaks
Hos. x. 4, 8, 9. xiv. 1. of the Cruelties exercised by *Shalmaneser*
Mic. i. 6. against the Besieged; and *Micah* says, that this City was reduced to a Heap of Stones. The *Cuthites* that were sent by *Esar-hadon* to inhabit the Country of *Samaria*, did not think it worth their while to repair the Ruins of this City; they dwelt at *Shechem*, which they made the capital City of their State [a]. They were still upon this footing, when *Alexander* the Great came into *Phenicia* and *Judea* [b].

However, the *Cuthites* had rebuilt some of the Houses of *Samaria*, even from the Time of the Return from the Captivity,
Ezr. iv. 17. Nehem. iv. 2. since *Ezra* then speaks of the Inhabitants of *Samaria*; and that the *Samaritans* being jealous of the Favours that *Alexander* the Great had conferr'd on the *Jews*, revolted from him while this Prince was in *Egypt*, and burnt *Andromachus* alive, whom this
Q. Curt. l. 4. c. 21. Prince had left Governor of *Syria*. *Alexander* marches against them, took *Samaria*, and put in *Macedonians* to inhabit it [c], giving the Country round about it to the *Jews*, and to encourage them to cultivate it, he granted them an Exemption from Tribute. [d] The Kings of *Egypt* and *Syria*, who succeeded *Alexander*, deprived them of the Property of this Country.

But *Alexander Balas* King of *Syria*, restored to *Jonathan Maccabæus* the Cities of *Lydda*, *Ephrem*, and *Ramatha*, which he cut off from the Country of *Samaria* [e]. Lastly, the *Jews* re-enter'd into the full Possession of this whole Country under *Johannes Hyrcanus* the *Asmonean*, who took *Samaria*, and ruin'd it in such a manner, according to *Josephus* [f], that he made the River run through its Ruins. It continued in this Condition to the Year of the World 3947, when *Aulus Gabinius*, the Proconsul of *Syria*, rebuilt it, and gave it the Name of *Gabiniana*. [g] But it was yet but very inconsiderable, till *Herod* the Great restor'd it to its antient Lustre, and gave it the *Greek* Name of *Sebaste*, which in *Latin* is *Augusta*, in Honour of the Emperor *Augustus*, who had given him the Propriety of this Place [h].

The sacred Authors of the *New Testament* speak but little of *Samaria*; and when they do mention it, 'tis rather in respect of the Country about it, than of the City itself. For Example, when it is said, *He* Luk. xvii. 11. John iv. 4.
*passed through the midst of* Samaria; the Meaning is, he pass'd through the midst of the Country about *Samaria*. And again, *Then cometh he to a City of* Samaria *which* John iv. 5.
*is called* Sychar. 'Twas there where he had the Conversation with the Woman of *Samaria*, that is, with a *Samaritan* Woman of the City of *Sychar*. After the Death of St. *Stephen*, when the Disciples were dispersed through the Cities of *Judea* and Acts viii. 1, 2, 3.
*Samaria*, St. *Philip* the Deacon withdrew into the City of *Samaria*, where he made several Converts. When the Apostles heard that this City had received the Word of God, they sent *Peter* and *John* thither, to communicate the Holy Ghost to such as had been baptized. 'Twas there they found *Simon Magus*, who offer'd Money to the Apostles, being in hopes to buy this Power of communicating the Holy Ghost. *Samaria* is never call'd *Sabaste* in the Books of the *New Testament*, tho' Strangers hardly knew it but by this Name. St. *Jerome* says, [i] that it was thought *Obadiah* was buried at *Samaria*. They also shew'd there the Tombs of *Elisha* and of St. *John* the Baptist [k]. There are found many antient Medals that were struck at *Sabaste* or *Samaria*, and some Bishops of this City have subscribed to the antient Councils.

Kings of *Samaria*. See the Article Kings.

SAMARITANS. We have already spoken of the *Samaritans*, under the Title *Cuthites*. The *Samaritans* are the People of the City of *Samaria*, and the Inhabitants of the Province, of which *Samaria* was the capital City. In this Sense it should seem, that we might give the Name of *Samaritans* to the *Israelites* of the ten Tribes, who lived in the City and Territory of *Samaria*. However, the sacred Authors commonly give the Name of *Samaritans* only to those strange People, whom the Kings of *Assyria* sent from beyond the *Euphrates*, to inhabit the Kingdom of *Samaria*, when they took away Captive the *Israelites* that were there before. Thus we may fix the Epoch of the *Samaritans* at the taking of *Samaria* by *Shalmaneser*, in the Year of the World 3283. This Prince carry'd away Captive the *Israelites* that he found in the Country, and assign'd them Dwellings beyond the *Euphrates*, and in *Assyria*. He sent other Inhabitants in their stead, of which the 2 Kings xvii. 24.

[a] Joseph. Antiq. l. xi. c. ult. [b] In the Year of the World 3672, before *Christ* 328, before the vulgar Era 332. [c] Euseb. Chronic. & Cedren. [d] Hecatæus apud. Joseph. l. 2. cont. Appion. p. 1063. [e] 1 Macc. x. 30, 38. xi. 28, 34. [f] Joseph. Antiq. l. 13. c. 18. In the Year of the World 3995, before *Christ* 105, before the vulgar Era 109. [g] Syncell. Chronic. p. 308. Usser. ad an. 3979, before *Christ* 21, before the vulgar Era 25. [h] Joseph. Antiq. . 27. . 14. [i] Hieronym. in Abdiam. 1. [k] Idem. in Mich. 1. & Osee 1. & Ep. ad Marcellam.

most

most considerable were the *Cuthites*, a People descended from *Cush*, and who are probably of the Number of those, whom the Antients knew by the Name of *Scythians*.

After *Shalmaneser*, his Successor *Esar-haddon* being inform'd, that the People which had been sent to *Samaria*, were infested by Lyons that devoured them; [a] this he imputed to the Ignorance of the People in the Manner of worshipping the God of the Country. Wherefore *Esar-haddon* sent a Priest of the God of *Israel*, that he might teach them the Religion of the *Hebrews*. But they thought they might blend this Religion with that they profess'd before; so they continued to worship their Idols as before, in Conjunction with the God of *Israel*, not perceiving how absurd and incompatible these two Religions were.

'Tis not known how long they continued in this State; but at the Return from the Captivity of *Babylon*, it appears they had intirely quitted the Worship of their Idols; and when they ask'd Permission of the *Israelites*, that they might labour with them at the rebuilding of the Temple of *Jerusalem*, [b] they affirm'd, that from the Time that *Esar-haddon* had brought them into this Country, they had always
Esr. iv. 1, 2, 3. worshipp'd the Lord. And indeed after the Return from the Captivity, the Scripture does not any where reproach them with idolatrous Worship, tho' it does not dissemble either their Jealousy against the *Jews*, nor the ill Offices they had done them at the Court of *Persia*, by their Slanders and Calumnies, or the Stratagems they contrived to hinder the repairing of the Walls of *Jerusalem* [c].

It does not appear there was any Temple in *Samaria*, in common to all these People who came thither from beyond the *Euphrates*, before the coming of *Alexander* the Great into *Judea*. Before that Time every one was left to his own Discretion, and worshipp'd the Lord where he thought fit. But they presently comprehended, from the Books of *Moses* which they had in their Hands, and from the Example of the *Jews* their Neighbours, that God was to be worshipp'd in that Place only which he had chosen. So that since they could not go to the Temple of *Jerusalem*, which the *Jews* would not allow of, they bethought themselves of building a Temple of their own upon Mount *Gerizim*, near the City of *Shechem*, which was then their Capital. Therefore *Sanballat* the Governor of the *Samaritans*, apply'd himself to *Alexander*, [d] and told him he had a Son-in-law, call'd *Manasses*, Son to *Jaddus* the High-priest of the *Jews*, who had retired to *Samaria* with a great Number of other Persons of his own Nation; that he desir'd to build a Temple in his Province, where he might exercise the High-priesthood; that this Undertaking would be to the Advantage of the King's Affairs, because in building a Temple in the Province of *Samaria*, the Nation of the *Jews* would be divided, who are a turbulent and seditious People, and by such a Division would be made weaker, and less in a Condition to undertake new Enterprizes.

*Alexander* readily consented to what *Sanballat* desir'd, and the *Samaritans* presently began their building of the Temple of *Gerizim*, which from that Time they have always frequented, and still frequent to this Day, as the Place where the Lord intended to receive the Adoration of his People. 'Tis of this Mountain, and of this Temple, that the *Samaritan* Woman of *Sychar* said to our Saviour; *Our Fathers* John iv. 20.
*worshipped in this Mountain, and ye say, that in* Jerusalem *is the Place where Men ought to worship.* See the Article GERIZIM before, where we have mention'd the several Changes of Fortune that have happen'd to this Temple.

The *Samaritans* did not long continue under the Obedience of *Alexander*. They revolted from him the very next Year [e], and *Alexander* drove them out of *Samaria*, put *Macedonians* in their room, and gave the Province of *Samaria* to the *Jews*. This Preference that *Alexander* gave to the *Israelites*, contributed not a little to increase that Hatred and Animosity that had already obtain'd between these two People. When any *Israelite* had deserved Punishment, for the Violation of some important Point of the Law, he presently took Refuge in *Samaria* or *Shechem*, and embraced the way of Worship according to the Temple of *Gerizim*. [f] When the *Jews* were in a prosperous Condition, and Affairs were favourable to 'em, the *Samaritans* did not fail to call themselves *Hebrews*, and pretended to be of the Race of *Abraham*. But no sooner were the *Jews* fallen into Discredit or Persecution, but the *Samaritans* immediately disown'd them, would have nothing in common with them, acknowledg'd themselves to be *Phenicians* originally, [g] or that they were descended from *Joseph* and *Manasseh* his Son. This us'd to be their Practice in the Time of *Antiochus Epiphanes* [h].

[a] 2 Kings xvii. 25. In the Year of the World 3295, before *Christ* 705, before the vulgar Era 709. See also *Ezra* iv. 1, 2.
[b] In the Year of the World 3469, before *Christ* 531, before the vulgar Era 535.
[c] See Nehem. ii. 10, 19. iv. 2, 7, &c. vi. 1, 2, &c.
[d] Joseph. Antiq. l. 11. c. 8. p. 384. In the Year of the World 3672, before *Christ* 328, before the vulgar Era 332.
[e] In the Year of the World 3673. Vid. Joseph. cont. App. l. 2. p. 1063. Q. Curt. l. 4. c. 21. Euseb. in Chronico. Usser ad ann. 3673.
[f] Joseph. Antiq. l. 11. c. ult.
[g] Joseph. Antiq. l. 11. c. ult. p. 386. & l. 12. c. 7. p. 410.
[h] Joseph. Antiq. l. 12. c. 7. In the Year of the World 3836, before *Christ* 164, before the vulgar Era 168.

When this Prince would have compell'd the *Jews* to renounce their Religion, and to conform to that of the *Gentiles*, they withstood him with great Resolution, and underwent the last Extremities, rather than abandon the God of their Fore-fathers. But the *Samaritans* wrote in another Strain to *Antiochus*; that being originally *Sidonians* or *Phenicians*, and being now settled at *Shechem*, they found themselves under a Necessity, by reason of many Misfortunes that had happen'd to 'em, to conform to certain Customs and Usages of the *Jews*, as the Observation of the Sabbath; that they had built a Temple upon Mount *Gerizim*, which had not been dedicated to any particular Deity; [a] that since he had thought fit to shew the *Jews* the Effects of his Indignation, to chastise them for their Wickedness, they besought him not to confound them with this People; since they were ready to obey his Commands, and to consecrate their Temple to the *Grecian Jupiter*. *Antiochus* admitted their Plea, and wrote to the Governors of *Samaria*, to give the *Samaritans* no Disturbance upon the Account of their Religion.

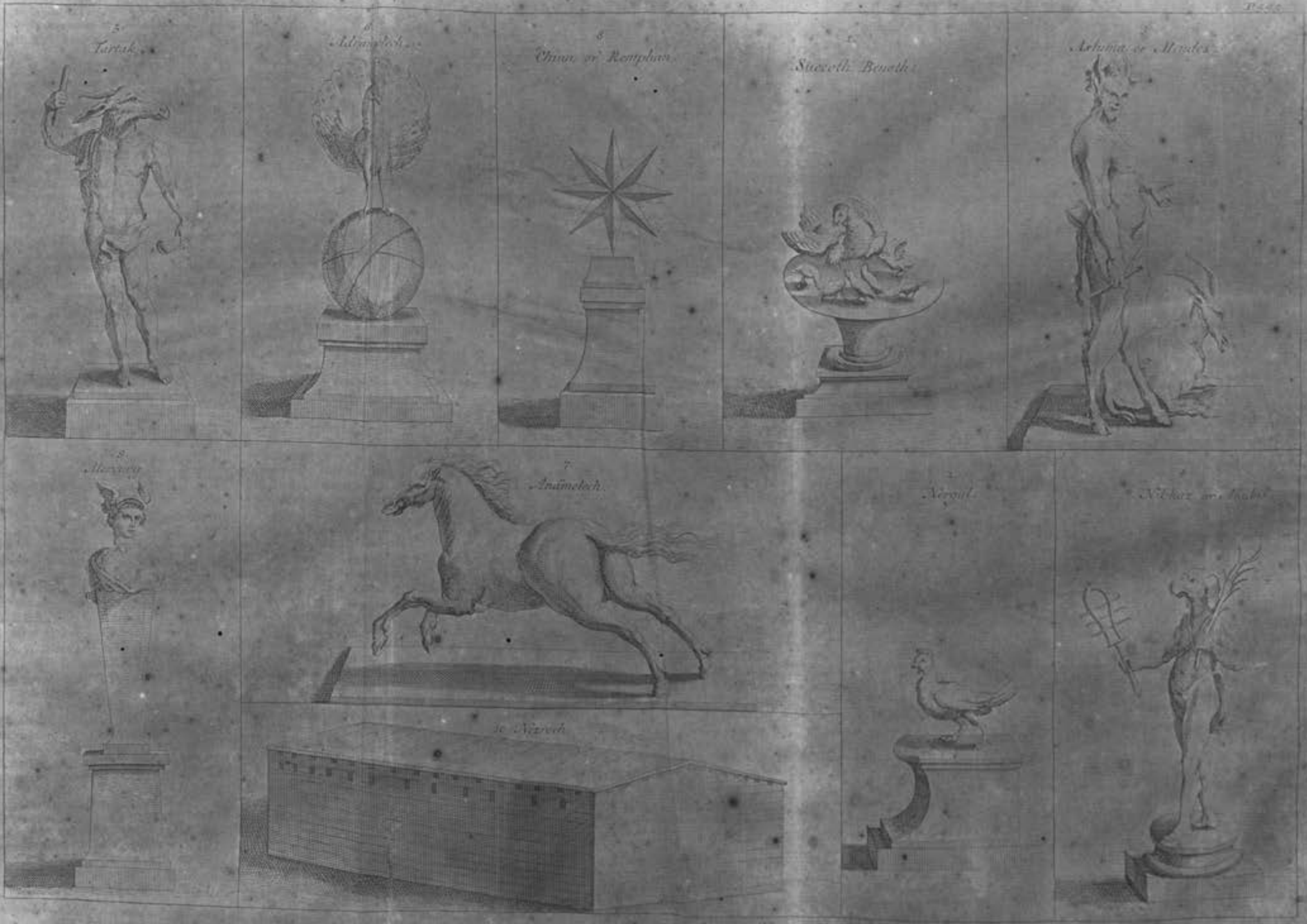
*Alexander* the Great carry'd with him into *Egypt* six thousand *Samaritans*, [b] which *Sanballat* had sent him from *Tyre*, as auxiliary Troops. He appointed them Lands in *Thebais*, and trusted them with the Security of that Province. In this Country, and throughout all *Egypt*, these *Samaritans* retain'd their antient Antipathy against the *Jews*, maintaining that Mount *Gerizim* was the true Place where God was to be worshipp'd; and the *Jews*, on the contrary, that it was only the Temple of *Jerusalem*. This Dispute was managed with such Warmth between them, that it grew into a kind of Sedition, and King *Philometor* himself would take Cognizance of the Affair. [c] It was therefore argued in his Presence, and it was agreed between the contending Parties, that no Proofs should be admitted but what should be taken out of the Books of the Law, and that the Advocates that lost their Cause should be put to Death. One call'd *Sabæus* and *Theodorus* defended the *Samaritans*; and *Andronicus*, the Son of *Messalami* was Advocate for the *Jews*. These latter gain'd their Suit, and the King condemned to Death the Advocates of the *Samaritans*.

We do not warrant the Truth of this Fact, tho' it is affirm'd by *Josephus* in a very circumstantial manner. [d] But we give still less Credit to what the *Samaritans* relate themselves to their own Advantage in their *Chronicon*, [e] which was compos'd since *Constantine*'s Time, and under the *Christian* Emperors. They imagine that *Joshua*, the General of the People of God, caus'd a Temple to be built upon *Gerizim*, and there appointed *Rus*, one of the House of *Aaron*, to perform divine Service. They produce a Succession of Highpriests, who they pretend have officiated here, quite from the Time of *Joshua*, down to the present Age, without any Interruption. They will not admit that *Jeroboam* the Son of *Nebat*, was the first Author of their Schism; nor own the Transplantation of the *Israelites* by *Tiglath-pileser* and *Shalmaneser*. They tell us, that the Kings of *Syria* in Confederacy with the King of *Jerusalem*, made an Insurrection against *Bachtnezer* King of the *Persians*. (For so they call *Nebuchadnezzar* King of *Babylon*.) This Prince brought an Army into the Field, took *Jerusalem*, pass'd from thence to *Shechem*, gave the Inhabitants but seven Days to quit the Country, and threatned those with the severest Punishment that should dare to continue in it beyond this Time.

At the same Time he sent other People into *Samaria* and *Judea*, to inhabit the Cities thus forsaken. But these new Inhabitants could not live there, because the Fruits, which otherwise appear'd fair, contain'd a Poison in them that was mortal to all that eat of them. When *Bachtnezer* was inform'd of this, he consulted the former Inhabitants upon this Matter. They declared to him that this Evil would not be remedied, till the *Hebrews* were sent back, who had been unjustly driven away. They were allow'd then to return into their own Country again. They obtain'd an Edict that they should all assemble together to one Place, and all depart together. There arose a Dispute among the *Samaritans*, Sons of *Joseph* and *Aaron*, and the *Jews*, whether they should return to *Jerusalem*, and rebuild the Temple of Mount *Sion*; or whether they should go to *Shechem*, to rebuild that of Mount *Gerizim*. *Zerubbabel*, who espoused the Part of the *Jews*, maintain'd, that *Jerusalem* was the Place mark'd out by the Writings of the Prophets. *Sanballat*, who stood up for *Gerizim*, alledged, that the Writings appeal'd to had been corrupted. The Determination of this Difference was referr'd to the Fire. The Copy of *Zerubbabel* was consumed in an Instant; whereas that of *Sanballat* resisted the Fire in three Tryals. For this Reason the King honour'd *Sanballat*, made him Presents, and sent him back at the Head of the ten Tribes, who went to take Possession of Mount *Gerizim* and *Samaria*.

[a] According to the Letter, that it was dedicated to a God without a Name; or rather, that the Temple was without a Name. Ἱδρυσάμενοι ἀνώνυμον ἱερόν. [b] Joseph. Antiq. l. 11. c. ult. p. 386. [c] Joseph. Antiq. l. 13. c. 6. p. 433. About the Year of the World 3854, before *Christ* 146, before the vulgar Era 150. [d] See M. *Basnage*'s Critique upon it. in his History of the *Jews*, l. 8. c. 1. p. 38, 39. tom. 6. *Paris* Edition. [e] Liber Jeshue, seu Chronic. Samarit. apud Hottinger exercit. Antimorin.

We




SEVERAL FALSE GODS WORSHIPPED BY THE SAMARITANS.

We need not give our selves any Trouble to refute this History, which is inconsistent with it self. We have the sacred Histories of the Kings, the *Chronicles*, the Books of *Ezra* and *Nehemiah*, and the Writings of the Prophets, which inform us of the Time, the Cause, the Circumstances of the coming of the *Cuthites* into the Country of *Samaria*; the Cause and the Manner in which they embraced the Law of the *Jews*. And *Josephus* has acquainted us with the History and Original of the Temple of *Gerizim*. The Monuments produced by the *Samaritans* are too modern, they have too much the Appearance of a Fiction, and are contradicted by Accounts of too undoubted Authority, to deserve the least Credit. The Rabbins have added to the History of *Nehemiah*, some Circumstances much to the Disadvantage of the *Samaritans*. They tell us that these People, to the Number of one hundred and fourscore thousand Men, going to beset *Jerusalem*; *Ezra* and *Nehemiah* got together three hundred Priests, who excommunicated them according to the greater Excommunication. These Priests were attended by three hundred young Boys, carrying a Copy of the Law in one Hand, and a Trumpet in the other. They sounded the Trumpet at the same Time that the *Cuthites* were excommunicated by the Priests. They cursed whoever should eat Bread with them, with as heavy a Curse as if they should eat Pork. They asked of God, that they might have no Part in the future Resurrection, and that they might never be allow'd to become Proselytes. This terrify'd the *Cuthites* in such a manner, that they all betook themselves to Flight.

The *Samaritans* having received the *Pentateuch*, or the five Books of *Moses*, from the Priest that was sent by *Esar-haddon*, have preserved it to this Day, in the same Language and Character it was then, that is, in the old *Hebrew* or *Phenician* Character, which we now call the *Samaritan*, to distinguish it from the modern *Hebrew* Character, which we now find in the Books of the *Jews*. They after their Captivity changed their old Characters, and took up those of the *Chaldees*, which they had been us'd to at *Babylon*, and which they continue still to use. 'Tis wrong to give this the Name of the *Hebrew* Character, for that can be said properly only of the *Samaritan* Text. The Criticks have taken notice of some Variations between the Pentateuch of the *Jews* and that of the *Samaritans*; but these Varieties of reading chiefly regard the Word *Gerizim*, which the *Samaritans* seem to have purposely introduced, to favour their Pretensions, that Mount *Gerizim* was the Place in which the Lord was to be adored. The other various Readings are of small Importance.

The Religion of this People was at first the *Pagan*. Every one worshipped the Deity they had been us'd to in their own Country. The *Babylonians* worshipp'd *Succoth-benoth*; the *Cuthites*, *Nergal*; the *Hamathites*, *Ashima*; the *Avites*, *Nibhaz* & *Tartak*; the *Sepharvites*, *Adrammelech* and *Anammelech*. (2 Kings xvii. 25.) If we would enumerate all the Names of false Gods, to whom the *Samaritans* have paid a sacrilegious Worship, we should have enough to do. This Matter is sufficiently perplex'd, by reason of the different Names by which they were adored by different Nations, insomuch that it would be almost impossible to clear up this Affair. We shall content our selves to relate those only, of which mention is made in Scripture, and of which we find something in antient Monuments. (2 Kings xvii. 30, 31. & alibi.) The Reader may see them represented in the Plate we have caused to be here exhibited.

*Explication of the Figures.*

1. *Succoth-benoth* signifies *the Tents of the young Women.* 'Tis believed, [a] that the Scripture would here mark out these infamous Places, where the *Babylonish* Women were us'd to prostitute themselves once in their Lives, to the Honour of *Mylitta*, and for the Benefit of her Temple. *Selden* [b] will have it, that the Name of *Venus* is derived from *Benoth.* 'Tis perhaps *Venus propagatrix*, or *Venus* with her Harlots, represented under the Similitude of a Hen with her Chickens.

2. *Nergal.* She was a Goddess that was worshipped under the Form of a wooden Hen, according to the Rabbins, and several Interpreters. (Grot. Mun. alii.) Others think it to be the perpetual Fire, which in *Persia* was worshipp'd in Honour of the Sun. The *Hebrew* Word *Nergal* [c], may literally signify Light, or the Fire that flames, that sparkles, that rouls.

3. *Ashima*, or *Mendez.* The Rabbins describe this Deity to us, some under the Shape of a Goat without Hair [d]; others [e] as a Satyr, or as the Poets describe the God *Pan.* But all this to me seems very uncertain.

4. *Nibhaz*, or *Anubis*, was represented under the Form of a Dog, according to the *Jews.* The only Proof they give of it is, that in *Hebrew*, *Nabuch* signifies *to bark.* (Latrare.) We know that the *Egyptians* worshipp'd Dogs, and that *Anubis*, one of their Deities, had the Head of a Dog.

*Omnigenûmq; Deûm monstra, & latrator Anubis.* (Virg. Æneid. viii. v. 698.)

[a] Ita Grot. hic, & Selden de Diis Syr. Syntag. 2. c. 7. [b] Ita sentire videtur Selden loco citato. [c] Lampas ניר or נר voluit גלל [d] Baal-aruch, Kimchi, Rab. Salv. Drus. in Gen. i. 1. [e] Elias Levita. Talmud. Jerosol.

5. *Tartak,*

Tartak, תרתק

5. *Tartak* had the Head of an Aſs, as the *Jews* affirm. It is no *Hebrew* Word. Perhaps it may be the ſame as *Sar-ſak*. *Sar* in the *Hebrew* ſignifies a Prince. *Sak* was a Prince, or a *Babyloniſh* God, that was very famous. The Feaſts called *Sacæa* are mentioned by profane Authors[a]. Thus *Tartak*, according to the *Chaldean* Pronunciation, may ſignify the God *Sak*.

שר Shar, princeps. שכ or שק Saca.

6. *Adrammelech* may be *Juno*, repreſented under the Form of a Peacock, or a kind of Pheaſant.

7. *Anammelech* is under the Figure of a Horſe. The Agreement that may be obſerved between the Victims offered to theſe Deities, and to *Moloch* the God of the *Ammonites*, and to *Saturn* the Deity of the *Phenicians*, has made many imagine, that they were only the ſame Idol under different Names.

8. *Chiun*, or *Remphan*, is commonly explained by *Saturn*, one of the ſeven Plants, repreſented by a great Star. Interpreters have been at great Pains to diſcover who this Deity was. The Reader may conſult what we have ſaid in the Diſſertation concerning the Idolatry of the *Iſraelites* in the Deſart, before our Commentary upon the twelve leſſer Prophets.

9. *Mercury*. This Divinity is ſufficiently known. He was the God of Eloquence, the Meſſenger and Interpreter of the Gods; for which Reaſon the *Greeks* called him *Hermes*. In the *Acts* St. *Paul* was taken for *Mercury*, becauſe of his Eloquence, and the Vehemence of his Diſcourſe.

Acts xiv. 11.

2 Kings xix. 37.

10. *Niſroch*. The Scripture ſays, that *Sennecharib* was aſſaſſinated by his two Sons, *Adrammelech* and *Sharezer*, as he was worſhipping his God *Niſroch*, in his Temple at *Nineveh*. We do not exactly know who this God was. M. *Baſnage* believes[b], that it is *Janus* repreſented by *Noah*'s Ark, perhaps becauſe *Noah* had ſeen both Worlds, having lived both before and after the Deluge; for, as 'tis known, *Janus* had two Faces, one before, and the other behind, becauſe he comprehended both the Time paſt and preſent, as being the God of Time. They have included all the Gods worſhipped by the *Samaritans*, in theſe four Verſes,

*Numina, quæ Samaria colat, vis ſcire? tuere,*
*Semi-hominemq; aſinum, ſemi-hominemq; canem.*
*En Capriceps, Gallina, Pavo, ſaxumq; Trigonum,*
*Et ſidus cœli: Numinis illa loco.*

2 Kings xvii. 29, 30, 31, 32.

Afterwards, to this prophane Worſhip the *Samaritans* added that of the Lord, the God of *Iſrael*. They gave a Proof of their little Regard to this Worſhip of the True God, when under *Antiochus Epiphanes*, they conſecrated their Temple at *Gerizim* to *Jupiter Argivus*. In the Time of *Alexander the Great*, they celebrated the Sabbatical Year, and conſequently the Year of *Jubilee* alſo. We do not know whether they did it exactly at the ſame time as the *Jews*, or whether they obſerved any other Epoch; and 'tis to little Purpoſe that ſome Criticks have attempted to aſcertain the firſt Beginning of it. Under the Kings of *Syria* they followed the Epoch of the *Greeks*, or that of the *Seleucidæ*, as other People did that were under the Government of the *Seleucidæ*. After that *Herod* had re-eſtabliſhed *Samaria*, and had given it the Name of *Sebaſte*, the Inhabitants of this City, in their Medals, and all publick Acts, took the Date of this new Eſtabliſhment. But theſe Inhabitants of *Samaria*, of which the greater Part were Pagans or *Jews*, were no Rule to the other *Samaritans*, who probably reckoned their Years according to the Reigns of the Emperors they were ſubject to, till the Time they fell under the Juriſdiction of the *Mahometans*, under which they live at this Day; and they reckon their Year by the *Hegira*, or, as they ſpeak, according to the Reign of *Iſhmael*, or the *Iſhmaelites*.

Joſep.Ant. l. 11. c. ult.

Petit Ecl. Chronol. l. 2. c. 4.

Some of the Antients, as *Epiphanius* and St. *Auſtin*, have placed the *Samaritans* upon the Foot of Hereticks; but they were rather Schiſmaticks in reſpect to the *Jews*. They have no more relation to the *Chriſtian* Religion than the *Jews* have, ſince they do not acknowledge *Jeſus Chriſt* as the *Meſſiah*, and are in Expectation of another. As to their Belief, 'tis objected to them as an Error, that they receive only the Pentateuch, and reject all the other Books of Scripture, chiefly the Prophets, who have more expreſly declared the Coming of the *Meſſiah*. However, they ſay, in their Letter to M. *Ludolph*, that they admit the Book of *Joſhua*; but probably, by this Name they mean no other than their own *Chronicon*. They have alſo been accuſed of believing God to be Corporeal, of denying the Holy Ghoſt, and the Reſurrection of the Dead[c]. *Jeſus Chriſt* reproaches them with worſhipping what they know not. *John* iv. 22. *Epiphanius* ſays, they worſhipped the *Teraphims* that *Rachel* brought away from *Laban*, and which *Jacob* hid under Ground. Laſtly, 'tis ſaid, they paid a ſuperſtitious Worſhip to a Pigeon, or to the Repreſentation of one[d], and that they even gave Circumciſion in the Name of a Pigeon. M. *Reland*, in his Letter to M. *Baſnage*, maintains, that they deny the Exiſtence of Angels; and *Leontius* among the Antients, had already aſſerted, that they denied Angels, and the Immortality of the Soul.

Epiphan. hæreſ. 9. Aug. lib. de hæreſ.

Epiphan. hæreſ. 9.

[a] Athen. lib. 14. c. 10. Dio Chryſoſt. Orat. 4. de Regno. [b] *Baſnage* Republick of the *Hebrews*, tom. 1. p. 214. [c] Epiphan. hæreſ. 9. Greg. Mag. Moral. in Job, l. 1. c. 6. l. 2. c. 19. &c. [d] Ita Rabb. quidam in Thalmud. Ganz. Zemach. David. p. 106.

*Jeſus*

Joh. iv. 22. *Jesus Christ* seems to exclude them from Salvation, when he says, that *Salvation is of the Jews.* True it is, that these Words might only signify, that the *Messiah* was to proceed from the *Jews*; but the Crime of Schism alone, and a Separation from the True Church, was sufficient to exclude them from Salvation. The *Samaritan* Woman is sufficient Testimony that the *Samaritans* (Joh. iv. 25.) expected a *Messiah*, who they hoped would clear up all their Doubts. Several of the Inhabitants of *Shechem* believed at the preaching of *Jesus Christ*, and several of *Samaria* believed at that of St. *Philip*; but it is said, they soon fell back to their former Errors, being perverted by *Simon Magus.* (Vide Lightfoot in Mat. x. 5.) *Josephus* informs us [a], that a certain Impostor having persuaded the *Samaritans*, that he would make a Discovery of some sacred Vessels that *Moses* [b] had hid in a hollow Place of the Mountain; the credulous People followed him, and took Possession of a pretty large Town called *Tirataba*, where they staid for the rest of the Nation, who were to be Spectators of this Sight. But *Pilate* being jealous of some intended Insurrection, sent some Troops against the Multitude, who were easily dispersed, and the Ringleaders of this Assembly were punished with Death.

As to the present *Samaritans*, we may see by their Letters written to their pretended Brethren of *England*, and to *Scaliger*, that they believe in God, in his Servant *Moses*, the holy Law, the Mountain *Gerizim*, the House of God, the Day of Vengeance and of Peace; that they value themselves upon observing the Law of *Moses*, in many Points, more rigidly than the *Jews* themselves. They keep the Sabbath with the utmost Strictness required by the Law, without stirring from the Place they are in, but only to the Synagogue. They go not out of the City, and abstain from Marriage on that Day. They never delay Circumcision beyond the eighth Day. They still sacrifice to this Day in the Temple on Mount *Gerizim*, and give to the Priest what is injoin'd by the Law. They do not marry their own Nieces, as the *Jews* do, nor do they allow themselves a Plurality of Wives.

Their Hatred for the *Jews* may be seen through all the History of *Josephus*, and in several Places of the New Testament. The *Jewish* Historian informs us [c], that under the Government of *Coponius*, one Passover-Night, when they opened the Gates of the Temple, some *Samaritans* had scattered the Bones of dead Men there, to insult the *Jews*, and to interrupt the Devotion of the Festival. The Evangelists shew us, that the *Jews* (Joh. iv. 9.) and *Samaritans* hold no Correspondence together. The *Jews* have no *Dealings with the Samaritans.* And the *Samaritan* Woman of *Sychar* was much surprized, that *Jesus* talked with her, and asked Drink of her, being a *Samaritan.* When our Saviour sent his Apostles to preach in *Judea*, he forbad them to enter into the *Samaritan* (Mat. x. 5.) Cities, because he looked upon them as Schismaticks, and as Strangers to the Covenant of *Israel.* One Day when he sent his Disciples to provide him a Lodging in one of the Cities of the *Samaritans*, they would not entertain him, because they perceived (Luke ix. 52, 53.) he was going to *Jerusalem. Because his Face was as though he would go to* Jerusalem. And when the *Jews* were provoked at the Reproaches of *Jesus Christ*, they told him he was a *Samaritan*, thinking they could say nothing more severe against him. (John viii. 48.) *Josephus* relates [d], that some *Samaritans* having killed several *Jews* as they were going to the Feast at *Jerusalem*, this occasioned a kind of a War between them. The *Samaritans* continued their Fealty to the *Romans*, when the *Jews* revolted from them; yet they did not escape however from being involved in some of the Calamities of their Neighbours. See *Josephus de bello*, l. 3. c. 22.

(Lib. Josue apud Hotting. p. 116.) The *Chronicon Samaritanum* says, that the Emperor *Adrian* having raz'd *Jerusalem*, passed on to *Naplouse*, otherwise *Shechem*, and took all their Books from them, not leaving so much as their Genealogies and Histories. They were forbid to circumcise their Children, but they sent them, as fast as they were born, into the Caverns of the Earth, where they received the Sacrament of the Covenant, and they did not return till they were cured. The *Romans* mingled Hog's-Flesh in the Feasts of the *Samaritans*, who were forced to use their Industry to avoid the eating of it. They placed a Pigeon upon Mount *Gerizim*, to hinder them from going thither to worship; and they posted Troops at the Foot of the Mountain, to stop those that would go up notwithstanding the Prohibition. Some of 'em were bold enough to attempt going up, and cunning enough to escape the Watch; but the Bird discovered them, and cried out, *To the Hebrew.* The Guards at this awoke, and slew those that were coming up.

This Calamity continued till *Babar-raba* sent one of his Nephews, called *Levi*, to go through a Course of Study at *Constantinople.* This young Man made so great a Progress in Learning, that he was made Patriarch, and obtained of the Emperor the Liberty of returning to *Gerizim.* His Design was to free his Nation from the Yoke of the *Romans*, and to restore it to its former Liberty. We are not told what became of him afterwards, for there ends the

[a] Joseph. Antiq. l. 18. c. 5. In the Year of the vulgar Era 36. [b] This is a gross Error, because *Moses* never enter'd into the Land of Promise; the *Chronicon* of the *Samaritans* says, that Oziz, the fifth High-Priest from *Aaron*, hid hid some sacred Vessels. [c] Joseph. Antiq. l. 18. c. 3. p. 618. The Year of the Vulgar Era 8. from the true Birth of *Christ* 11. [d] Joseph. Antiq. l. 20. c. 5. de bello, l. 2. c. 21. p. 794. In the Year of the Vulgar Era 51, of *Christ* 54.

*Chronicon* of the *Samaritans*. And what it says of the City of *Constantinople*, is a sufficient Proof that this *Chronicon* can't be antient. *Justin Martyr* assures us, that when the Emperor *Antoninus Pius* granted the *Jews* the Liberty of circumcising their Children, he excepted the *Samaritans*. This holy Man being himself of *Shechem*, might be well informed of this Fact. *Symmachus*, the famous Translator of the holy Scriptures out of the *Hebrew* into *Greek*, was a *Samaritan*. He left his Country, and became a *Jew*, and for this received a second Circumcision.

Just. Mart.

Under the Empire of *Zeno*, the *Samaritans* made themselves a King in the City of *Naplouse*, and kill'd a great Number of *Christians*. But *Zeno* punished them severely for it, and put their King to Death. They revolted again under the Empire of *Justinian*, burnt the Churches of the Holy Land, and massacred many *Christians*; and among others the Bishop of *Naplouse*. Their Rage proceeded so far, that the Emperor *Justinian* was forced to send some regular Troops against them, who destroyed most of the Rebels.

The *Chronicon* of the *Samaritans*, called *Tarik Samari*, intimates, that the *Samaritans* separated from the antient *Jews* after the Death of *Samson*, under the Pontificate of the High-Priest *Eli*; because, they say, it was then that the Presence and Favour of the Lord, which they call *Redhat*, and *Redhonan*, departed from them, and that then Darkness expelled the Light, and involved all those that were in *Palestine*, except those that then withdrew upon Mount *Gerizim*, where they have always had Priests since that time, and afterwards Kings of their own to govern them. They also affirm, that the Prophet *Samuel* was a Magician, and that all his Successors were Apostates from true *Judaism*.

D'Herbelot, Bibl. Orient. p. 753.

There are still at this Day [a] some *Samaritans* at *Shechem*, othewise called *Naplouse*. They have Priests there, who say they, are of the Family of *Aaron*. They have a High-Priest, who resides at *Shechem*, or at *Gerizim*, who offers Sacrifices there, and who declares the Feast of the Passover, and all the other Feasts, to all the dispersed *Samaritans*. Some of 'em are to be found at *Gaza*, some at *Damascus*, and some at *Grand-Cairo*. *Scaliger* received a Letter from the *Samaritans* of *Shechem*, printed in 1676. They have also writ since that to their pretended Brethren in *England*, and M. *Ludolf* printed a Letter in 1688, which he received from them.

Epiph. de ponder. & mentur.

Those that would be more particularly informed of the History, the Creed, the Ceremonies of the *Samaritans*, may consult the Letters we have now mentioned, *Hottinger*, *Cellarius*, the *Horæ Hebraicæ* of *Lightfoot*, and the Continuation of the History of *Josephus* by M. *Basnage*, through the whole eighth Book, where he gives an Account of the *Samaritan Chronicon*, and of the Works that have been composed on their Occasion.

*Samaritan* in the Books of the *Jews*, is a Term of Injury and Reproach. *Say we not well that thou art a* Samaritan, *and hast a Devil?* said the *Jews* to *Jesus Christ*, in their Indignation. Our Saviour *(as has been already said)* would not suffer his Disciples to preach in the Cities of the *Samaritans*; *In Civitates Samaritanorum ne intraveritis*. To prove that there are no Persons whatever, but what are our Neighbours, even those from whom we are the most estranged, our Saviour in his Parable of the *Jew* that was wounded, on his Journey between *Jerusalem* and *Jericho*, says it was a *Samaritan* that had Compassion upon him. The *Samaritan* Woman *(as has been observed)* was not a little surprized, to find that *Jesus Christ* conversed with her, and asked Drink from her who was a *Samaritan*; for, as the Evangelist adds, the *Samaritans* and *Jews* have no Correspondence with each other. *Non enim co-utuntur Judæi Samaritanis*. The Author of *Ecclesiasticus* places the *Samaritans* among those People for whom he has the greatest Abhorrence. *There be two manner of Nations which my Heart abhorreth, and the third is no Nation. They that sit upon the Mountain of* Samaria *, *and they that dwell amongst the* Philistines, *and that foolish People that dwell in* Sichem. These last are the *Samaritans*, the most odious of all.

John viii. 48. Mat. x. 5. Luk. x. 33. Joh. iv. 9. Ecclef. l. 25, 26.

The *Samaritan Woman* converted by *Jesus Christ*. See the Article PHOTINA The Martyrologies put her Feast upon the Twentieth of *March*; and this is an Abstract of what the *Greeks* inform us about her. When *Photina* was converted by *Jesus Christ*, or even by St. *Peter*, for these Acts mention St. *Peter* also, she instructed her whole Family, composed of two Sons, *Joseph* and *Victor*, with *Anatolina*, *Photo*, *Photis*, *Parascue*, and *Cyriaca*, who were her Sisters. *Photina* went into *Africa*, where she converted the whole City of *Carthage* to Christianity, under the Empire of *Nero*. *Victor*, Son to *Photina*, was one of the Emperor's Generals, and the *Greeks* say he commanded his Armies against the People call'd *Avari*. But the *Spaniards* say he was sent against the Rebels of *Braga* in *Spain*, and that he was Governor of the City *Italica* in *Andalusia*.

*Victor* received Orders from *Nero* to put to Death all the *Christians* in his Government. The General of the Troops know-

[a] See the History of the *Jews* by M. *Basnage*, t. 6. l. 8. c. 2. *Paris* Edition.

* The Author here reads, *There are two Nations that I hate, but the third I abhor above all Things; those that dwell in* Seir, *that is, the* Idumeans, *the* Philistines, *and the foolish People that dwell at* Sichem.

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ing that *Victor* had been baptized by St. *Peter*, made great Remonstrances to him on this Head, but could gain nothing upon the Mind of *Victor*. God struck this General, and took from him the Use of his Speech. At the End of three Days he was enlightned of God, recovered his Speech, and cried out; That there was but one only God, which was the God of the *Christians*. He was then forthwith instructed and baptized by *Victor*.

*Nero* being informed of what had passed in *Africa*, by the Preaching of *Photina*, and what had happened in *Spain* by the Constancy of her Son *Victor*, ordered that the whole Family should be brought to *Rome*. *Jesus Christ* appeared to them on the Way, and encouraged them. *Photina* presented to the Emperor her two Sisters *Photo* and *Photis*. *Nero* caused them to be tortured, and then sent his own Daughter *Arethusa* to them, with a large Quantity of Pearls and precious Stones, thinking to corrupt them. *Photina* seeing her coming, cried out to her, *Spouse of the Lord, you are welcome.* To which the Princess replied, *Madam, my Mistress, the Brightness of* Jesus Christ, *the Lord be with you.* The Princess became a Convert, and an hundred young Women that attended on her, and they were immediately baptized by *Photina*. *Nero* was so provoked, that he would have 'em all poisoned; but *Lampadius* the Magician, who prepared the Poison, became a Convert also, as soon as he perceived that his Poison had no Effect upon them. No Cruelties were spared to shake their Resolution; but when it was found that all was ineffectual, they were flay'd alive. One need but read this Story, in order to be convinced of its being fabulous. So that it is quite needless to stand to confute it.

*Samaritan-Pentateuch*. This is the Collection of the five Books of *Moses* written in *Samaritan* Characters, or the antient *Hebrew* Characters, which were in Use before the Captivity of *Babylon*. I have already spoken of it under the Articles PENTATEUCH and SAMARITAN. Here are still some farther Remarks upon this Subject. The Copies of the *Samaritan* Pentateuch were unknown in *Europe* till the sixteenth Century. The famous *James Usher* was the first, or at least one of the first, who procured it out of the Eastern Countries. This learned Man having observed, that *Eusebius* of *Cæsarea*, *Diodorus* of *Tharsus*, St. *Jerome*, *Cyril* of *Alexandria*, *Procopius* of *Gaza*, *Georgius Syncellus*, and some others, had quoted the *Samaritan* Pentateuch; he could not be at rest till he had procured five or six Copies out of *Syria* or *Palestine*. And by examining these Copies carefully, he thought he could discover that they had been corrupted by one *Dositheus*, of whom *Origen* makes mention in his first Book against *Celsus*: An Opinion in which the Learned do not agree with him.

Usher Ep. ad Lud. Capell.

*Pietro della Valle* bought a very neat Copy at *Damascus*, in the Year 1616, for M. *de Sansi*, then Ambassador of *France* to *Constantinople*, and afterwards Bishop of St. *Malos*. This Book was presented to the Fathers of the Oratory, *Rue St. Honoré*, where it is preserved to this Day. And it was from this Copy that Father *Morinus* printed the *Samaritan* Pentateuch in 1632, which is found in M. *le Jay*'s Polyglot, which is the first Copy that has been printed in this Language. It has been reprinted more correctly in *Walton*'s Polyglot, from three *Samaritan* Manuscripts that belonged to *Usher*. See Father *le Long*'s *Bibliotheca Sacra*, t. 1. p. 124, &c.

The Criticks are much divided about the *Samaritan Pentateuch*. Father *Simon* [a] in his Critical History of the Old Testament, is of Opinion, that the Priest who was sent by King *Assaradon*, or *Esar-haddon*, to the *Cuthites*, did not carry with him the Books of the Law of *Moses*, which would have been useless to a People that did not understand *Hebrew*, and to himself also, since without this Book, he could not put in Practice the Ceremonies of the Law, in which he had been inured from his Infancy. Therefore it was a long time after this, *viz.* when *Manasseh* undertook to build a Temple upon Mount *Gerizim*, that they carried thither the Copy of the Law, as it was made or reformed by *Esdras*, and which the *Jews* read in their Temple at *Jerusalem*.

M. *Vandale* maintains [b], that we must distinguish between the Law and the Pentateuch. The Volume of the Law, contained only such Ordinances, the Observation of which was necessary for securing the People from the Anger of God; but the Pentateuch comprehended the History of the Creation of the World, of their Bondage in *Egypt*, of their Deliverance, of their Wanderings in the Wilderness, and the Body of Laws compiled by *Moses*. The Priest sent by *Esar-haddon*, brought to the *Samaritans* only that Law that was necessary for the Observation of all the Rites of the *Hebrews*; but the Pentateuch that was lost or buried under the Ruins of *Jerusalem*, was restored and reformed by *Esdras*, and could not be communicated to the *Samaritans* till a long time afterwards. This is the System of this Critick.

Another Critick [c] thinks, that he has discovered in the Pentateuch of the *Jews* and the *Samaritans*, some Footsteps of an Author that had lived beyond the *Euphrates*, who was acquainted with that Country, and who mentions some Particulars of it, which *Moses* could not have any Knowledge

[a] Simon Hist. Critique du vieux Testament. l. 1. c. 10.
[c] The Sentiments of some Divines of *Holland*.
[b] Vandal. epist. ad Morin. in tract. de Idolatr.

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of. He therefore imagines, that the *Pentateuch* was compos'd by the Prieſt who was ſent to the *Cuthites* or *Samaritans*. This Man, who came from *Chaldea* to inſtruct thoſe Idolaters, thought proper to write them a Hiſtory of the Creation of the World, and of the Affairs of the *Hebrews*, 'till the Delivery of the Law to them, that he might ſhew them there was but one God. As he wrote this exactly in the eighteenth Year of *Joſiah*, in which the Copy of the Law was found in the Temple, he inſerted this Piece into his own Work, as being very eſſential to it. He wrote the Whole in *Hebrew*, becauſe he had not had Time enough to learn the *Chaldee* Tongue. The *Jews* made no Difficulty of receiving this Work; becauſe the Author was not ſuſpected by them, and becauſe the Book contain'd only their Hiſtory and their Law. This Author pretends, (who is thought to be M. *le Clerc*) that this Hypotheſis avoids all the Difficulties that are rais'd about the *Pentateuch* compos'd by *Moſes*, and about the Variations that are found between that of the *Jews* and that of the *Samaritans*.

The Generality of Divines believe, that the *Samaritan Pentateuch*, and that of the *Jews*, are but one and the ſame Work, written in the ſame Language, but in different Characters; and, that the Differences that are found between theſe two Texts, only proceed from the Inadvertency and Inaccuracy of Copiers, or from the Affectation of the *Samaritans*, who have foiſted Things into it, to promote their own Intereſts and Pretenſions; That the Additions were inſerted afterwards; and that, originally, theſe two Copies were exactly the ſame. According to this Opinion, it muſt be allow'd, that the *Pentateuch* of the *Jews* is preferable to that of the *Samaritans*, as being exempt from thoſe Alterations which have been made in the latter. But, on the contrary, others give the Preference to the *Samaritan Pentateuch* as an Original, which has been preſerved in the ſame Character and the ſame Condition in which *Moſes* compos'd it.

*Prideaux Connect. t. 2. l. 6. An. 409 before Chriſt.*

Dr. *Prideaux*, who eſpouſes M. *Simon's* Syſtem, before explain'd, maintains, That the *Pentateuch* of the *Samaritans*, is only a Copy, taken in other Characters, from the Copy compos'd or reform'd by *Eſdras*; That even this Copy has been altered by Variations, Tranſpoſitions, and remarkable Additions. To prove, that the *Samaritan* Code is only a Copy, he ſays; Firſt, That it has all the Interpretations of the Edition of *Eſdras*; which it would not have, if it were more ancient. Secondly, There are ſeveral Variations in the *Samaritan Pentateuch*, which evidently proceed from taking one *Hebrew* Letter for another that is like it; though, in the *Samaritan* Alphabet, thoſe two Letters have no Reſemblance; and conſequently, the *Samaritan* is only a Copy from the *Hebrew Pentateuch* of the *Jews*. This inconteſtably proves, ſays he, that it was *Manaſſeh* the Son-in-law of *Sanballat*, who brought the *Pentateuch* with him, when he took Refuge among the *Samaritans*. And as the *Samaritans* were then accuſtomed to the *Phenician* Letters, the *Pentateuch* was written in thoſe Characters, for their Uſe.

He acknowledges, that *Eſar-haddon* ſent a Prieſt to his new Colony at *Samaria*, to inſtruct them in the Manner in which the *Iſraelites*, who were the ancient Inhabitants of that Country, had worſhipped the God of their Fathers: But it does not appear that this Prieſt executed this Commiſſion, by introducing the Law of *Moſes* among them. For, had they received this at the Beginning, would they have continu'd in their Idolatry, as it is notorious they did? And would they have made a Medley of the Worſhip of the True God, and of their Idols, which is expreſsly forbidden by the Law? It is therefore very probable, that they were inſtructed in the worſhipping of God only by Uſe and Tradition.

As to the Variations, the Additions, and Tranſpoſitions which are found in the *Samaritan Pentateuch*, when compared with the *Hebrew*, they are all carefully collected, with the utmoſt Exactneſs, in the Book written by *Hottinger* againſt Father *Morinus*, and in the confronting of the two Texts, which is inſerted in the laſt Volume of the *Engliſh* Polyglot. Of theſe Interpolations, ſome are for the better underſtanding of the Text; other are a kind of Paraphraſe, expreſſing at length, what was only hinted at in the Original: Others are ſuch Changes as the *Samaritans* have purpoſely made, to favour their Pretenſions againſt the *Jews*; as when, for Example, they put *Gerizim* inſtead of *Ebal*. Other Varieties are only ſuch as are pure Lapſes of the Tranſcribers.

Beſides the *Hebrew Pentateuch* in *Phenician* Characters, of which we have been now ſpeaking, the *Samaritans* have alſo another, in the Language which they ſpoke at the Time that *Manaſſeh* took Shelter among them. This Language is a Mixture of the *Chaldee*, the *Syrian*, and the *Hebrew*, or *Phenician*. And, juſt as the *Jews* were obliged, in Favour of thoſe People who did not underſtand the pure *Hebrew*, to make Verſions or Paraphraſes in *Chaldee*; ſo the *Samaritans* had their *Pentateuch* in the Vulgar *Samaritan* Tongue. This is call'd the *Samaritan* Verſion, which differs from the *Jewiſh* Paraphraſes, there being Gloſſes and Explications; whereas the *Samaritan* Verſion is literal, and expreſſes

presses the Text Word for Word: It is printed with the *Samaritan* Text in the Polyglot of *Paris*, and also in that of *London*; and because of its great Conformity with the Text, they have only given one *Latin* Version for both of 'em.

SAMEAS, or *Sameias*, or *Shammai*, a famous Rabbin, of whom the *Jews* say many things. They tell us, he was Head of their Schools, and Master of a great Number of Learned Men; among others, of the famous *Hillel*, who afterwards separated from his Master, and was Head of another School or College, which taught Principles very different from those of *Shammai*. (Hieron. in Isai. viii.) Some think this Division of *Hillel* and *Sameas* produced the Sect of the *Pharisees*: But this Opinion can by no means be supported; because the *Pharisees* were a numerous and powerful Sect a long time before *Sameas*, who lived but under *Herod the Great*.

(Jos. Antiq. l. 15. c. 1.) *Josephus* says, that *Sameas* was the Disciple of *Pollio* the *Pharisee*. I have often thought, that this *Pollio* might be *Hillel*: For *Josephus* never mentions *Hillel*, yet speaks of *Pollio* more than once. But the Rabbins make *Hillel* the Disciple of *Sameas*, and *Josephus* makes *Pollio* his Master. It is certain there were two *Hillels*, and both of 'em very famous Men; one of 'em lived before *Christ*, and the other afterwards: The last of 'em was Prince of the Captivity in the West, and lived, according to the *Jews*, about the Year 240. (Hieron. in Isai. viii.) St. *Jerom* says, that a little time before the Birth of *Jesus Christ*, two famous Rabbins, *Sameas* and *Hillel*, Heads of two celebrated Schools, made two Parties among the *Jews*, and became Masters, one of the *Scribes*, and the other of the *Pharisees*. The *Jews*, in the Time of this holy Father, ascribed their *Misna* and their *Deuteroses* to *Shammai* and *Hillel*, or, as he says elsewhere, to *Simeon* and *Helles* [a].

This is what *Josephus* [b] tells us of *Sameas*: "*Herod* being yet but Governor of "*Galilea*, was summoned before the Grand "Council of *Hyrcanus* Prince of the *Jews*, "for having committed several Violences "in the Province of which he had the "Government. *Herod* made his Appear-"ance, but not as a Suppliant; he was "cloathed in Purple; his Hair comb'd and "perfum'd, and accompany'd by a Troop "of armed Men. All that were there as-"sembled to decide his Cause, were so "astonish'd at his Presence, that none of "'em durst open his Mouth against him. "There was only *Sameas*, who spoke with "a great deal of Freedom, and who fore-"told to the Judges, that this young Man, "whom they durst not condemn, should "one Day be their King, and should put "them all to Death, and *Hyrcanus* him-"self, who then, as Prince of the *Jews*, "presided in the Assembly."

The Event did but too-much verify these Predictions: For when *Herod* came to the Kingdom, he put to Death all these Judges, except *Sameas* himself, for whom he always testify'd a great Esteem. When *Herod* was declared King by the *Romans*, and came with *Socius* to besiege *Jerusalem*, [c] *Sameas* was always of Opinion, that the Gates should be set open to him, and that he should be received into the City; for he said, their Sins were such, that they could no longer hope God would preserve them from his Government. For this Reason, *Herod* always favoured *Sameas*, and those of his Party. The Rabbins say, by way of Proverb, *Be humble as* Hillel, *and stedfast as* Sameas.

SAMEGA, a City of *Judea*, that was taken by *Hyrcanus*. *Joseph. Antiq. l.* 13. *c.* 17. He calls it *Samæa*, *l.* 1. *c.* 2. *de Bello*. Perhaps it is the same as *Shema*. (Josh. xv. 26. שמע Shemash.)

SAMLAH, or *Semla*, King of *Masrekah* in *Idumea*. *Gen.* xxxvi. 36.

SAMMAEL, an evil Angel, of which the Rabbins relate many things: They say, he deceived *Eve*, mounted upon the old Serpent; That he is the Angel of the Dead, the Prince of the Air, the Chief of the Demons. (Buxtorf. Lexicon. Rabinic. in Samael.) Other Rabbins look upon him as the Prince of the Angels, and believe he is to preside at the Last Judgment; for which Reason, they make him Offerings on the Day of solemn Expiation, to appease his Anger.

SAMOCHON, a Lake in *Galilee*. See *Semechon*.

SAMOS, a famous Island of the *Archipelago*, upon the Coast of *Asia Minor*. The *Romans* writ to the Governor of *Samos* in Favour of the *Jews*, in the Time of *Simon Maccabæus*, in the Year of the World 3865, before *Christ* 135, before the Vulgar Era 139. (1 Macc. xv. 23.) St. *Paul* went ashore in the same Island, as he went to *Jerusalem*, in the 58th Year of the Vulgar Era. (Acts xx. 15.) *Isaiah* speaks of the Vessels of Clay of *Samos*; [d] *Væ qui contradicit fictori suo, testa de Samiis terræ*; Woe to the Man who disputes against him that has form'd him; Man, who is but a Potsherd of an Earthen Vessel of *Samos*. But the *Hebrew* reads only, A Vessel of Clay in the midst of Vessels of Clay.

SAMOTHRACIA, an Island of the *Ægean* Sea. (Acts xvi. 11.) St. *Paul*, departing from *Troas*, to go to *Macedonia*, arrived first at *Samothracia*, then landed in *Macedonia*; thence he went to *Neapoli*, and then to *Philippi*.

[a] Hieron. Epist. ad Algariam, qu. 10. & in Eccles. vii.
[b] Jos. Antiq. l. 14. c. 17. p. 484. In the Year of the World 3958, before *Christ* 42, before the Vulgar Era 46.
[c] Joseph. loco citato, p. 484. a. l. 15. In the Year of the World 3967, before *Christ* 33, before the Vulgar Era 37.
[d] Isai xlv. 9. *Vulgat.* חרש את חרשי אדמה

SAMPHO, a City of *Galilee*, or of the Country of *Samaria*. *Joseph. Antiq. l.* 17. *c.* 12. Elsewhere he calls it *Sappho*. *De Bello, l.* 1. *c.* 3.

Judg. xiii. 2, 3, 4, &c. SAMSON, Son of *Manoah*, of the Tribe of *Dan*, and of a Mother whose Name we no-where find in Scripture. This Woman was barren; and the Angel of the Lord appeared to her, [a] telling her she should become the Mother of a Son; but she must take care, not to drink any Wine, nor any other intoxicating Liquor, nor must she eat any impure Thing: That when God should make her a Mother, she must take the same Care, with regard to her Son: That she must consecrate him to God from his Infancy: That she must make him observe the Rules of the *Nazarites*, and not let a Razor come upon his Head; for, says the Angel, He shall begin to deliver *Israel* from the Hands of the *Philistines*. This Woman went presently to her Husband, and acquainted him with all that had been told her. *Manoah* begg'd of the Lord to condescend to send his Angel a second time, that he might be inform'd himself of what was to be done to his Son that was to be born. The Lord heard him. The Angel appear'd again to the Woman, and she ran presently to acquaint *Manoah* with it. He came and spake to the Angel, who repeated to him, what he had before told the Woman. See MANOAH.

*Samson* was born the Year following; [b] and the Spirit of God began to appear visibly in him, by the extraordinary Strength of his Body. He dwelt in a Place call'd the Camp of *Dan*, between *Zorah* and *Eshtaol*. One Day, as *Samson* went to *Timnath* a City of the *Philistines*, [c] he there saw a young Woman whom he had a mind to marry: He desired his Father and Mother to obtain her for him. They ask'd him, *Is there never a Woman among the Daughters of thy Brethren, or among all my People, that thou goest to take a Wife of the uncircumcised* Philistines? But *Samson* still insisted, saying, *Get her for me, for she pleaseth me well.* His Parents knew not that this was appointed of God, and that this was the Means he thought fit to use, for the Destruction of the *Philistines*, who then domineered over *Israel*. He went therefore with his Parents to *Timnath*; they made a Demand of the young Woman, who was agreed to be given in Marriage to *Samson*.

As they were going thither, *Samson* turn'd a little out of the Road, and all of a sudden he saw a young Lion, who was going to seize him. But *Samson* took hold of him, and tore him in Pieces, as if it had been a young Kid, tho' he had then nothing in his Hand. Afterwards he return'd again to his Father and Mother, but told them nothing of what he had done. Some time after, returning to *Timnath*, to celebrate his Marriage there, he pass'd by the same Place, to see the Carcase of the Lion. But he found it dry'd up, and a Swarm of Bees had lodg'd themselves in his Throat, and had there form'd an Honey-comb. He took some of it and eat it, and carry'd some to his Father and Mother, who eat of it also. But he told them nothing of his first Exploit, nor of what had happen'd after. Being come to *Timnath*, the Ceremony of the Marriage was perform'd, and the Wedding-feast was kept, and the Inhabitants of the Place provided thirty young Men for *Samson*, to do him Honour at his Wedding.

Then *Samson* said to these young Men at the Entertainment, I will propose a Riddle to you; and if you can explain it to me before the seven Days of the Feast are at an end, I will give you thirty Changes of Raiment: But if you cannot explain it to me, you shall give me thirty Changes of Raiment, or thirty Coats and thirty Clokes, or thirty compleat Suits of Cloaths, [d] which consisted of a Coat or a Gown, and a Cloak. They bid him propose his Riddle, that they might know what it was. *Samson* told them, *That out of the Eater came forth Meat, and out of the Strong came forth Sweetness.* They continued as far as the seventh Day, endeavouring to find out the Meaning of this Riddle, but all to no Purpose. Then they apply'd themselves to the young Woman whom *Samson* had marry'd, and sometimes by Threats, sometimes by Entreaties, they urged her to get the Secret out of her Husband, and to tell it them. She being therefore very importunate with *Samson*, at last he told her the Meaning of his Riddle; which she had no sooner heard, but she told it again to her own People. Before Sun-set they came to *Samson*, and asked him, *What is sweeter than Honey, and what is stronger than a Lion?* He presently told them, That if they had not plough'd with his Heifer, [e] they could never have expounded his Riddle.

[a] In the Year of the World 2848, before *Christ* 1152, before the Vulgar Era 1156. [b] Judg. xiii. 24, 25. In the Year of the World 2849, before *Christ* 1151, before the Vulgar Era 1155. [c] Judg. xiv. 1, 2, 3, &c. In the Year of the World 2867, before *Christ* 1133, before the Vulgar Era 1137. [d] Judg. xiv. 13. שלשים סדינים ושלשים חליפות בגדים *Tres sindonas & tres mutatorias vestes.* [e] He meant by that, that they had abus'd him, in their too great Familiarity with his Wife, and that she had been wanting in her Fidelity to him. *Theognid. Sent.* 58.

Ἐχθαίρω - - - - - ἄνδρα μάχλον,
Ὃς τὴν ἀλλοτρίην βούλετ' ἄρουραν ἀρῶν.

Milo domi non est, peregre ac Milone profecto,
Arva vacant, uxor non minus inde parit. Martial. l. 7.

At the ſame Time the Spirit of God moved him. He went to *Aſkalon*, a City of the *Philiſtines*, and having there killed thirty Men, he gave their Cloaths to thoſe that had explained this Riddle. Hereupon he left his Wife, and returned again to his Father. Some time after this, the Woman married one of the young Men who had accompanied *Samſon* at his Wedding: And *Samſon*'s Anger being now over, he return'd to ſee his Wife, bringing her a young Kid along with him. [a] But when he came to enter her Chamber, the Father of the young Woman would not let him go in, ſaying to him; I thought you had hated her, and therefore I have given her to another: But ſhe has a Siſter who is younger and handſomer than ſhe; you ſhall have her for a Wife inſtead of the other. *Samſon* made no other Anſwer but this; Hereafter the *Philiſtines* will have no Reaſon to complain of me, if I return them the Evils they have done to me. He then went and caught three hundred Foxes, which he ty'd together in Pairs, Tail to Tail, and every Pair had a Fire-brand between. He ſets fire to the Fire-brands, and turns the Foxes into the Corn-fields of the *Philiſtines*, who preſently ſet the ripe Corn on fire, and made a great Havock, the Flame not ſparing even the Vines and the Olive-Trees. When the *Philiſtines* knew it was *Samſon* that had done this, to revenge the Affront he had received from his Father-in-law at *Timnath*; they took him and his Daughter, and burn'd them both in the Fire. But *Samſon* was not ſatisfied with this; he told them he would ſtill carry his Vengeance further, before he would have done.

Upon this he flew a great Number of them, [b] and then retired into the Cave of *Etam*, in the Tribe of *Judah*. When the *Philiſtines* knew this, they came in great Numbers into the Land of *Judah*, to lay waſte the Country; and the People of *Judah* coming to ask the reaſon of this Outrage, the *Philiſtines* told them; We are come to bind *Samſon*, and to repay him the Injuries he has done to us. Then three thouſand Men of the Tribe of *Judah* came to the Cave of *Etam*, and told *Samſon* they were come to bind him, in order to deliver him up to the *Philiſtines*. He asked them, Will you promiſe me with an Oath that you will not kill me? When they had ſworn to him, he ſuffered them to bind him with two new ſtrong Cords, and to bring him to the *Philiſtines*. No ſooner did they ſee him in this Condition, but they ſet up loud Shouts, and were going to fall upon him. Then the Spirit of the Lord ſeizing *Samſon* all at once, he ſnapt in Pieces the Cords he was bound with, and happening to find at his Feet the Jaw-bone of an Aſs, he took it up, and with this Weapon he flew a thouſand of the *Philiſtines*. Then he ſung that Song, *With the Jaw-bone of an Aſs, Heaps upon Heaps, with the Jaw of an Aſs have I ſlain a thouſand Men.* And throwing away the Jaw-bone, he gave that Place the Name of *Ramath-lehi*, which is as much as to ſay, the Lifting up of the Jaw-bone. He was afterwards overcome with a great Thirſt; and crying to the Lord, the Lord open'd a Rock that was in that Place, and which was call'd *Makteſh*, that is, the Jaw-tooth, from whence Water guſhed out to aſſuage his Thirſt. Here is ſome Difficulty in this Place, [c] which we have already inquired into, under the Article LEHI, and under MAKTESH. See alſo the Commentators upon *Judg*. xv. 19.

After this *Samſon* went to *Gaza*, a City of the *Philiſtines*, and having there ſeen a Harlot, or a Woman that kept a publick Houſe, he went in to lodge with her. [d] The *Philiſtines* being inform'd of it, ſet a Guard about the Houſe, and at the Gates of the City, to kill him as he went out in the Morning. But *Samſon* riſing at Midnight, went and took away the two Gates of the City, and the Gate-Poſts, Bar and Chain, and carried them up the Hill which is near *Hebron*.

Some time after he fell in Love with a Woman call'd *Delilah*, [e] who dwelt in the Valley of *Sorek*. Many of the Antients have thought, [f] that *Samſon* had taken her as his lawful Wife; but moſt of 'em maintain, that *Delilah* was a publick Woman, and was never marry'd to *Samſon*. The *Philiſtines* therefore came to this Woman, and promis'd her a good Sum of Money, if ſhe would diſcover to 'em in what this extraordinary Strength of *Samſon* conſiſted, and wherein it lay: This ſhe undertook to do, and omitted nothing to get out this Secret from *Samſon*. He amuſed her for a conſiderable Time, and made her believe that his Strength conſiſted ſometimes in one thing, and ſometimes in another; and when the *Philiſtines* were ready to fall upon him, he burſt his Bonds aſunder, and defeated his Enemies. He ſuffer'd himſelf to be bound while he ſlept, ſometimes

[a] Judg. xv. 1, 2, 3. In the Year of the World 2868, before *Chriſt* 1132, before the vulgar Era 1136.

[b] The *Hebrew* ſays, ויך אותם שוק על ירך He beat them, the Thigh upon the Leg. As we ſay, *Hip and Thigh*, or *Back and Belly*. The Vulgate ſays, He made ſo great a Slaughter of them, that putting the Leg upon the Thigh, they remained quite ſlain.

[c] Judg. xv. 19. ויבקע אלהים את המכתש אשר בלחי ויצאו ממנו מים *Et ſcidit Dominus dentem molarem, qui erat in* Lechi, *& exiit ex eo aqua*. The Lord open'd the Jaw-tooth, (or the Rock ſo called) which was in the Place called *Lehi*, or the *Jaw-bone*, and Water guſhed out.

[d] Judg. xvi. 1, 2, 3, &c. The Year of this Event is not known.

[e] Judg. xvi. 4, 5, 6. In the Year of the World 2886, before *Chriſt* 1114, before the vulgar Era 1118.

[f] Chryſ. Homil. 17. de variis in Matt. locis, & in Ep. ad Philipp. c. xii. & Anaſt. Antioch. qu. 63. & Abbas Joſeph. apud Caſſian. coll. 17. c. 20. & Ephræm. contra improb. mulieres, & Perer. in Geneſ. & alii apud Serrar. qu. 5. in Judic. xvi.

with

with Bands made of green Withs; ſometimes with Ropes that had never been us'd; at another time the Locks of his Hair were woven into Treſſes, and faſtened down to the Floor with a Pin: But all this ſignify'd nothing. At laſt *Delilah* teized him ſo much, that he told her his Strength lay in his Hair, which had never been ſhorn, for he was a *Nazarite* from his Mother's Womb; and that if his Hair was cut off, he ſhould be no ſtronger than another Man. *Delilah* then cut off his Hair as he lay ſleeping in her Lap; and the *Philiſtines* fell upon him, bound him, and put out his Eyes. Then they took him to *Gaza*, ſhut him up in Priſon, and made him grind at the Mill, as a baſe and contemptible Slave [a].

'Tis here inquired, whether *Samſon's* Hair was the natural and phyſical Cauſe of his Strength; or whether it was only the moral Cauſe, and, as it were, the Pledge of the Aſſiſtance of the Holy Spirit, who thought fit to endue him with this prodigious Strength, as a permanent Quality, ſo long as he ſhould obſerve the Laws of *Nazariteſhip*, and ſhould keep his Hair untouch'd, which was the viſible Token of it. The greateſt Part of the Fathers and Interpreters [b] maintain this laſt Opinion, which indeed ſeems to be the moſt probable. For tho' a ſtrong and thick Head of Hair, and of a conſiderable Length, may be a Token of natural Strength, yet that Strength will not be the leſs after the Hair is cut off. But it was not ſo with *Samſon*. Therefore his Hair was neither the Cauſe nor the Sign of his great Strength; this Strength was ſupernatural and miraculous, and God had thought fit to connect it with *Samſon*'s Hair; or with his due Obſervance of that *Nazariteſhip* that had been injoin'd him.

*Samſon* continued in Priſon at *Gaza* for about a Year [c]. Then his Hair being grown out again, [d] God reſtored him his firſt Strength; and the Princes of the *Philiſtines* met in a general Aſſembly, in the Temple of their God *Dagon*, to return him Thanks for having deliver'd them out of the Hand of this their formidable Enemy. After they had ended their Feaſt of rejoycing, they order'd *Samſon* to be ſent for, that they might make Sport with him, and be diverted by him: He was therefore fetch'd out of Priſon, and after they had inſulted him as long as they thought fit, by making themſelves Paſtime with the abſurd Behaviour of a blind Man; he deſir'd him that led him, to let him lean againſt the Pillars that ſupported the Temple, that he might reſt himſelf a little. The Temple was then full of People, both above and below the Galleries. We imagine the Temple to have been round, and perhaps encompaſs'd with a double Row of Pillars [e]. Then *Samſon* calling upon the Name of the Lord, ſaid; O Lord, my God, remember me: Reſtore me now my firſt Strength, that I may once revenge myſelf of my Enemies, that have deprived me of my Sight. And laying hold of the two Pillars, by which the Temple was ſupported, taking one in his Right-hand, and the other in his Left, he ſaid; Let me alſo dye with the *Philiſtines*. Then violently ſhaking the Pillars, the Temple fell down upon the Princes and People that were therein, to the Number of about three thouſand Perſons; and ſo he kill'd more at his Death, than he had done before in his Life-time. He lived in the whole about thirty-eight Years; and was Judge of *Iſrael* about twenty Years. *Judges* xvi. 20. from the Year of the World 2867 to 2887.

Some Difficulties are ſtarted about the State of the Salvation of *Samſon*. Ought he to have put himſelf to Death? And when he was wiſhing to dye, ſhould he have ſought Revenge for the Loſs of his Eyes? St. *Bernard* maintains [f], that if he had not a particular Inſpiration of the Holy Ghoſt to move him to this, he could not without Sin be the Author of his own Death. St. *Auſtin* [g] alſo does not excuſe him, but only upon the Suppoſition, that he was urged by the inward Motions of Him, who is Maſter of our Life and Death. Others maintain [h], that without having recourſe to this ſupernatural Motive, this Action of *Samſon* might be vindicated from his Office, as being the Judge and Defender of *Iſrael*; and therefore, without conſidering the Danger he expos'd himſelf to, might have nothing in View but the Death of his Enemies, and the Deliverance of his People. But finally, in whatever manner this Action is excus'd, it muſt be own'd, that he is in the Number of the Saints, ſince St. *Paul* himſelf places him among thoſe whoſe Faith was commended and recompenſed. Heb. xi. 32.

SAMUEL, Son of *Elkanah*, and of *Hannah*, of the Tribe of *Levi*, and of the Family of *Kohath*; he was a Prophet and Judge of *Iſrael* for ſeveral Years. The Dwelling of his Father was at *Ramathaim-* 1 Sam. i. 1, 2, 3, &c. 1 Chron. vi. 29.

[a] Some take the Word here render'd by *grinding* in an obſcene ſenſe; as alſo in Job xxxi. 10. and Lam. v. 13. Vid. Hieronym. in Iſai. xlvii. [b] Ambroſ. l. 2. de Spirit. Sanct. in Prolog. & l. 2. Offic. c. 28. Auth. de mirabil. ſacr. ſcrip. l. 2. c. 6. Paulin. Ep. 4. Serrar. in Judic. qu. 14. Menoch. Tirin. Bonfr. Cornel. Grot. in Judic. xvi. [c] From the Year of the World 3886 to 3887. [d] Judg. xvi. 22. The *Hebrew* ſays literally, *The Hairs of his Head began to put forth as they were ſhaved*. Which ſome explain, as if they were reſtored to the ſame Condition they were in before. *Vat. Jun.* [e] See the Deſcription that *Marcus Diaconus* has given of the Temple of *Mennas* at *Gaza*, in the Life of *Porphyry* Biſhop of *Gaza*, c. 9, 10. *Apud Boll.* [f] Bern. de praecepto & diſpenſ. c. 3. [g] Aug. l. 1. de Civit. c. 21, 26. & l. 2. contra Gaudent. [h] Toſt. qu. 54. in Judic. xvi. Leſſius de juſtitia, l. 2. c. 9. Franc. Victoria de homicidio, ſub finem. Serrar. qu. 31. Bonfr. in Judic. xvi.

*Zophim*,

*Zophim*, or the City of *Ramatha*, inhabited by the *Levites* of the Family of *Zophai* or *Zuph*, one of the Descendants of *Kohath*. *Samuel* dwelt there himself for the greatest Part of his Time. *Ramatha* or *Ramath* was in the Mountains of *Ephraim*, between *Bethel* and *Gibeah*. See RAMATH. 'Tis disputed whether *Samuel* was a Priest or no. Some of the Antients believed, that he was of the Race of *Aaron*, [a] and that he exercised the Function of High-
1 Sam. ii. 18. priest [b]. He wore the *Ephod*; he consecrated two Kings, *Saul* and *David*; he offer'd Sacrifices, and that out of the Ta-
Ps. xcix. 6. bernacle. The *Psalmist* places him in the Rank of Priests; Moses *and* Aaron *among his Priests, and* Samuel *among them that*
Joseph. Antiq. l. 7. c. 15. *call upon his Name*. *Josephus* says, that *Samuel* appear'd to *Saul* in a Sacerdotal Habit. We find no one of the Family of the High-priest *Eli*, after the Death of *Hophni* and *Phinehas*, that could exercise the High-priest's Office. It is therefore very probable, that *Samuel* perform'd the Duties of this Office, till such time as the Grandsons of *Eli* were of an Age to take it upon themselves.

But it is reply'd, that *Samuel* not being of the Race of *Aaron*, there is no likelihood that he should ever have been High-priest. If he had wore an Ephod, and anointed Kings, and even sacrificed in extraordinary Cases, that will not prove that he was a Priest. *David* wore the Ephod;
2 Sam. vi. 14. 1 Sam. xiii. 9, 10. xv. 12. Judg. vi. 18. 1 Kings xix. 15, 16. 2 Kings xi. 1, 2, 6, 12, &c. *Gideon* and *Saul* had sacrificed; some of the Prophets consecrated Kings; *Samuel* is put in the Number of those who call upon the Lord, that is, the *Levites*. And if we will have him put in the Rank of Priests, we must take the Word Priest in its greatest Latitude and generical Sense, for all those that are imploy'd in the Service of the Lord, and who perform the Office of Mediators between God and the People. Lastly, in this Question, as well as in many others, we may oppose Authority against Authority; and both Antients and Moderns may be cited, who expressly deny that *Samuel* was a Priest [c]. As to the Age of the Children of *Hophni* and *Phinehas*, we have nothing certain upon that Matter; and if any one was to be employ'd to perform the Functions of the High-priest, they chose rather to take a Priest than a mere *Levite*.

But now let us come to the Life of *Samuel*. *Elkanah* his Father had two Wives, one of which was call'd *Peninnah*, and the other *Hannah*. *Peninnah* had Children; but *Hannah* was barren. *Elkanah* loved *Hannah* very tenderly, and was much concern'd that she had no Children. One Day when he went with all his Family to *Shiloh*, where the Ark of the Lord was deposited, [d] he there offer'd Peace-offerings, and made an Entertainment for his Wives and Children. *Hannah* seeing herself alone, while *Peninnah* was surrounded with a Troop of Children, began to bewail herself; and rising from Table, she went to the Tabernacle, where she pour'd out her Heart before the Lord. *Eli* the High-priest being near, and hearing her speak pretty loud, thought she had been overcome with Wine; but *Hannah* soon discover'd to him the Occasion of her Affliction; and made a Vow, that if God would give her a Son, she would dedicate him to his Service all the Days of his Life; that she would cause him to profess the Order of a *Nazarite*, and suffer no Razor ever to come upon his Head. *Eli* blessed her, and begg'd of God to grant her her Petition.

*Hannah*, being return'd to *Ramatha*, conceived and brought forth a Son, to whom she gave the Name of *Samuel* [e], saying; *Because I have asked him of the Lord* [f]. Some Years after, when the Child was weaned, she brought him to *Shiloh*, into the House of the Lord, with an Offering of three Calves, of three Measures of Flour, and of three Baths of Wine. She made her Offering to God, and told the High-priest she was the same Woman, for whom he had pray'd some few Years ago. See the Article HANNAH. The young *Samuel* officiated in the Temple, as far as his Age would allow. He was cloathed 1 Sam. ii. 18, 19, 20.
with a linen Ephod, and his Mother made him a little Coat of Linen, which she brought to him on the solemn Days, when she and her Husband came to offer their Sacrifices to the Lord.

But *Eli* was now become very old, and his Eye-sight was grown so dim, that he could hardly see at all. He heard of the Irregularities of his two Sons *Hophni* and *Phinehas*, but had not Courage to restrain them, nor the Power to make them remove that Scandal they caus'd to all the People of *Israel*. One Day as *Samuel* was in Bed in *Eli*'s Chamber, near the Tabernacle of the Lord, [g] he heard a Voice calling him by his Name very early in the Morning, before they had extinguish'd the Lamps of the golden Candlestick, which burnt in the Holy Place over-against

[a] Aug. in Psal xcviii. & l. 12. contra Faust. c. 33. & l. 17. de Civit. c. 5. & l. 2. Retract. c. 43. & 55. [b] Vide Ambros. in Psal. xcviii. Chrysost. homil. 1. & 2. de Anna. Bernard. in sentent. Sulpit. Sever. l. 1. hist. Greg. M. in Lib. Reg. Alii plures apud Mendoz. in 1 Reg. ii. &c. [c] Hieronym. contra Jovian. l. 1. & in Psal. xcviii. Auth. qu. in V. & N. Test. qu. 46. Geneb. in Psal. xcviii. Beda, Raban. Carthus. Hugo, Lir. Tost. Cajet. in Lib. 1. Reg. [d] 1 Sam. i. 1, 2, 3, &c. In the Year of the World 2848, before *Christ* 1152, before the vulgar Era 1156. [e] 1 Sam. i. 19, 20. In the Year of the World 2849, before *Christ* 1151, before the vulgar Era 1155. [f] *Samuel* is put for *Saül-me-el*: שאול מאל *Asked of the Lord*. [g] 1 Sam. iii. 1, 2, 3. In the Year of the World 2861, before *Christ* 1139, before the vulgar Era 1143.

the Door of the Sanctuary. *Samuel* thinking it to be the Voice of *Eli*, ran haſtily to him, and ſaid; Here am I, for you call'd me. *Eli* bid him return, and lie down to ſleep, for he did not call him. *Samuel* did ſo, and the ſame thing happen'd to him three times. The third time *Eli*, judging there muſt be ſomething extraordinary in the Matter, ſent *Samuel* back, and ſaid to him; Go and ſleep, and if you are call'd any more, ſay; Speak, Lord, for thy Servant heareth.

He return'd, and the Lord calling him again, *Samuel* anſwer'd; Speak, Lord, for thy Servant heareth. Then the Lord ſaid to him; I am going to do a thing in *Iſrael*, that ſhall make the Ears tingle of all thoſe that ſhall hear of it. I ſhall accompliſh all that I have reſolved againſt *Eli*, and againſt his Houſe, becauſe knowing the Iniquity of his Children, he has not reſtrain'd them. Wherefore I have ſworn that the Iniquity of this Houſe ſhall never be expiated, neither by Sacrifices nor Offerings. When Day was come, *Eli* call'd *Samuel* to him, and obliged him to diſcover what the Lord had ſaid to him. *Samuel* told him the whole, and conceal'd nothing from him; to which *Eli* anſwer'd, It is the Lord, let him do what is pleaſing in his own Eyes. Then it was known to all *Iſrael*, that *Samuel* was the choſen Prophet of the Lord; and whatever he declared, whether to *Eli* or the People, had always its due Effect.

We have elſewhere related [a] the Manner in which the Ark of the Lord was taken by the *Philiſtines*; the Death of the High-prieſt *Eli*, and that of his two Sons *Hophni* and *Phinehas*; the manner in which the Ark of the Lord was ſent back to *Beth-ſhemeſh*, and from thence placed at *Kirjath-jearim*. This may be ſeen related at length in the firſt Book of *Samuel*, iv, v, vi.

After the Death of *Eli* the High-prieſt, [b] *Samuel* was acknowledg'd as Judge by all *Iſrael*, and as Governor of the People. Probably this was done by that Aſſembly that met together, on the Occaſion of removing the Ark from *Beth-ſhemeſh* to *Kirjath-jearim*. *Samuel* then made this Declaration to the People; If you return to the Lord with all your Hearts, take away the ſtrange Gods from among you, and prepare your Hearts to ſerve only the Lord, and he will deliver you from all your Enemies. Then the Children of *Iſrael* renounced all their ſtrange Gods, and apply'd themſelves wholly to the Service of the God of their Fathers. Afterwards *Samuel* convened another Aſſembly at *Mizpeh*, where all the People met in Arms. *Samuel* pray'd for them; they faſted and pray'd, they pour'd out Water before the Lord; [c] they confeſs'd their Sins, and *Samuel* judged them in the ſame Place. The *Philiſtines* hearing that *Iſrael* was aſſembled at *Mizpeh*, took the Alarm, and came into the Field againſt them. *Samuel* call'd upon the Lord, and offered a ſucking Lamb for a Sacrifice. No ſooner was the Fight begun, but a dreadful Peal of Thunder was heard, that ſtruck Terror and Conſternation among the *Philiſtines*. They betook themſelves to Flight, and *Iſrael* purſued them as far as *Beth-car*. This Defeat was ſo ſignal, that for a long Time they durſt not any more appear upon the Frontiers of *Iſrael*; for the Hand of the Lord was over them as long as *Samuel* governed the People, and the *Philiſtines* were obliged to reſtore ſuch Cities as they had taken from the *Iſraelites*.

*Samuel* was about forty Years of Age when he began to judge *Iſrael*. He judged them the whole Time of his Life; for 1 Sam. vii. 15.
under the Reign of *Saul* he preſerved a great deal of Authority, as well in reſpect of *Saul* himſelf, as the whole People. He went every Year to *Bethel*, thence to *Gilgal*, then to *Mizpeh*; afterwards he return'd to his Houſe at *Ramah*, and ſo diſtributed Juſtice to all *Iſrael*. He alſo built an Altar at *Ramah*, as well for the Uſe of his own private Devotion, as to keep up the Religion of the People, who flock'd to him from all Parts, to conſult him, and to have their Cauſes decided. When he grew old himſelf, [d] he appointed his Sons as Judges over *Iſrael*, and they diſcharged this Office in *Beer-ſhebah*, a City lying upon the ſouthern Limits of the Land of *Canaan*. But they, inſtead of walking in the Steps of their Father, were venal and mercenary Judges, and ſuffer'd themſelves to be corrupted by Bribery and Avarice.

Then all the Elders of *Iſrael* came to *Samuel*, and ſaid to him; [e] You ſee that you are grown old, and that your Children do not purſue your Steps; ſet a King over us, as all other Nations have, that he may judge us. This Propoſal was not agreeable to *Samuel*, and he addreſs'd himſelf to God by Prayer. The Lord ſaid to him; Hear the Voice of the People, and give them what they aſk for, for it is not you, but me, they have rejected, that I may not reign over them. But declare to them what are the Prerogatives of a King, and what are the Rights he will inſiſt on. *Samuel* gave Anſwer to thoſe that had made this Requeſt to him, That the Lord was

[a] See the Articles ELI, HOPHNI, and PHINEHAS, the ARK and DAGON. [b] 1 Sam. vii. 3, 4. In the Year of the World 2888, before *Chriſt* 1112, before the vulgar Era 1116. [c] Some underſtand it of the Tears they ſhed; others of the Water wherewith they purify'd themſelves; others explain it of the Libations of Water which they made before the Lord, perhaps becauſe they had no Wine. See our Comment upon 1 Sam. vii. 6. [d] 1 Sam. viii. 1, 2, 3. In the Year of the World 2908, before *Chriſt* 1092, before the vulgar Era 1096. [e] 1 Sam. viii. 4, 5, 6, &c. In the Year of the World 2909, before *Chriſt* 1091, before the vulgar Era 1095.

not

not averse to their having a King, but they ought well to consider what would be the Consequences of kingly Power: That this King would take their Children from them, to make them serve in his Wars, and in his House: That he would force them to do his Drudgery and Labour, both in City and Country: That he would take their Daughters to make them serve as his Perfumers, Cooks, and Bakers, and in other menial Offices: That he would make them pay the tenth Part of the Profit of their Corn, Vines, and Flocks. That then they would cry unto the Lord, and the Lord would not hear them. But the *Israelites* were not moved with these Remonstrances; they persisted in desiring a King, and God told *Samuel* he would appoint them one.

A little while after [a] *Saul* the Son of *Kish*, of the Tribe of *Benjamin*, being sent by his Father to seek some Asses that were stray'd, came to advise with *Samuel* about the Asses; but the Prophet told him, that God had appointed him King over his People, and gave him the royal Unction, as we shall more amply relate hereafter, under the Article of SAUL. After which *Samuel* held an Assembly of the People at *Mizpeh*, that they might proceed to the Election of a King. The Lot was cast for all the Tribes separately, and fell upon the Tribe of *Benjamin*. Then it was cast for all the Families of this Tribe, and fell upon that of *Matri*. Lastly, it fell upon *Saul*, the Son of *Kish*. He was sought for immediately, but was not to be found. They ran therefore to the Place where the Baggage was deposited, where he had hid himself, and brought him forth among the People. *Samuel* then said to 'em; You see who it is the Lord hath chosen, and that there is none like him among all the People. After this he writ down the Laws and Constitutions of this new Kingdom, and publish'd them to the People, and then dismiss'd them.

A Month was scarcely pass'd after *Saul's* Election, but a War broke out between the *Ammonites* and the City of *Jabesh*, in the Country of *Gilead*. [b] *Saul*, at the Head of all *Israel*, marched against the *Ammonites*, and set *Jabesh* at Liberty. See SAUL and JABESH. At their Return from this Expedition, *Samuel* said to the People; Let us go to *Gilgal*, and there let us confirm the Election of the King. They did so, and acknowledged *Saul* as King. They offer'd Peace-offerings, and made great Rejoycings. Then *Samuel* address'd himself to the People, and asked them, Whether they had had any Reason to find fault with his Conduct? (1 Sam. xii. 1, 2, &c.) The People answer'd, that he had given them no Reason of Complaint. *Samuel* proceeded, and said to 'em, The Lord is therefore my Witness to Day, and so is also the King he has appointed, that you have nothing to reproach me with. To which the People answer'd; They are Witnesses. *Samuel* then told them, That God having granted them a King according to their Request, they ought to remain faithful and obedient to the Lord: That if they did so, God would shower down Blessings upon them and their King: That if, on the contrary, they forsook the Lord, the Hand of the Lord would be upon them, as it was upon their Fathers. To which he added, Is it not now Wheat-harvest? A Season in which it is very rare in *Palestine* to see Rain. Yet I shall call upon the Lord, and he will send out his Thunder, and shower down his Rain, that you may know how great an Evil it is in the Eyes of the Lord, that you have presumed to ask for a King.

At the same Time he cry'd to the Lord, and the Lord sent Thunder and Rain in great abundance. This put the People into such a Consternation, that they asked Pardon of God for the Fault they had committed, in asking him for a King. *Samuel* exhorted them to continue faithful to the Lord; and promised them, that he would not cease to intercede for them, and to instruct them in the right way. After which every one return'd to his House; and this was what pass'd in the first Year of the Reign of *Saul*.

In the second Year after his Election [c], he made choice of three thousand Men that were good Soldiers, [d] of which he kept two thousand about his own Person, to drive out the Garisons of the *Philistines* that were at *Michmash* and *Bethel*; and the other thousand Men were with *Jonathan* his Son, wherewith to drive out the *Philistines* that were posted at *Gibeah*. This *Jonathan* effected, and *Saul* being desirous to pursue this Advantage, call'd all the People together at *Gilgal*. The *Philistines* on the other Side took Arms, and assembled at *Michmash*, to the Number of thirty thousand Chariots, six thousand Horse, and an innumerable Multitude of Foot. These Preparations so terrified the *Israelites* that were got together with *Saul* at *Gilgal*, that they fled to hide themselves, every one where he best could. *Saul* staid at *Gilgal* six Days expecting *Sa-*

[a] 1 Sam. ix. x. In the Year of the World 2909, before *Christ* 1091, before the vulgar Era 1095. [b] 1 Sam. xi. 1, 2, 3. &c. In the Year of the World 2909, before *Christ* 1091, before the vulgar Era 1095. [c] In the Year of the World 2911, before *Christ* 1089, before the vulgar Era 1093. [d] 1 Sam xiii. 1, 2, 3, &c. The Vulgate has it. *Filius unius anni erat* Saul *cum regnare cœpisset, duobus autem annis regnavit super* Israel. But the *Hebrew* is thus: בן שנה שאול במלכו ושתי שנים מלך בישראל וגו Saul *was the Son of a Year in his Kingdom*; or, he had reign'd a Year; *and he reigned two Years over* Israel, *and he chose*, —— or, in the second Year of his Reign over *Israel* he chose, —— The Commentators upon 1 Kings xiii. 1. may be consulted, for the different Senses that are given to this Passage.

*muel,*

*muel*, and ſeeing he did not come, on the ſeventh Day, he had the Victims brought to him, and offer'd a Burnt-ſacrifice.

He had hardly compleated his Sacrifice but *Samuel* came. *Saul* went out to meet
1 Sam. xiii. 8, 9, 10, &c. him, and ſaluted him; *Samuel* ſays to him, What have you been doing? *Saul* replies, That ſeeing himſelf preſs'd hard by the *Philiſtines*, and almoſt intirely abandoned by his own Soldiers, he had offer'd a Burnt-offering. *Samuel* told him again, That he had committed a piece of Folly. If, ſays he, you had obey'd the Commandment of the Lord, the Lord would have confirmed your Kingdom over *Iſrael* for ever; but now your Reign will not long continue. The Lord has found a Man after his own Heart, to place at the Head of his People. From thence *Samuel* went to *Gibeah*, and *Saul* follow'd him thither with his little Army, which was hardly above ſix hundred Men: Yet it was with this Handful of Men that *Saul* fought the *Philiſtines*, and beat them, as has been already obſerved under the Article of JONATHAN, and may be ſeen under SAUL; or may be read in the xiii and xiv Chapters of the Firſt Book of *Samuel*.

After this *Samuel* came to *Saul* [a], by an Appointment from God, to bid him make War with the *Amalekites*. Cut them in Pieces, ſays he, ſpare none, but deſtroy all; they are all devoted to the Curſe of Extirpation, both Man, Woman and Child, even thoſe that ſuck the Breaſt; even their Oxen, Camels, Sheep, and Aſſes. *Saul* therefore marched out againſt *Amalek*, cut them in Pieces, took and ravaged the whole Country; but, however, he thought fit to preſerve ſuch a Part of their Goods and Cattle as he thought deſerved it beſt. Then God ſaid to *Samuel*; I repent that I have made *Saul* King, becauſe he has forſaken me, and done contrary to my Orders. *Samuel* was much afflicted at this, and cry'd to the Lord all Night. The Day following he came to *Saul* to *Gilgal*, where he was offering a Sacrifice of the Firſtlings of the Flocks, that he had taken from *Amalek*. *Saul* ſaluted him, and told him; He had perform'd the Commands of the Lord. Whence then, ſays *Samuel*, is this Lowing of Oxen, and Bleating of Sheep in my Ears? *Saul* anſwer'd him, The People brought away what they thought beſt, to offer in Sacrifice to the Lord their God. *Samuel* upbraided him very vehemently with his want of Obedience; and *Saul*, to excuſe himſelf, threw all the Blame upon the People; but *Samuel* reply'd to him, Is it Burnt-offerings and Sacrifices that the Lord requires? Obedience is more acceptable to him than any Sacrifice. To diſobey him is equal to the Crime of Witchcraft, and to withſtand him is as the Sin of Idolatry. As therefore you have rejected the Word of the Lord, ſo alſo the Lord has rejected you, and will not have you any longer for a King over his People.

Then ſays *Saul* to *Samuel*, I have ſinned in having too great Complaiſance for the People; but bear with my Iniquity, and come with me, that we may worſhip the Lord. *Samuel* anſwer'd him, I will not go with you, and at the ſame time turn'd haſtily away from him to be gone. *Saul* having then hold of *Samuel*'s Garment, it tore in his Hands. On which Occaſion *Samuel* ſaid to him; Thus has the Lord tore the Kingdom out of your Hands, to give it to another, who is better than you. *Saul* reply'd, I confeſs I have ſinn'd, but however do me the Credit of appearing with me before the Elders of the People, and before all *Iſrael*: Return with me, and let us worſhip the Lord. *Samuel* was then prevail'd with to follow him, and they return'd to the Camp at *Gilgal*. There *Samuel* caus'd *Agag*, King of the *Amalekites* to be brought out before him, whoſe Life had been ſaved, and who had been brought to *Gilgal* with the reſt of the Booty. *Samuel* hew'd him to Pieces, and told him, That as his Sword had made ſo many Mothers childleſs, ſo likewiſe ſhould his Mother be made childleſs among Women. Then *Samuel* return'd to *Ramah*, and *Saul* went to his Houſe at *Gibeah*. From this Time *Samuel* ſaw *Saul* no more; but, however, he continually bewail'd him, becauſe the Lord had rejected him, and repented that he had made *Saul* King of his People *Iſrael*. 1 Sam. xv. 35.

Some Years after this, [b] the Lord ſaid to *Samuel*; How long will you mourn for 1 Sam. xvi. 1, 2, 3, 4, &c.
*Saul*? Ariſe and go to *Bethlehem*, and give the Royal Unction to one of the Sons of *Jeſſe*, whom I have choſen to be the King of my People. *Samuel* made Anſwer; How ſhall I go? *Saul* will be inform'd of it, and will put me to Death. The Lord ſaid to him; Go thither as if it were to ſacrifice, and you ſhall invite *Jeſſe* to partake of the Sacrifice, and there I will ſhew you him you are to anoint. *Samuel* went therefore to *Bethlehem*, and all the Elders of the Place came to ſhew their Reſpect to him, whom he invited to the Solemnity of the Sacrifice. When he went into *Jeſſe*'s Houſe, all the Sons of this venerable old Man came to ſalute him. And when they were before him, *Samuel* ſeeing *Eliab* the eldeſt, ſaid within himſelf; Surely this is he the Lord has choſen for his Anointed. But the Lord anſwer'd him; Have no Regard to a good Appearance, or an advantageous Stature;

[a] In the Year of World 2930, before *Chriſt* 1070, before the vulgar Era 1074. 1 Sam. xv. [b] In the Year of the World 2934, before *Chriſt* 1066, before the vulgar Era 1070.

for

for this is not he whom I have chosen: I judge not of Men by the outside, but by what is within the Heart. Then *Jesse* caused his seven Sons to come one after another; but *Samuel* told him, God has not chosen any of these. *Jesse* said, he had still a younger Son, but he was keeping the Sheep. Send for him, says *Samuel*, for we will not sit down to Table till he comes. This eighth Son of *Jesse* was *David*, who was fetch'd out of the Field; and as soon as he came in, the Lord said to *Samuel*, Anoint him quickly, for this is he. *Samuel* poured upon his Head the Oil he had brought with him; and from that very time the Spirit of the Lord rested upon *David*, and departed from *Saul*.

*Samuel* return'd to *Ramah*, and dwelt there all the rest of his Life among the Prophets, who lived under his Conduct in a kind of Community. Several Years after, [a] when *David* was in Disgrace with *Saul*, and had very hardly escaped out of his Hands, he came to take Refuge with *Samuel* at *Ramah*. He acquainted him with
1 Sam. xix. 18, 19, 20. the manner of *Saul's* Behaviour towards him, and they went together to *Naioth*, where they continued for some Time. *Saul* had Intelligence of this, who presently sent forth a Party to surprize *David*. But the Messengers finding *Samuel*, who was then prophesying in the midst of the Prophets, they were also seized by the Spirit, and began to prophesy among them; that is to say, they were surprized with certain irregular Motions and Agitations, and pronounced certain Words, as the Prophets were us'd to do in their Fits of Enthusiasm. When this was told *Saul*, he sent a second and a third Company of Messengers, who all were seized in like manner. Lastly, he went himself, and was seized with the Spirit of God, and prophesy'd among the rest. This gave *David* an Opportunity to escape, and to withdraw himself elsewhere.

*Samuel* died at the Age of ninety-eight, about two Years before the Death of *Saul* [b]. All *Israel* gathered together to mourn for him, and he was buried at his own House
1 Sam. xxv. 1. at *Ramah*. *Jesus* the Son of *Sirach*, Author of *Ecclesiasticus*, has consecrated this Eulogy
Ecclus. xlvi. 13, 17, 20. to his Memory: Samuel *the Prophet of the Lord, beloved of his Lord, established a Kingdom, and anointed Princes over his People. By the Law of the Lord he judged the Congregation, and the Lord had Respect unto* Jacob. *By his Faithfulness he was found a true Prophet, and by his Word he was known to be faithful in Vision. He called upon the mighty Lord, when his Enemies pressed upon him on every Side, when he offered the sucking Lamb. And the Lord thundered from Heaven, and with a great Noise made his Voice to be heard. And he destroyed the Rulers of the* Tyrians [c], *and all the Princes of the* Philistines. *And before his long Sleep, he made Protestations in the Sight of the Lord and his Anointed; I have not taken any Man's Goods, so much as a Shoe: And no Man did accuse him. And after his Death he prophesied, and shewed the King his End, and lift up his Voice from the Earth in Prophecy, to blot out the Wickedness of the People.*

What the Author of *Ecclesiasticus* here alludes to, happened about two Years after the Death of *Samuel* [d]. This is what we read of it in the first Book of *Samuel*: The 1 Sam. xxviii. 1, 3, &c.
*Philistines*, having invaded the Territories of *Israel* with a powerful Army, encamped at *Shunem*, in the Vale of *Esdrelon*, and *Saul* with his Troops took Possession of the Eminencies of *Gilboa*. This Prince being in great Consternation at the Multitude of his Enemies, and being not able to obtain any Answer, either by Dreams, or by the Priests, or by the Prophets, resolved at last to consult some Witch or Sorceress, to know what would be the Event of this War. It was told him, there was an Enchantress at *En-dor*, a Place at about two or three Leagues from Mount *Gilboa*. He disguised himself, and came hither with a small Attendance, that the Witch might not know him; for some Years before he had drove all those of her Profession out of the Country.

Coming then to this Woman, he desired her to raise the Ghost of *Samuel* to him. She had recourse to her Charms and Spells, and when she saw *Samuel* really to appear, she set forth a great Cry, and said to *Saul*; Why have you deceived me, for you are *Saul*? *Saul* gave her some Assurances to encourage her, and asked her what she saw? I see, said she, the Gods coming forth out of the Earth [e]. *Saul* asked her what Sort of a Man it was? She said, an old Man covered with a Mantle. *Saul* knew it to be *Samuel*, and bowed himself to the Earth. *Samuel* said to him, Why have you disturbed my Rest, and caused me to be raised up? *Saul* answered him, That being in great Straights, and not knowing to whom he should address himself, because God had not given him any Answer, he found himself necessitated to have Recourse to him by the Art of Magick. *Samuel* told him, that the Lord would deal with him as he had already told him, that the Kingdom should be taken from him, and given to *David* his Son-in-Law; that God would deliver *Israel*

[a] In the Year of the World 1944, before *Christ* 1056, before the Vulgar Era 1060. [b] In the Year of the World 1947, before *Christ* 1053, before the Vulgar Era 1057. [c] This Circumstance of the Kings of *Tyre*, is not read 1 *Sam.* vii. 11, 12. The sacred Author has here supplied it. [d] In the Year of the World 1949, before *Christ* 1051, before the Vulgar Era 1055. [e] The Plural is here used instead of the Singular, for a Token of Honour. The *Hebrew* Word *Elohim* is taken for a God, a Magistrate, an Angel, a Judge.

into the Hands of their Enemies the *Philistines.* To which he added, To-morrow you ſhall be with me, you and your Sons, and the Lord ſhall abandon the Camp of *Iſrael* to the *Philiſtines.*

Upon this Hiſtory, a very important Queſtion has been moved, that has divided both Antients and Moderns, that is, Whether the Ghoſt of *Samuel* did really appear to *Saul*, or whether all that is here related of this Matter is only a Trick of the Sorcereſs, who herſelf ſpoke to *Saul*, and feigned the Voice of *Samuel.* 'Tis asked alſo, whether this was done by the Power of the Devil, and by Art Magick; or, whether God permitted that *Samuel* ſhould appear, by the miraculous Effect of his Power, and not by any Effect of Magick. *Juſtin Martyr*, *Origen* [a], *Anaſtaſius* of *Antioch* believed the Demons had ſome Power over the Souls of the Saints, before *Jeſus Chriſt* deſcended into Hell, and delivered them out of the Hands of this Prince of Darkneſs. St. *Auſtin* [b] finds no greater Inconvenience in ſaying, that the Devil cauſed the Soul of *Samuel* to appear, than in ſuppoſing him to preſent himſelf before the Lord among the Children of God, or in ſuppoſing him to place our Saviour upon a Pinacle of the Temple.

Juſtin Dial. cum Tryphon. Anaſt. Antioch. in Odego. qu. 12.

The Rabbin *Manaſſeh-ben-Iſrael* [c], according to the Principles of the Book *Zohar*, believes, there are Demons which have ſo much Power over the Souls of the Dead, for the firſt Year after their Death, that they do with them almoſt whatever they pleaſe, and oblige them to take whatever Bodies they think fit. We cannot agree that this happened the ſame Year as the Death of *Samuel*, but think it was about two Years after the Death of this Prophet: And beſides, the Principles of this Rabbin are by no means ſupportable. But on the other hand, it is hard to oppoſe a poſitive Aſſertion of the Scripture, which expreſly affirms, that *Samuel* appeared, that he ſpoke, that he foretold the Death of *Saul*, the Defeat of the *Iſraelites*, and the Victory of the *Philiſtines.*

Thoſe that maintain that *Samuel* did not really appear to *Saul*, are divided among themſelves. Some [d] think that the Devil aſſumed the Form of *Samuel*, and ſpoke thus to *Saul.* Others affirm [e], that the Witch ſaw nothing, but pretended to ſee the true *Samuel*, and ſpoke in his Name, and ſo impoſed upon *Saul* and his Attendants. Laſtly, others [f] maintain, that the Devil did not appear, nor took the Form of *Samuel*; but that God, of his own Will and Power, and independantly of the Art of Magick, took occaſion from this Invocation of the Enchantreſs, to make the Figure of *Samuel* to appear to the Eyes of *Saul*, to pronounce to this Prince the Sentence of his Death, and his intire Deſtruction. The Rabbi *Levi-ben-Gerſon* will have it, that all this paſſed only in the Imagination of *Saul.* He ſays, that this Prince being ſtruck with the Apprehenſion of his preſent Danger, and with the Conſideration of the Threats that God had made to him, believed he ſaw *Samuel* appear to repeat theſe Threats, and to foretel his approaching Deſtruction.

Of all theſe Opinions, that which ſeems to us the moſt probable, and the beſt founded, is, that *Samuel* really appeared to *Saul.* We are far from imagining that this could be effected by the magical Charms of the Sorcereſs, or by the Power of the Devil; it could only be by the Almighty Power of God, who, to puniſh *Saul* for his criminal Curioſity, might permit the real *Samuel* to appear to him, on the Occaſion of the Witch's Incantations, and diſcover to him his laſt and greateſt Calamity. Upon this the Reader may conſult *Allatius*, in his Notes upon the Treatiſe of *Euſtathius*, called *De Engaſtrimytho*, as alſo the Commentators upon 1 *Sam.* xxviii. and our Diſſertation upon this Subject, printed before the Firſt Book of *Samuel.*

To *Samuel* are aſcribed the Book of *Judges*, that of *Ruth*, and the firſt Book of *Samuel.* There is, indeed, great Probability that he compoſed the twenty-four firſt Chapters of the firſt of *Samuel*, ſince they contain nothing but what he might have written, and in which he had not a great Share. However, in theſe twenty-four Chapters there are ſome ſmall Additions, which ſeem to have been inſerted after his Death. We read in the *Chronicles*, that he aſſiſted in regulating the Diſtribution of the *Levites* made by *David* for the Service of the Temple. This may be explained by ſaying, that *David* purſued the Order already ſettled by *Samuel*, during the Time he was Judge of *Iſrael*, after the Death of the High-Prieſt *Eli.* We read alſo in the ſame Book, that *Samuel* enriched the Tabernacle of the Lord, by magnificent Preſents, and by rich Spoils, which had been taken from the Enemies of *Iſrael* during the Time of his Judicature. Laſtly, it is there read, that he wrote the Hiſtory of *David* in Conjunction with the Prophets *Nathan* and *Gad.* Probably he might write the Beginning of this Hiſtory, and the two other Prophets might write the Continuation and Concluſion of it; for *Samuel* was dead before *David* came to the Throne. The two

1 Chron. ix. 22.

1 Chron. xxvi. 28.

1 Chron. xxix. 29.

[a] Origen. in 1 Reg. xxviii. & tom. 27. in Joan. & apud Euſtat. Antioch. [b] Aug. l. 2. de diverſ. qu. 4. ad Dulcitium, qu. 6. de Doctrin. Chriſt. l. 2. c. 32. [c] Menaſſe Ben-Iſrael. l. 2. c. 6. de reſurrect. mort. [d] Auth. qu ad Orthodox. qu. 52. Tertull. l. de anima, c. 57. Baſil. in c. 8. Iſai. Nyſſen. Epiſt. ad Theodoſ. Epiſc. [e] Euſtat. Antioch. de Engaſt. Hieronym. in c. 7. Iſai. & in Matth. vi. Cyril. Alex. l. 6. de adorat. in Spirit. & verit. alii plures. [f] Vid. Aug. l. 15. de cura pro mort. Ambroſ. in Luc. c. 1. Zeno Veron. ſerm. de reſurrect. D. Thom. 2. 2. q. 174. art. 5. ad. 4. alii plures, ad 1 Reg. xxviii.

first

first Books of *Kings* bear the Name of the Books of *Samuel*; but it must be allowed that he could not be the Author of the Second of these Books, which contains Transactions that happened a long time after his Death. Neither could he write the latter End of the First, since his Death is mentioned in the Beginning of Chap. xxv. of this same Book.

It is said, Chap. x. 25. of the first Book of *Samuel*, that this Prophet wrote in a Book, *the Manner of the Kingdom*, which was nothing else but the Rights, Prerogatives, and Revenues of the King, and the Limits of his Power and Authority over the People. In a Word, it was a Repetition of what he had proposed, *vivâ voce*, a little before to the People. The Rabbin *Levi-ben-Gerson* affirms, that when he had finished it, he put it into the Ark; and *Bodin* assures us, upon the Credit of the Rabbins, that the Kings destroyed and suppressed this Book, that they might reign afterwards with less restraint, in what manner they pleased.

Bodin. de Repub. l. 1. c. 10.

*Samuel* began the Chain of the Prophets, which was never broke or discontinued, from his Time, to that of *Zechariah* and *Malachi*. See *Acts* iii. 24. *All the Prophets from* Samuel, *and those that follow after, as many as have spoken, have likewise foretold of these Days.* The Body of *Samuel* was transported from *Palestine* to *Constantinople*, in the Time of the Emperor *Arcadius*. St. *Jerome* says, they carried the Ashes of this Prophet in a Golden Vessel, lapped up in Silk: That the Bishops and People every-where received them in Multitudes with a Joy not to be expressed, and with Honours almost infinite. The *Roman* Martyrology sets down his Festival on the Twentieth of *August*.

Hieron. cont. Vig.

Besides the true History of *Samuel*, which we have given above, there are several Traditions subsisting concerning this Prophet, most of which are very uncertain. The Orientals relate, for Example, that *Samuel* having made his Report to God, that the *Hebrews* were resolved to have a King; God gave him two Things, one of which was, a Vessel or Horn full of Oyl, and the other was a Staff. He then revealed to him, that the Man in whose Presence the Oyl should boil in the Vessel, and whose Stature should be equal to that Staff, was the Person appointed by God for their King. No sooner was this Determination published among the People, but all the Chiefs of the Tribes came with great Eagerness to measure themselves by the Staff, and to try if the Oyl would boil in their Presence. But neither was any of them of the same measure as the Staff, nor would the Oyl boil before them.

D'Herbel. Bib.Orient p. 735. & 1021.

*Saul* also, otherwise called *Sharek*, and surnamed *Thalout*, that is, *the Tall*, who was no more than a Carrier of Water, or Dresser of Leather, came also to the Prophet among the rest, and immediately the Water began to boil in the Vessel, and he was found to be just of the Heighth of the miraculous Staff. Upon these Tokens *Samuel* declared him to be King; but the Heads of the Tribes, especially that of *Judah*, to whom the Royal Dignity had been promised, expostulated with the Prophet, saying; How can this Man be our King, who has no Estate? How can he support the Expence and Dignity of the Royal State? But *Samuel* replied, 'Tis the Lord who has chose him, and 'tis he who disposes of Kingdoms without Controul, to whomsoever he pleases.

The *Israelites* would not yet submit, but insisted upon having a Sign from *Samuel*, that they might be assured from God, that this was his Will. *Samuel* answered them, This is the Miracle that God gives you to confirm this Choice, The Ark of the Lord, which was taken away by the *Philistines*, shall be brought back to you by Angels.

This Ark, according to the Description that the *Musselmen* give of it, was a Chest made of several Metals, round about which the Pictures of all the Patriarchs were engraven, and upon which the *Shekinah*, or the Majesty of God, rested. This *Shekinah*, or *Sckinah*, was the Cherubims, whose Eyes were like two Lamps, and whose dazzling Splendor cast Terror into the Hearts of all those that beheld it. He had the Shape of a Leopard, and in the Time of War he raised himself up, and put forth such a dismal Cry, as put all the Enemies of *Israel* to Confusion. Others imagine him to have the Figure of a Man, and say; That when the Ark was carried into the Army, he stood up upon his Feet, and came forth like a vehement Wind, that poured upon the Enemies of the People of God, and intirely defeated them.

In this Ark was kept, as they say, the Tables of the Law, the Bason in which the Angels washed the Hearts of the Prophets, the Rod of *Moses*, the High-Priest's Mitre, the Pontifical Robes of *Aaron*, the Vessel full of Manna, and a Piece of the Wood *Aluab*, which sweetned the Waters of *Marah*.

When therefore the Election of *Saul* was proclaimed, the *Philistines* being resolved to conceal the Ark of the Lord, which had caused them so many Misfortunes by its Presence, they hid it in a Dunghil. But they were smote with a shameful Disease in their secret Parts, which made them resolve to send it back to the Confines of the Land of *Israel*. It was no sooner arrived at this Place, but the Angels of the Lord took it up, and carried it to the Tabernacle at *Shiloh*; and this Miracle secured *Saul* in his Kingdom. It is convenient sometimes even to know such Things that deserve neither Esteem nor Credit, if it were only by that, to obtain a Right of contemning them.

II. SAMUEL, whom they make to be Son to the Prophet *Urijah*. *Jeremiah* xxvi. 23. speaks of the Prophet *Urijah*, but says nothing of this *Samuel*. The Scripture no where mentions him, and what the *Spaniards* say of him deserves no Consideration. They pretend he came into *Spain*, where he died, and that Six hundred Years after St. *James Minor* brought him to Life again, baptized him, called him *Peter*, and made him Bishop of *Brague*, where he ended his Life again by Martyrdom.

SANBALLAT, the Chief or Governor of the *Cuthites* or *Samaritans*, and was always a great Enemy to the *Jews*. He was a Native of *Horon*, or *Horonaim*, a City beyond *Jordan*, in the Country of the *Moabites*. When *Nehemiah* came from *Shushan* to *Jerusalem* [a], and began to build the Walls of *Jerusalem*, *Sanballat*, *Tobiah*, and *Geshem* made themselves Sport with him, and sent to know upon what Authority he undertook this Enterprize, and whether this was not a Revolt against the King. But *Nehemiah* answered them, 'Tis the God of Heaven that assists us, and we are his Servants: As for you *Cuthites*, you have no Part or Right in *Jerusalem*, and your Names shall be forgot there. But *Nehemiah* proceeding with Vigour in his Undertaking, *Sanballat* was extremely provoked, and said before the *Samaritans*; (Nehem. iv. 1, 7.) What are these poor *Jews* a-doing? Will the People let them go on? Will they finish their Work, and dedicate it one Day? Will they build with these Stones that the Fire has destroyed and reduced to Dust? All these Objections did not make *Nehemiah* desist, or abate his Courage and Zeal, but he proceeded with so much Diligence and Perseverance, that at last the Walls of *Jerusalem* were intirely compleated.

Then *Sanballat*, *Tobiah*, and *Geshem* [b], sent to *Nehemiah*, to desire him to come along with them into the Field, that there they might enter into an Alliance together, and swear inviolable Friendship to each other: But *Nehemiah* perceived this was only a Stratagem to surprize him, and to do him some Violence. He therefore sent Word, that he was engaged in a great Work that required his constant Attendance, and which he could not intermit upon any Account. They made him the same Invitation four times together, and he as often returned the same Answer. At last *Sanballat* writ to him in such Terms as these, "There is a Report spread among the People, and *Geshem* confidently affirms it, that you and the *Jews* intend a Revolt: That your Design in Rebuilding the Walls of *Jerusalem*, is to declare yourself King of the *Jews*; that with this View you have suborned Prophets to suggest to the People, that you ought to be King of the whole Country. Now as all these Things are to be represented to the King, it will be convenient for you to give us a Meeting, that we may confer together about 'em." But instead of going himself, *Nehemiah* only sent a Messenger to tell him, that these Things were all of his own Invention, and had nothing of Truth in them. *Sanballat* also had gained over to his Interest a certain false Prophet called *Shemaiah*, who would have intimidated *Nehemiah*, advising (Nehem. vi. 10.) him to shut himself up in the Temple, to prevent any Attempt upon his Life. But *Nehemiah*, by his great Prudence, avoided falling into this Snare.

*Nehemiah* being obliged to return to King *Artaxerxes* to *Shushan* [c], in this Interim, the High-Priest *Eliashib* married his Grandson *Manasseh*, the Son of *Joiada*, to a Daughter of *Sanballat*, and he allowed one called *Tobiah*, a Kinsman of *Sanballat*'s, to have an Apartment in the Temple. But *Nehemiah* at his Return to *Jerusalem* [d], drove *Tobiah* out of the Temple, and would not suffer *Manasseh*, the High-Priest's Grandson, to continue in the City, nor to perform the Functions of the Priesthood. *Manasseh* being thus expelled, retired to his Father-in-Law *Sanballat*, who provided him the Means of exercising his Priestly Office upon Mount *Gerizim*, upon the following Occasion.

When *Alexander the Great* came into *Phenicia* [e], and lay down before the City of *Tyre*, *Sanballat* quitted the Interests of *Darius* King of *Persia*, and went at the Head of Eight thousand Men, to offer his Service to *Alexander*. This Prince readily entertained him, and being much sollicited by him, gave him Leave to erect a Temple upon Mount *Gerizim*, where he constituted his Son-in-Law *Manasseh* the High-Priest. *Sanballat* must at this time be very old, for One hundred and twenty Years before, that is, in the Year of the World 3550, he was then Governor of the *Samaritans*. Indeed, some have been of Opinion *, that the *Sanballat* who lived in the Time of *Alexander*, was different from that *Sanballat* who so eagerly opposed *Nehemiah*; but we see no absolute Necessity of admitting this.

[a] Nehem. ii. 10. 19. In the Year of the World 3550, before *Christ* 450, before the Vulgar Era 454. [b] Nehem. vi. 1, 2, 3, &c. In the Year of the World 3550, before *Christ* 450. before the Vulgar Era 454. [c] Nehem. xiii. 6, 28. In the Year of the World 3563, before *Christ* 437, before the Vulgar Era 441. [d] The exact Year of his Return is not known. [e] Joseph. Antiq. l. 11. c. ult. In the Year of the World 3672, before *Christ* 328. before the Vulgar Era 322. * Dr. *Prideaux* in his Connexion of the Histories of the Old and New Testament, rejects the Solution of this Difficulty, by supposing two *Sanballats*, and endeavours to reconcile it to Truth and Probability, by shewing it to be a Mistake of *Josephus*. This Author makes *Sanballat* to flourish in the Time of *Darius Codomannus*, and to build his Temple upon Mount *Gerizim* by Licence from *Alexander the Great*; whereas it was performed by Leave from *Darius Nothus*, in the fifteenth Year of his Reign. This takes away the Difficulty arising from the great Age of *Sanballat*, and brings him to be Cotemporary with *Nehemiah*, as the Scripture History requires.

However, *Josephus* makes *Sanballat* a *Cuthite* originally, and makes no mention of him that withstood *Nehemiah*. The Wife of *Manasseh* he calls by the Name of *Nicaso*, and says, that *Sanballat* died nine Months after he had submitted himself to *Alexander*.

SANCHONIATHON. It is said that this Name in *Phenician* signifies *the Zeal of the Law*. *Porphyry*, as quoted by *Eusebius*, says, that *Sanchoniathon* of *Berythus*, who lived before the *Trojan* War, being desirous to make a compleat History of what related to the *Phenicians*, gathered together out of publick Archives, and from particular Cities, all that might contribute to his Design. That to this he joined the Study of the *Jewish* History, which was supplied him out of the Memoirs of *Jerombal Priest of the God Jevo*. This Work of *Sanchoniathon* was first written in *Phenician*, and afterwards translated into *Greek* by *Philo* of *Biblos*. *Porphyry* makes large Extracts out of it, which *Eusebius* has copied, and has inserted into his Books of the Evangelical Preparation. Some Learned Men have thought [a], that *Jerombal Priest of the God Jevo*, was no other than *Gideon*, to whom the Scripture gives also the Name of *Jerubbaal*, and who might have been taken for a Priest of the God *Jevo*, because he sacrificed to the God *Jehovah*, and had an Ephod or Sacerdotal Vestment in his Possession. But other learned Men in great Numbers [b], make a Doubt of all that is said of *Sanchoniathon*; and some of them proceed so far, as to doubt whether such an Author really existed or no, and think that *Porphyry*, who only has quoted him, was the first Contriver of him.

Euseb. Præpar. l. 1. c. 9.

Judg. vi. 32.

Judg. vi. 20, 26, 27. viii. 27, 29.

These are the chief Reasons that gave room to believe, that this Author never had any Being, and that this Work is fictitious, intending to weaken the Authority of the Sacred Books of the *Jews*, by shewing that their Theology is taken from that of the *Phenicians*, and at the same time to subvert the *Christian* Religion, which is founded upon the Old Testament. The first Argument that is advanced against its being authentick, is the Silence of the Antients. What Probability is there that the *Grecians*, who made so many Conquests in the East, and who were so inquisitive into antient Books, should neglect or forget this? 'Tis said, that *Philo* of *Biblos* did not translate it but in the Time of *Adrian*. This was still soon enough for its being known and quoted by the antient *Greek* Fathers, as *Justin Martyr*, *Tatian*, *Origen*, who lived in *Egypt*, or *Palestine*, who yet make no mention of it. *Eusebius*, who quotes it, had not seen it intire, he only knew some Fragments of it that were cited by *Porphyry*.

The second Argument is taken from the Book itself, or from the Fragments of the pretended *Sanchoniathon*. We may see through his whole Story that he would copy from *Moses*, and adjust him to the Fables of the *Greeks*. But in this he succeeds so lamely, that he betrays himself in every Line. He was acquainted with the *Chaos* of *Moses*, the Spirit that moved upon the Waters, the Formation of Reasonable Creatures, and of those that are devoid of Reason. He represents the Almighty *Fiat* of the Creator under the Notion of Thunder, which awakens these Animals, and gives them Life; and under the Name of the Wind *Kolpia*, or the Word of the Mouth of God. The First-born that he speaks of is *Adam*, who worships *Baal Samin*, or the God of Heaven. *Nemrum* is the same as *Nimrod*. The Hunter and the Fisher are probably the Founders of *Sidon*; *Zeida* in *Hebrew* signifying Fishing and Hunting. The Husbandman is *Noah*. *Misor* is *Mizraim* the Founder or Father of the *Egyptians*. *Berith* is the Wife of *Elion*. *Elion* in *Hebrew* signifies the Most-High; *Berith* is Covenant. *Baal Berith* is known in the Book of *Judges*. Hitherto it is tolerable.

But what does he mean when he says, that the God *Dagon* is derived from Wheat, and is the same as *Jupiter* the *Siton*; that *Saturn* was surnamed *Israel* by the *Phenicians*; that the same *Saturn* sacrificed his Son *Jehud*; that they gave the Name of *Elohim* to the Allies of *Ilus* or *Israel*? He had some Knowledge of the History of *Abraham* and *Isaac*, but it was so superficial, that he confounds the former with his Grandson *Jacob* or *Israel*. The *Hebrews* sometimes give to God the Name *Shadai*, that is to say, *Self-sufficient*. The pretended *Sanchoniathon* derives it from another Root which signifies *the Fields*. He has taken many Things from the Fables of the *Greeks*, which he shuffles into the Theology of the *Phenicians* and *Hebrews*. What he says of *Leon*, and of the First-born, seems to be taken from the Mistake of the *Valentinians*.

'Tis affirmed, that he has fallen into a gross Error in speaking of the City of *Tyre*, which must have been unknown to him, supposing that he lived in the Time of *Gideon*, and before the *Trojan* War; because it is believed that *Tyre* was not built till about Two hundred and forty Years before the Temple of *Solomon*. But this last Fact is attended with Difficulties upon two Accounts; The first is, because *Gideon* lived Two hundred and forty Years before *Solomon*; and the second, because old *Tyre*,

Joseph. Antiq. l. 8, c. 2.

[a] Vide Bochart. Chanaan. l. 2. c. 17. Huet. Demonstr. Evang. prop. 4. c. 3. art. 2. Voss. de hist. Græc. l. 1. c. 1.

[b] Anton. Vandal. de Sanchon. Du Pin. Bibl. Eccles. Henric. Dodwell Dissert. peculiar. Anglice edit. Henr. Ursinus de Zoroastr. & Sanchoniat. Albert, Fabric. Bibl. Græc. l. 1. c. 28. See also a Dissertation upon this Subject in the Journal *de Trevoux*, for *Jan.* 1714, *&c.*

built upon the Continent over-againſt the new one, was probably in being, even from the Time of *Joſhua*. See the Article TYRE. As to *Sanchoniathon*, the Authors may be conſulted whom we have above mentioned.

SANCTIFY. *To ſanctify* is often put inſtead of to prepare. Thus *Joſhua* ſays to
Joſh. iii. 5. the People, *Sanctify yourſelves, for To-morrow the Lord will do Wonders among you.* Prepare yourſelves to paſs over *Jordan.*
Iſai. xiii. 3. In *Iſaiah*, the Lord calls the *Medes* his ſanctified. *Ego mandavi ſanctificatis meis.* I have appointed, and, as it were, conſecrated them to be the Executioners of my Vengeance againſt *Babylon*. See alſo *Numb.* xi. 18. *Sanctify yourſelves againſt To-morrow, and ye ſhall eat Fleſh.* And *Joſhua* vii. 13. *Up, ſanctify the People, and ſay, ſanctify yourſelves againſt To-morrow, for thus ſays the Lord God of* Iſrael, *There is an accurſed Thing in the Midſt of thee,* O Iſrael. Jerem. vi. 4. *Prepare ye War againſt her,* or ſanctify the War againſt *Jeruſalem*; prepare yourſelves to make War againſt her. And xii. 3. *Pull them out like Sheep for the Slaughter, and prepare them for the Day of Slaughter.* The *Hebrew* ſays, ſanctify them. And li. 27, 28. Aſſemble the Troops againſt *Jeruſalem, prepare the Nations againſt her,* or ſanctify them. And *Joel* i. 14. *Sanctify ye a Faſt,* ordain a ſolemn Faſt. *Mich.* iii. 5. The falſe Prophets ſanctify (or prepare) War againſt thoſe who will not give them ſomething: They declare War, or denounce Evils againſt them. *Zeph.* i. 7. The Lord hath prapared his Victims for the Day of Vengeance, *he hath bid his Gueſts:* The *Hebrew* ſays, ſanctified them.

We deſire of God, that his Name may be ſanctified or hallowed; that is to ſay, honoured, praiſed, and glorified through the whole World, and eſpecially by thoſe who have the Happineſs of knowing him. Let them ſanctify it by their good Lives, their Fidelity, their Submiſſion to his Orders. And they that know him not, that they may come to the Knowledge of him, may hear his Word, may become tractable to the Inſtructions of his Preachers. We may apprehend yet better what is meant by ſanctifying the Name of God, by what is oppoſite to it; that is, profaning the Name of God, by vain ſwearing, baſpheming, and aſcribing his Name to Idols; by furniſhing wicked Men and Infidels with an Occaſion of blaſpheming it by our bad Lives, and ſcandalous Converſation.

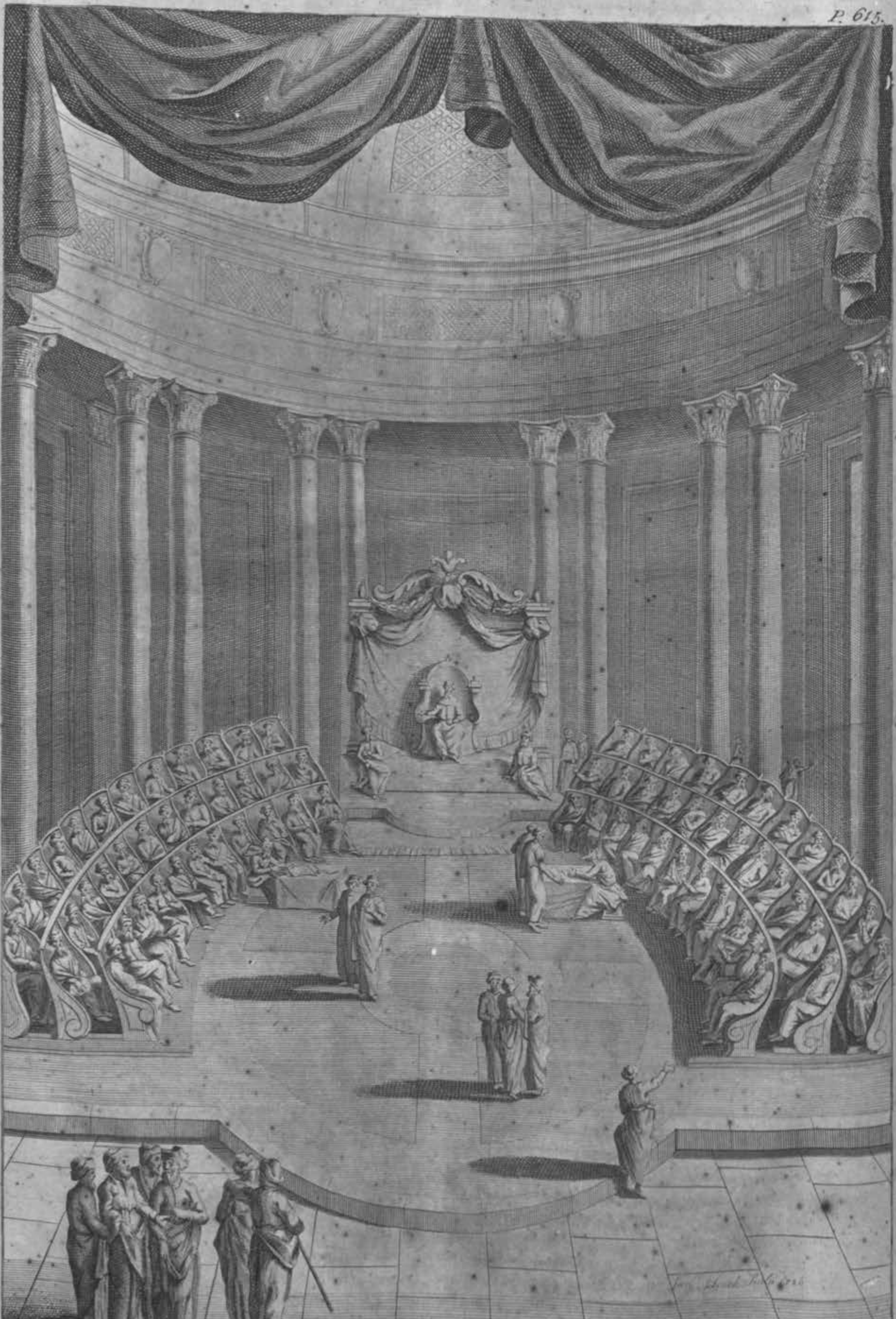
Levit. x. 3. It is ſaid, *I will be ſanctified in them that come nigh me*; in his Prieſts, when by the terrible and exemplary Puniſhment of *Nadab* and *Abihu*, the Lord ſhewed what Purity he required in his Servants, what punctual Exactneſs he expected in his Service. The Lord complains in another Place, that *Moſes* and *Aaron* did not ſanctify him before the People of *Iſrael*. *Becauſe ye believed me not, to ſanctify me in the Eyes of the Children of* Iſrael, *therefore ye ſhall not bring this Congregation into the Land which I have given them.* And how did they not ſanctify him? Numb. xx. 12.
By ſhewing ſome Diſtruſt to his Words. *Becauſe ye believed me not.* God ſanctify'd the ſeventh Day, or conſecrated it to his Ser- Gen. ii. 3.
vice. He ſanctified all the Firſt-born, he Ex. xiii. 2.
commands that they ſhould be offered to him, that they ſhould not be held as prophane, and appointed to vulgar Uſe. *Moſes* ſanctifies the *Iſraelites*, and by Bathing, by Exod. xix.
Abſtinence from the Uſe of the Marriage- 10. xiv. 12.
bed, by the Purity of their Cloaths, he prepares them for appearing before the Lord, for receiving him, and entring into a Covenant with him.

Thoſe that approach to holy Things are ſanctified; for Example, 'tis allowed to the Ex. xxix.
Prieſt only to offer Sacrifices at the Altar. 37.
If any one of the Laity ſhould approach thereto, he would have contracted an Uncleanneſs which muſt have been expiated. So that *to ſanctify* often ſtands for *to defile*, or to contract an Impurity, which would require to be purified by Sacrifices, or at leaſt by bathing and waſhing of the Cloaths. See alſo *Exod.* xxx. 29. *Qui tetigerit ea ſanctificabitur.* *Levit.* vi. 18, 27. Compare *Levit.* xxii. 15, 16. when God expreſly forbids that the Laity ſhould eat of the ſanctified Things.

SANCTUARY. They called by this Name that part of the Temple of *Jeruſalem*, which was the moſt ſecret and moſt retired of all the reſt, in which was the Ark of the Covenant, and wherein none but the High-Prieſt might enter, and he but once in a Year, which was upon the Day of ſolemn Expiation. The ſame Name was alſo given to the moſt ſacred Part of the Tabernacle, which was ſet up in the Wilderneſs, and which remained ſtill ſome time after the Building of the Temple. Each of theſe were called *Sanctuarium*, or *Sancta Sanctorum*. The Reader may ſee the Sanctuary deſcribed, with all its Dimenſions, in the Article TABERNACLE, and in that of TEMPLE.

Sometimes the Word Sanctuary is uſed in general for the Temple, or for the holy Place, for the Place appointed for the publick Worſhip of the Lord. It ſhould ſeem alſo, that *Moſes* makes uſe of it inſtead of the Holy Land. *Thou ſhalt bring them in,* Ex. xv. 17.
*and plant them in the Mountain of thine Inheritance, in the Place, O Lord, which thou haſt made for Thee to dwell in; in the Sanctuary, O Lord, which thy Hands have eſtabliſhed.*

And elſewhere he ſays, of thoſe who offer their Children to the God *Moloch*, They Levit. xx.
*defile my Sanctuary, and profane my holy* 3.
*Name.* He forbids the High-Prieſt to go out of the Temple, to mourn for his Re- Levit. xxi.
lations; *Neither ſhall he go out of the Sanc-* 11.
*tuary,*



THE SANHEDRIM OR GREAT COUNCIL OF THE JEWS.

*tuary, nor prophane the Sanctuary of his God.* The Temple is here denoted by its principal Part. 'Tis believed that *Sanctuary* is fometimes put for Heaven. (Deuter. xxvi. 15.) *Respice de Sanctuaria tuo, & de excelso cœlorum habitaculo.* The *Hebrew* fays, Look from the Dwelling of thy *Sanctuary*, from the high Heaven.

SAND. A Similitude taken from the *Sand* of the Sea is often made ufe of, to exprefs a very great Multitude, or a very great Weight, or fomething very mean and of little Confequence. God promifes (Gen. xxii. 17. xxxii. 12.) *Abraham* and *Jacob* to multiply their Pofterity as the Stars of Heaven, and as the *Sand* of the Sea. (Job vi. 3.) *Job* compares the Weight of his Misfortunes to that of the *Sand* of the Sea. And *Solomon* fays, (Proverbs xxvii. 3.) That tho' *Sand* and Gravel are very heavy things, yet the Anger of a Fool is much heavier. And the Author of *Ecclefiafticus* fays, (Ecclus. xxii. 18.) That a Fool is more infupportable than the Weight of *Sand*, Lead, or Iron.

We have already taken notice, under the Article GLASS, that the *Sand* of *Paleftine* was much ufed for the making of Glafs. See *Deut.* xxxiii. 19.

We have alfo obferved, under the Word PHÆNIX, that the Paffage of *Job* tranflated by *ficut palma*, or *ficut Phœnix multiplicabo dies*, fignifies according to the *Hebrew*, I will multiply his Days as the *Sand*. *Job* xxix. 18.

(Jer. v. 22.) The Prophets magnify the Omnipotence of God, who has fix'd the *Sand* of the Shore for the Boundaries of the Sea, and has faid to it; Hitherto thou fhalt come, and here thou fhalt break thy foaming Waves, and fhalt pafs no further.

(Matth. vii. 26.) Our Saviour tells us, that the Fool lays the Foundations of his Houfe upon the *Sand*; whereas the Wife-man founds it upon a Rock.

(Ecclus. xviii. 8.) The Author of *Ecclefiafticus* fays, That the Years of the longeft Life of Man are but as a Drop of Water, or as a Grain of *Sand*. And the Author of the Book of (Wif. vii. 9.) *Wifdom* fays, That all the Gold in the World, compared to Wifdom, are but as the fmalleft Grain of *Sand*.

SANDALS. We find the Name of *Sandals* in three Paffages of Scripture. When *Judith* went to the Camp of *Holofernes*, (Judith x. 4.) fhe put *Sandals* on her Feet. And *Holofernes* was captivated at the Sight of thefe Sandals. (Judith xvi. 9.) *Her* Sandals *ravifhed his Eyes.* They were a magnificent Kind of Stockens or Buskins, of an extraordinary Beauty, and were proper only to Ladies of Condition, and fuch as drefs'd themfelves out to be admired. They had generally Slaves to carry their Sandals, which were fometimes of Gold, or other precious Matter; and they had often Cafes or Boxes to put them in. Thefe Cafes in *Menander* are called *Sandalothecæ*; and the Slaves that carry'd the *Sandals* are call'd *Pueri fandali-geruli*, or *Puellæ fandali-gerulæ*. (Plaut. in Trinum. Act. 2. fcen. 1.) *John* the Baptift fays of himfelf, that he was not worthy to be *fandali-gerulus* to our Saviour. (Mat. iii. 11.) *Whofe Shoes I am not worthy to bear.* The prophane Writers fay, That when *Hercules* became Slave to *Omphale*, fhe often us'd to give him Correction with her *Sandal* [a].

But there were *Sandals* alfo belonging to Men, and which were by no means of any Value. *Jefus Chrift* allows the Ufe of 'em to his Difciples; (Mar. vi. 9.) and whole Nations wore them, as the *Nabatheans*. (Strabo Geograph. l. 16.) At firft *Sandals* were only Soles tyed to the Feet with Strings or Thongs; afterwards they were cover'd, and at laft they call'd even Shoes *Sandals*. In Authors that fpeak of Ecclefiaftical Rites and Ornaments, we find the Word *Sandals* to fignify a valuable Kind of Shoes, worn by the Prelates at Solemnities. The Reader may confult *Benedictus Baudouinus*, in his Treatife *de Calceo antiquo*. M. *Du Cange, Gloffar. Sandalia, Saumaife* upon *Tertullian, De Pallio*, &c.

SANHEDRIM, or *Sanhedria*, a corrupted Word, and form'd from the *Greek* Word *Synedrion*, which fignifies an Affembly, as thofe of Parliaments and Sovereign Courts, where many Judges and Counfellors meet together, to confult on and determine great Affairs. The *Jews* call *Sanhedrim* or *Beth-din*, the Houfe of Judgment, a Council of Seventy Senators, who affembled in an Apartment of the Temple of *Jerufalem*, and there determin'd the moft important Affairs of the Nation. The Chief of this Affembly was called *Nafi* or Prince; (נשי Nafhi. Princeps.) his Deputy was called *Ab-beth-din* [b], Father of the Houfe of Judgment, and the Sub-Deputy was call'd *Chacam*, that is, *the Wife*. (חכם Chacham, Sapiens.) The reft were called Elders or Senators. (זקנים Senes, Senatores.) The Room they met in was a *Rotunda*, half of which was built without the Temple, and half within; that is to fay, there was one Semicircle of the Room within the Compafs of the Temple, and as it was never allowed to fit down in the Temple, they tell us this Part was for thofe that ftood up; the other Half or Semicircle extended itfelf without the Holy Place, and 'twas here the Judges fat.

The *Nafi* or Prince fat upon a Throne at the End of the Hall, having his Deputy at his Right-hand, and Sub-Deputy at his Left. The other Senators were ranged in order on each Side. This Hall was call'd *Lifhcath-Haggazith*, [c] or the Hall paved with Stones; and fome think it to be the fame call'd in St. *John* [d] *Lithoftrotos*, or

[a] Lucian. lib. de fcribenda hiftoria. Terent. Eunuch. Act. 5. fcen. 8. [b] אב בית דינ Ab-beth-din. Pater Domûs Judicii. [c] לשכת הגזית Lifhcath-haggazith. [d] John xix. 13. Λιθόστρωτος. Lithoftrotos.

paved

paved with Stones. [a] They ſuppoſe what to me is very improbable, that when the *Jews* accuſed *Jeſus Chriſt* before *Pilate*, they would not enter into the *Prætorium*, that they might not be defiled, but prevailed with *Pilate* to come into the *Sanhedrim*, there to hear their Accuſations againſt our Saviour.

The Rabbins pretend, that the *Sanhedrim* has always ſubſiſted in their Nation from the Time of *Moſes*, down to the Deſtruction of the Temple by the *Romans*. They date the Eſtabliſhment of it from what happen'd in the Wilderneſs, ſome time after the People departed from *Sinai* [b]. *Moſes* being diſcouraged by the continual Murmurings of the *Iſraelites*, addreſſed himſelf to God, and deſired to be relieved at leaſt from ſome Part of the Burden of Government. Then the Lord ſaid to him; *Gather unto me ſeventy Men of the Elders of* Iſrael, *whom thou knoweſt to be the Elders of the People, and Officers over them; and bring them unto the Tabernacle of the Congregation, that they may ſtand there with thee. And I will come down and talk with thee there; and I will take of the Spirit which is upon thee, and will put it upon them; and they ſhall bear the Burden of the People with thee, that thou bear it not thy ſelf alone.* The Lord therefore poured out his Spirit upon theſe Men, who began from that Time to propheſy, and have not ceaſed from that Time. The *Sanhedrim* was compoſed of ſeventy Counſellors, ſix out of each Tribe, and *Moſes*, as Preſident, made up the Number ſeventy-one *. To prove the uninterrupted Succeſſion of the Judges of the *Sanhedrim*, there is nothing unattempted by the Partiſans of this Opinion. They find a Proof where others cannot ſo much as perceive any Appearance or Shadow of it. *Grotius* may be ſeen in many Places of his Commentaries, upon Scripture, and in his Firſt Book *De jure belli & pacis*, c. 3. art. 20. and *Selden* in his large Work divided into three Tomes, where he treats *de Synedriis veterum Hebræorum*. Laſtly, our Diſſertation may be conſulted, concerning the Polity of the antient *Hebrews*, printed before our Comment upon the Book of *Numbers*.

As to the perſonal Qualifications of the Judges of this Bench; their Birth was to be untainted. They were often taken of the Race of the Prieſts or *Levites*, or out of the Number of the inferior Judges, or from the leſſer *Sanhedrim*, which conſiſted only of Twenty-three Judges. See the Article JUDGES. They were to be skilful in the Law, as well Traditional as Written. They were obliged to ſtudy Magick, Divination, Fortune-telling, Phyſick, Aſtrology, Arithmetick, and Languages. The *Jews* ſay, they were to know to the Number of ſeventy Tongues, that is, they were to know all the Tongues, for the *Hebrews* acknowledged but Seventy in all, and perhaps this is too great a Number. Eunuchs were excluded from the *Sanhedrim*, becauſe of their Cruelty, Uſurers, decrepid Perſons, Players at Games of Chance, thoſe that had any bodily Deformities, thoſe that had brought up Pigeons to decoy others to their Pigeon-Houſes, and thoſe that made a Gain of their Fruits in the Sabbatical Year. Some alſo exclude the High-prieſt and the King, becauſe of their too great Power; but others will have it, that the Kings always preſided in the *Sanhedrim*, while there were any Kings in *Iſrael*. Laſtly, it was required, that the Members of the *Sanhedrim* ſhould be of mature Age, rich, of handſom Countenance and Body. We ſpeak now according to the Notions of the Rabbins, without pretending to warrant their Opinions. We have ſufficiently explained our ſelves in this Matter, in the Diſſertation referr'd to above.

The Authority of the great *Sanhedrim* was vaſtly extenſive. This Council decided ſuch Cauſes as were brought before it by way of Appeal from the inferior Courts. The King, the High-prieſt, the Prophets, were under its Juriſdiction. If the King offended againſt the Law, for example, if he married above eighteen Wives, if he kept too many Horſes, if he hoarded up too much Gold and Silver, the *Sanhedrim* had him ſtripp'd and whipp'd in their Preſence. But Whipping, they ſay, among the *Hebrews* was not at all ignominious; and the King bore this Correction by way of Penance, and himſelf made Choice of the Perſon that was to exerciſe this Diſcipline over him. Alſo the general Affairs of the Nation were brought before the *Sanhedrim*. The Right of Judging in Capital Caſes belong'd to this Court, and this Sentence could not be pronounced in any other Place, but in the Hall called *Laſchat-haggazith*; from whence it came to paſs that the *Jews* were forced to quit this Hall, when the Power of Life and Death was taken out of their Hands, forty Years before the Deſtruction of their Temple, and three Years before the Death of *Jeſus Chriſt*.

In the Time of *Moſes* this Council was held at the Door of the Tabernacle of the Teſtimony. As ſoon as the People were in Poſſeſſion of the Land of Promiſe, the *Sanhedrim* followed the Tabernacle. It

[a] Caſaubon. in Sueton. l. 1. c. 46. Selden. de Synedriis, l. 2. c. 13. §. 4. Lightfoot. Hor. Hebr. in Joan. alii.
[b] Numb. xi. 16. In the Year of the World 2514, before *Chriſt* 1486, before the vulgar Era 1490. * Six Senators out of each Tribe make in all ſeventy-two Perſons, which, with the Preſident, conſtitute a Council of ſeventy-three; and accordingly the *Sanhedrim* conſiſted of ſeventy-three Counſellors, according to ſome.

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was kept ſucceſſively at *Gilgal*, at *Shiloh*, at *Kirjath-jearim*, at *Nob*, at *Gibeon* in the Houſe of *Obed-edom*; and laſtly, it was ſettled at *Jeruſalem*, till the *Babyloniſh* Captivity. During the Captivity it was kept up at *Babylon*. After the Return from *Babylon*, it continued at *Jeruſalem* to the Time of the *Sicarii* or *Aſſaſſins*. Then finding that theſe profligate Wretches, whoſe Number increaſed every Day, ſometimes eſcaped Puniſhment by the Favour of the Preſident or Judges, it was removed to *Hanoth*, which were certain Abodes ſituated, as the Rabbins tell us, upon the Mountain of the Temple. From thence they came down into the City of *Jeruſalem*, withdrawing themſelves by degrees from the Temple. Afterwards they removed to *Jamnia*, thence to *Jericho*, to *Uzzah*, to *Shepharvaim*, to *Bethſanim*, to *Sephoris*, laſt of all to *Tiberias*, where they continued to the Time of their utter Extinction. And this is the Account the *Jews* themſelves give us of the *Sanhedrim*.

Petav. de Doctrin. temp. l. 2. c. 26. — But the Learned do not agree with them in all this. Father *Petau* fixes the Beginning of the *Sanhedrim* not till *Gabinius* was Governor of *Judea*, who erected Tribunals in the five principal Cities of *Judea* [a]; at *Jeruſalem*, at *Gadara*, at *Amathus*, at *Jericho*, at *Sephora* or *Sephoris*, a City of *Galilee*. Grot. ad 1 Par. xxi. 4. — *Grotius* places the Beginning under *Moſes*, as the Rabbins do, but he makes it determine at the Beginning of *Herod*'s Reign. Mr. *Baſnage*, [b] in his Hiſtory of the *Jews*, at firſt thought that the *Sanhedrim* began under *Gabinius*; but afterwards he places it under *Judas Maccabæus*, or under his Brother *Jonathan*. 1 Macc. xii. 6. — We ſee indeed, under *Jonathan Maccabæus*, in the Year 3860, that the Senate with the High-prieſt ſent an Embaſſy to the *Romans*. The Rabbins ſay, that *Alexander Janneus*, King of the *Jews*, of the Race of the *Aſmoneans*, appear'd before the *Sanhedrim*, and claim'd a Right of ſitting there, whether the Senators would or no. *Joſephus* informs us, that when *Herod* was but yet Governor of *Galilee*, he was ſummon'd before the Senate, where he appear'd. It muſt be therefore acknowledg'd, that the *Sanhedrim* was in Being before the Reign of *Herod*. It was in Being afterwards, as we find from the Goſpel, and from the Acts. *Jeſus Chriſt* in Mat. v. 22. — St. *Matthew* diſtinguiſhes two Tribunals. *Whoſoever is angry with hs Brother without a Cauſe, ſhall be in Danger of the Judgment.* This, they ſay, is the Tribunal of the twenty-three Judges. *And whoſoever ſhall ſay to his Brother*, Raca, *ſhall be in Danger of the Council:* That is, of the great *Sanhedrim*, which had the Right of Life and Death, at leaſt generally, and before this Right was taken away by the *Romans*. Some think that the Juriſdiction of the Council of twenty-three extended to Life and Death alſo; but it is certain that the *Sanhedrim* was ſuperior to this Council. See alſo *Mark* xiii. 9. xiv. 55. xv. 1. *Luke* xxii. 52, 66. *John* xi. 47. *Acts* iv. 15. v. 21. where mention is made of the *Synedrion*.

From all this it may be concluded, that the Origen of the *Sanhedrim* is by no means to be depended upon; for the Council of the ſeventy Elders eſtabliſhed by *Moſes*, was not what the *Hebrews* underſtand by the Name of *Sanhedrim*. Beſides, we cannot perceive that this Eſtabliſhment ſubſiſted either under *Joſhua*, the Judges, or the Kings. We find nothing of it after the Captivity, till the Time of *Jonathan Maccabæus*. The Tribunals erected by *Gabinius* were ſtill very different from the *Sanhedrim*. This was the only one of its Kind, and fix'd at *Jeruſalem*; whereas *Gabinius* eſtabliſh'd five at five different Cities, which Tribunals do not appear to be ſubordinate one to another. Laſtly, it is certain, that this Senate was in Being in the Time of *Jeſus Chriſt*, and when St. *Matthew*, *Mark*, *Luke*, and *John* writ their Goſpels; ſince they are mention'd in their Writings: But the *Jews* inform us themſelves, that they had no longer then the Power of Life and Death. — John xviii. 31. See the Authors above cited concerning this Matter.

SANIM. *Euſebius* ſays, there is a Place that goes by this Name in the Territory of *Samaria*, in the Canton call'd *Acrabatene*. — Euſeb. in locis, in Σανίμ.

SANSANNAH, or *Senſenna*, a City of the Tribe of *Judah*. *Joſh*. xv. 30.

SAOSDUCHIN. We think him to be the ſame who is call'd *Nebuchodonoſar* in the Book of *Judith*. He ſucceeded *Eſarhaddon* in the Year of the World 3336, before *Chriſt* 664, before the vulgar Era 668. He reigned twenty Years, and died in the Year of the World 3356, before *Chriſt* 644, before the vulgar Era 642. His Succeſſor was *Chinaladan*, or *Saracus*. It is needleſs to repeat here what we have already ſaid of this Prince, under the Articles NEBUCHADNEZZAR I. and HOLOFERNES.

SAPH, or *Sippai*, of the Race of the Giants. He was kill'd by *Sibbechai* the *Huſhathite*. See 2 *Sam*. xxi. 18. and 1 *Chron*. xx. 4. In *Samuel* it is ſaid, that the Battle in which *Sippai* was kill'd, was fought at *Gob*; and in the *Chronicles* it is ſaid to have been fought at *Gezer*.

[a] Joſeph Antiq. l. 19. c. 10. p. 476. gr. & de Bello, l. 1. c. 6. p. 722. P. c. 4. l. 5. c. 1. art. 12.

[b] *Baſnage's* Hiſtory of the *Jews*, l. 1.

SAPHEC. Perhaps it should be *Aphek*. This City is mentioned in the *Greek* of 1 *Sam*. xxx. 29.

SAPHET, or *Sapheta*, a City of *Galilee*. See SEPHET.

SAPHIR. The *Greek* Copies of *Joshua* xv. 48. place a City call'd *Saphir* in the Mountains of *Judah*: But the *Hebrew* there reads *Shamir*. *Micah* i. 11. speaks also of the Inhabitants of *Saphir*. *Transite vobis habitatio pulchra*. The *Hebrew* says, *Pass*
Mic. i. 11. יושבי שפיר *ye away*, into a strange Country, *thou Inhabitant of* Saphir. But perhaps by this the Prophet intends the City of *Sephoris*, or *Sephora* in *Galilee*. *Eusebius* says, that there is a City by the Name of *Saphir*, between *Eleutheropolis* and *Askalon*.

SAPPHIRA, a *Christian* Woman, and Wife of *Ananias*. They having sold together a Field in their Possession, brought a Part of the Price of the Field, and laid it at the Feet of the Apostles, as if it had been the whole Price, reserving the rest for their own Use. But for this Prevarication they were both struck with sudden
Acts v. 1, 2, 3, &c. Death; as we have seen before under the Article ANANIAS.

Exodus xxviii 18. שפיר Shaphir. & xxxix. 11. SAPPHIRE, a precious Stone, which in *Hebrew* also has the Name of *Shaphir*. The *Greeks* and *Latins* write it *Sapphirus*, and it is often mentioned in Scripture.
Job xxviii. 6. *Job* says, there are Places whose Stones are *Sapphires*; that is to say, that *Sapphires* are very common in some Countries. *Pliny*
Plin. l. 37. c. 9. says, that the best come out of *Media*; perhaps, out of the Country of the *Sapires*,
Gen. x. 30. Ezek. i. 26. & x. 1. or from Mount *Sephar* mention'd by *Moses*. The Oriental *Sapphire* is of a blue Sky-colour, or a fine Azure; whence it is, that the Prophets describe the Throne of God,
Exodus xxiv. 10. as it were of the Colour of a *Sapphire*; that is, of a celestial Blue or Azure. *Shaphir*, in *Hebrew*, also signifies *Beauty*.

To express the Beauty and Value of the Tables of *Moses*, and of the wonderful Rod of this Legislator, the *Hebrews* say they were of *Saphir*. The Orientals had an extraordinary Esteem for this Stone; those that had it about 'em, thought it to be the Occasion of all their Happiness and good Fortune.

SARABALLA. It is said in *Daniel*, [a] that when the three *Hebrews* were cast into the fiery Furnace, the Fire did them no Harm, and that their *Saraballa*, their Coats, or Mantles, remain'd unhurt: *Saraballa eorum sunt immutata*. The Word *Saraballa* is *Chaldean*, and it is read in the Original of *Nebuchadnezzar*'s Edict, *Dan*. iii. 21. *Aquila*, *Theodotion*, and *Symma-*
Tertull. de Pallio, c. 4. Trinit. *chus* have read *Sarabara*. *Tertullian* reads the same; he says, that *Alexander the Great* was not ashamed to quit the military Habit of the *Greeks*, and to put on the *Sarabara* of the conquered Nations. These *Sarabara* were a kind of Breeches, or Bandage, that were wrapt about the Thighs and Legs. *Sarabara* is found also for an Ornament of the Head. See *Salmasius* upon *Tertullian*, *de Pallio*, c. 4. and Monf. *du Cange*'s *Glossary*.

SARABATHA, or *Sabaratha*. *Epiphanius* says, that this was the Country of the Prophet *Zephaniah*. Epiphan. de Vita & Morte Prophet.

SARAC, or *Saracus*, otherwise call'd *Chinaladan*, succeeded *Saosduchin* in the Kingdom of *Assyria*, in the Year of the World 3356, before *Christ* 644, before the Vulgar Era 648: He reigned two and twenty Years, and died in the Year of the World 3378, before *Christ* 622, before the Vulgar Era 626. His Reign is famous in History, because it was in his time that *Nabopolassar* and *Astyages*, (the first being a *Babylonian*, and General of *Sarac*'s Army, and the latter being Son of *Cyaxares* King of the *Medes*) conspired together against him, besieged *Nineveh*, took it, deprived *Sarac* of the Kingdom, and divided his Dominions between them. *Astyages* reigned in *Media*, and *Nabopolassar* in *Assyria*. This Event is a famous *Epocha* among the Chronologers. We place it, with *Usher*, in the Year of the World 3378, before *Christ* 622, before the Vulgar Era 626.

I. SARAH, or *Sarai*, or *Sara*, the Wife of *Abraham*, Daughter of *Terah*, but born of a Mother different from *Abraham*'s; since *Abraham* himself assures us, [b] that she was really his Sister, the Daughter of his Father, but not the Daughter of his Mother. *Terah* might have had several Wives at once, according to the Custom of the Country where he lived; or might have marry'd again, after the Death of *Abraham*'s Mother, by which last Wife he might have had *Sarai*. However this be, this Opinion seems to us much better founded, than the Opinion of those who make *Sarah* the same as *Iscah* the Daughter of *Haran* the Niece of *Abraham*, and Grand-daughter of *Terah*. However, this is the Opinion of *Josephus* [c], of St. *Jerom* [d], of St. *Austin* [e], of *Tostat*, of *Genebrard*, and of a great Number of Commentators. Ita Eutyc. Alex. in Chronic. Gen. xi. 29.

*Sarai* was born in the Year of the World 2018, before *Christ* 1982, before the Vulgar Era 1986. She marry'd *Abraham* before this Patriarch left the City of *Ur* [f]; and when *Abraham* went out of his Country, he made an Agreement with *Sarah*, that she should always say she was his Sister. For, being a Woman of exqui- Gen. xx. 13.

[a] Dan. iii. 94. Vide & Chaldæum in ver. 21. סרבלים Sym. Ἀναξυρίδας. Breeches. Aqu. Theodot. Σαράβαρα. Sarabara.
[b] Gen. xii. 13. & xx. 12. *Aliàs & verè soror mea est, filia patris mei, & non filia matris meæ, & duxi eam in uxorem.*
[c] Joseph. Antiq. l. 1. c. 8. [d] Hieronym. quæst. Hebr. in Genesin. [e] Aug. contra Faust. l. 2. c. 35.
[f] Gen. xi. 29, 31. In the Year of the World 2082, before *Christ* 1918, before the Vulgar Era 1922.

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ſite Beauty, he was afraid ſhe ſhould be taken away from him, and that he might be put to Death on her Account. When the Famine prevail'd in the Land of *Canaan*, which was the Year after *Abraham* came into this Country, he was obliged to withdraw into *Egypt*, where the Famine did not reach [a]. He then ſaid to *Sarah*; I conjure you to ſay that you are my Siſter, that the *Egyptians* may uſe me well for your ſake, and not take away my Life. When *Abraham* came into the Country, *Sarah* was taken away from him, and carry'd to *Pharaoh*'s Palace. But the Lord viſited this Prince and all his Family with great Plagues, becauſe of *Sarah*. And *Pharaoh* then knowing that ſhe was *Abraham*'s Wife, he reproved him very ſharply, for ſaying ſhe was his Siſter, by which means he might have taken her to Wife, if God had not prevented him. He therefore reſtored her to *Abraham*, and had them conducted out of *Egypt*, for fear any Injury or Outrage might be done them.

This Conduct of *Abraham* and *Sarah* has given Occaſion to many Speculations among the Learned. *Abraham* ſeem'd to expoſe *Sarah* to the Danger of committing Adultery; and ſhe ſeem'd too eaſily to conſent to it, by pretending ſhe was only the Siſter of *Abraham*, and not his Wife. There is ſome Difficulty in vindicating ſuch a Management on both Sides. In *Abraham*, there ſeems to have been Lying, Diſguiſe, and too great Eaſineſs, in tempting his Wife's Chaſtity; and in her, too great Forwardneſs to conſent to it. *Origen*, ſpeaking of what happened to *Abraham*, in reſpect of *Abimelech* King of *Gerar*, where he was in the ſame Circumſtances as theſe now mention'd, ſays, that this Patriarch not only told a Lye, but even betray'd and expos'd his Wife's Chaſtity. *Fauſtus* the *Manichean* [b] calls *Abraham* an infamous Barterer of his Wife's Modeſty, which he ſold to two Kings, to gratify his own Avarice and Gluttony. St. *Chryſoſtom* [c], who ſeriouſly endeavours to excuſe *Abraham* and *Sarah*, acknowledges, however, that this Patriarch expoſed *Sarah* to the Danger of committing Adultery; and that *Sarah* conſented to be expoſed to this Danger, to ſave the Life of her Huſband. Laſtly, Some Moderns [d] have very loudly declared, that in this Matter, they could not approve the Conduct of *Abraham* and *Sarah*.

Origen. homil. 6. in Geneſ. Gen. xx. 12.

St. *Auſtin* [e] makes an Apology for *Abraham*, ſaying, 1*ſt*, That he did not tell a Lye, by affirming *Sarah* to be his Siſter, as indeed ſhe was: He conceal'd a Truth which he was not obliged to diſcover, by not telling that ſhe was his Wife. 2*dly*, That being expoſed at the ſame time to two Dangers, one of loſing his Life, and the other of having his Wife taken from him, or diſhonoured, and not being able to avoid either of them, by owning her for his Wife, but thinking it at leaſt probable that he ſhould eſcape Death, if he only own'd her for his Siſter; he took this laſt Reſolution, and of two Evils, he choſe what ſeem'd to him the leaſt, leaving to Providence the Care of his Wife's Chaſtity, and knowing beſides her virtuous Diſpoſition, that whatever Injury her Body might ſuffer, her Will would have no Share in it; ſo that the Adultery (if it ſhould happen) being involuntary on both Sides, it would be without either Guilt or Infamy. St. *Chryſoſtom* may be read upon this Paſſage, and the Commentators upon *Gen.* xii. 12, 13, *&c.*

But let us return to the Hiſtory of *Sarah*. Knowing, on the one hand, that God had promiſed a numerous Poſterity to *Abraham*, and, on the other, finding her ſelf to be barren, ſhe thought that poſſibly the Promiſes of God were to be performed by Means of ſome other Woman that her Huſband might take; ſhe therefore deſired *Abraham* to take her Servant *Hagar*, [f] that at leaſt, by her Means, ſhe might ſee ſome Iſſue from *Abraham*. He complied with his Wife's Requeſt, and took *Hagar* as a Wife of the ſecond Order, according to the Cuſtom of thoſe Ages. But when *Hagar* found her ſelf with Child, ſhe began to uſe her Miſtreſs with Contempt. *Sarah* complain'd of it to *Abraham*; who told her, that *Hagar* was ſtill her Slave, and ſhe might diſpoſe of her at her Pleaſure. Upon this ſhe began to uſe her ill, and *Hagar* fled away from her; but ſhe return'd ſome time after, and ſubmitted her ſelf to her Miſtreſs.

Some Years after, God appeared to *Abraham*, [g] made a Covenant with him, inſtituted Circumciſion; changed his Name of *Abram*, or *Exalted Father*, into that of *Abraham*, or *Father of a great Multitude*; and changed the Name of *Sarai*, or *My Princeſs*, into that of *Sarah*, or *Princeſs*; and promis'd *Abraham* that he ſhould have a Son by *Sarah*. The ſame Year he entertain'd in his Tent three Angels in the Form of Men, who repeated to him the Promiſe made by God, of the Birth of a Son, and aſſured him, that the preſent Year ſhould not expire, before he ſaw the

Gen. xviii. 1, 2, 3, &c.

[a] Gen. xii. 10, 11, 12, &c. In the Year of the World 2084, before *Chriſt* 1916, before the Vulgar Era 1920.
[b] Fauſt. Manich. apud Auguſt. l. 22. c. 33. contra Fauſt.
[c] Chryſoſt. homil. 32. in Gen.
[d] See *Bayle's Dictionary*, under the Article SARA.
[e] Aug. lib. 1. contra Mendac. c. 10. & lib. 22. contra Fauſt. c. 34, 35, 36. & lib. 16. de Civit. c. 19.
[f] Gen. xvi. 1, 2, 3, &c. In the Year of the World 2093, before *Chriſt* 1907, before the Vulgar Era 1911.
[g] Gen. xvii. 1, 2, 3, &c. In the Year of the World 2107, before *Chriſt* 1893, before the Vulgar Era 1897.

Completion of this Promiſe. *Sarah* was behind the Door of her Tent, and hearing this, began to laugh within her ſelf, ſaying, After I am now become old, and my Lord is old alſo, ſhall I receive Pleaſure? Then the Lord ſaid to *Abraham*, Why did *Sarah* laugh? Is there any thing impoſſible to God? *Sarah* ſhall indeed have a Son within a Year's time. *Sarah* deny'd that ſhe had laugh'd; but the Lord ſaid to her, It is not ſo, for you ſurely did laugh.

A little while after, [a] *Abraham* went to dwell at *Gerar* a City of the *Philiſtines*; and *Abimelech* King of this City took away *Sarah*, who, tho' now fourſcore and ten Years old, and then with Child of *Iſaac*, was ſtill a very handſome Woman. But the Lord appeared to *Abimelech* in a Dream, and threatned to puniſh him with Death, if he did not reſtore her to her Husband. The Day after, early in the Morning, this Prince came to *Abraham*, and brought his Wife to him, reproaching him very much with his Diſſimulation, in pretending ſhe was his Siſter. *Abraham* excuſed himſelf, by ſaying, that ſhe was indeed his Siſter, being born from the ſame Father, tho' not from the ſame Mother. *Abimelech* made great Preſents to *Abraham*, and offer'd a thouſand Pieces of Silver to *Sarah*, that ſhe might purchaſe a Veil to cover her Face, and be no more expos'd to the ſame Danger.

The Year following ſhe brought forth a Son, [b] to whom ſhe gave the Name of *Iſaac*, that is *Laughter*, as by way of Alluſion to her Laughing, when God promis'd her a Son, and to ſhew the great Joy that this Birth produced in her: She ſuckled the Child her ſelf; and when it was to be weaned, that is, about three Years after, as the moſt probable Opinion is, *Abraham* made a great Feaſt for his Friends. Some time after this, [c] when *Sarah* ſaw *Iſhmael* at play with *Iſaac*, or,
Gal. iv. 29. according to St. *Paul*, *Iſhmael* then perſecuted or teized *Iſaac*, ſhe ſaid to *Abraham*, Caſt out this Servant, with her Son, for *Iſhmael* ſhall not inherit with *Iſaac*. *Abraham* made ſome Difficulty at complying with this Requeſt, but God ordered him to do what *Sarah* deſired; ſo that he ſent away *Hagar* and *Iſhmael*, in the Manner we have mention'd under their Articles.

Gen. 23. 1, 19. The Scripture tells us no more of *Sarah* 'till her Death, which happen'd ſome Years after the famous Trial that God made of *Abraham*'s Faith, [d] by commanding him to ſacrifice *Iſaac*. *Sarah* was an hundred and twenty-ſeven Years old when ſhe died: She was then in the Valley of *Hebron*, and *Abraham* came to *Beer-ſheba* to mourn for her. We know not the Occaſion of this Abſence of *Abraham*; but the Scripture ſays expreſly, he went into this Valley to mourn for her; and that after he had paid this his laſt Duty to her, he came into the City, and bought a Field of *Ephron* the *Ammonite*, in which there was a Cave hewn into the Rock, where there were new Tombs. The Text of the *Vulgate* calls this Cave by the Name of *Double*; but the *Hebrew* Text calls it *Machpelah*, מכפלה *Duplex.* which perhaps might be the Name of the *See Machpelah.* Field where this Cave was.

Some have thought, that *Sarah* knew nothing of *Abraham*'s Intention of ſacrificing his Son, and that ſhe was not acquainted with it 'till after they were return'd from *Moriah*. Others have maintain'd, that ſhe died with Grief, when ſhe was told, that Rab. quidam apud *Abraham* had really ſacrificed *Iſaac*. 'Twas Toſtat. in a falſe Report made to terrify her. *Joſephus* ſays, ſhe died ſoon after this Event: Gen. xxiii. But, according to his Calculation, ſhe muſt have liv'd twelve Years after that; ſince, according to him, *Iſaac* was five-and-twenty Years old when his Father would have ſacrificed him, and *Sarah* was ninety Years old when ſhe bore *Iſaac*, and one hundred and twenty-ſeven when ſhe died. *Uſher* alſo puts eleven or twelve Years between *Abraham*'s Trial, and the Death of *Sarah*. The *Talmudiſts* and St. *Epiphanius* put *Sarah* in the Catalogue of Propheteſſes of the *Old Teſtament*.

*Sarah*, *Abraham*'s Wife, according to the *Orientals*, was Daughter of *Nahor*, and Grand-daughter of *Terah*, and, conſequently, Mother to this Patriarch. *Sarah*'s Mother was another *Sarah*, Daughter of *Terah* and *Tahouiah* his ſecond Wife; for D'Herbelot. Bibl. his firſt Wife, whoſe Name was *Jounah*, Orient. was Mother to *Abraham*. p. 759.

II. SARAH, Daughter of the Patriarch *Aſher*. *Numb.* xxvi. 46.

III. SARAH, Daughter of *Raguel* and of *Anna* of the Tribe of *Naphtali*, and of the Kindred of *Tobit*. *Sarah* was an only Daughter, and her Father had married her to ſeven Husbands ſucceſſively; but God had ſmitten them all with Death, before they conſummated their Marriage [e]. 'Twas ſaid, that an Evil Spirit call'd *Aſmodæus* hindred them from coming near her. One Day, when *Sarah* was reproving one of her Maids for ſome Fault ſhe had committed, ſhe upbraided *Sarah*, ſaying, Let us never ſee either Son or Daughter from you, you that have murder'd your Husbands: Would you alſo kill me, as you have already kill'd your ſeven Husbands? At theſe

[a] Gen. xx. 1, 2, 3, &c. In the Year of the World 2107, before *Chriſt* 1893, before the Vulgar Era 1897. [b] Gen. xxi. 1, 2, 3, &c. In the Year of the World 2108, before *Chriſt* 1892, before the Vulgar Era 1896. [c] In the Year of the World 2113, before *Chriſt* 1887, before the Vulgar Era 1891. [d] *Uſher* places this Trial of *Abraham* in the Year 2133, and *Sarah*'s Death in 2145. [e] Tob. iii. 7, 8, 9. About the Year of the World 3322, before *Chriſt* 678, before the Vulgar Era 682.

Words, *Sarah* went up into a Chamber that was at the Top of the House, and there continued in Prayer for three Days and three Nights, without either eating or drinking. The third Day she thus finish'd her Prayer to God; "May thy Name be "blessed, O God of our Fathers! Deliver "me, O Lord, from this Reproach, or "take me away from the Face of the "Earth. Thou knowest that I have never "desired an Husband, and that I have "preserved my Soul pure from all evil "Desires, and that I have never sought "for the Company of such as are light "and vain. If I have consented to take "an Husband, I have done it in thy Fear, "and not to gratify any Inclinations of "my own: Either I was unworthy of "those that were given me, or perhaps "they were not worthy of me, and be- "cause thou hast reserved me for some "other Spouse. O God of *Israel*, may "thy Name be blessed in all Ages!"

This Prayer of *Sarah* was offer'd up to the Lord at the same time as that of *Tobit*, whom God had afflicted with the Loss of his Sight; and the Lord sent the Angel *Raphael* to relieve them both. The History of TOBIT may be seen under his Article. Young *Tobias* being upon his Journey to *Rages*, under the Conduct of *Raphael*, who had assumed a human Shape, they came to the City of *Ecbatana* [a]. *Tobias* asked *Raphael* where they should lodge. The Angel told him, There is here a Man call'd *Raguel*, who is of your Tribe, and one of your Relations; he has a Daughter call'd *Sarah*, who is his only Child; all his Estate ought to come to you; and you being his nearest Kinsman, according to the Law, ought to marry his Daughter: Ask her therefore of her Father, and he will give her you in Marriage. *Tobias* told him, He was afraid that the same thing might happen to him, as had already happen'd to *Sarah*'s seven former Husbands. But *Raphael* encouraging him, and having inform'd him in what Manner good People
Tob. vii. 1,2,3,&c. should undertake Matrimony, they went together to *Raguel*. *Tobias* demanded *Sarah* in Marriage, and obtain'd her without Difficulty; especially when the Angel acquainted *Raguel*, that he had nothing to apprehend on this Account; that the young Man feared God; that his Daughter was reserved for him, and that it was upon his Account that no other could have her for Wife. *Raguel* having put his Daughter's Hand into that of *Tobias*, he bless'd their Marriage, wrote the Contract, and made them a great Feast.

Tob. viii. 1,2,3,&c. When the Evening was come, *Tobias* was introduced into the Chamber of *Sarah*; then taking out of his Pocket a Part of the Liver of a Fish that he had taken in the *Tigris*, he put it upon burning Coals. The Demon *Asmodæus* being not able to endure this Fume, retired from thence; and the Angel *Raphael* seized him, and chained him down in the *Upper Egypt*. This was perform'd in an invisible manner, and no one was sensible of the Departure of the Evil Angel, but by the Safety of young *Tobias*. It is not easy to apprehend, according to the Notion that we now have of Good and Evil Angels, how Fumes and ill Scents are able to drive them away, nor how they can be pleased with good Smells and Perfumes. The Antients did not judge of these Things as we do. But abstracting from their Prejudices and our own in this Matter, we may believe that this Fume was only the moral or occasional Cause of the Flight of the Demon, and that it was *Raphael*, by God's Appointment, that really drove him away. The good or ill Smell of the Liver of this Fish, might also make some Impression on the Senses of the married Couple; and might suppress in them the Motions of Concupiscence, and dispose them to pass this Night and the two following in Prayer and Continence. And this was, besides, a very effectual Method to drive from them the Demon of Impurity.

As to the rest, the Scripture often speaks of chaining the Devil [b]. Even profane Authors sometimes make use of this way of Speaking, to express the Action of a superior Force, or that of a more powerful Demon commanding an inferior, and not suffering him to act; and this, when they speak, for Example, of the Effects produced by Magick and Inchantment, or whether the Demon is overpower'd by Herbs, dead Bones, *&c.* But in Scripture and the Church, we acknowledge only the Force of the Name of *Jesus Christ*, the Prayers of the Saints, Exorcisms, and other spiritual Arms, that can really produce this Effect over Demons. Thus, when it is said, that the Angel *Raphael* chain'd down the Devil in the Desarts of the *Upper Egypt*; we ought to understand it, of the Power of God, in the Name and by the Orders of whom *Raphael* acted in all this. Our Dissertation may be consulted concerning the Demon *Asmodæus*, before the Book of *Tobit*.

To return to *Sarah*: *Tobias* having taken her to Wife, brought her back with him to *Nineveh*, where his Father *Tobit* dwelt: She was there the Mother of a numerous Posterity; and after the Death of old *Tobit*, *Tobias* took her back to her Parents at *Ecbatana*, with all their Children and Grandchildren. Tob. xiv. 14, 15.

[a] Tob. vi. 10, 11, 12, &c. In the Year of the World 3322, before *Christ* 678, before the Vulgar Era 682.

[b] Matth. xii. 19. Mark iii. 27. Rev. xx. 2. 2 Pet. xi. 4. Jude 5.

And this, becauſe his Father *Tobit*, before his Death, had told them, that the Deſtruction of *Nineveh* was at hand, and that they ought to leave it as ſoon as poſſible, that they might not be involved in its approaching Calamity. The Year of *Sarah's* Death is unknown; but ſhe lived after the Year 3363, before *Chriſt* 637, before the Vulgar Era 641.

SARAIAS. See SERAIAH.

1 Macc. xiv. 28. SARAMEL, or *Aſamarel*. We think it to be the Place *Millo*, mention'd 2 *Sam.* v. 9. *Aſhar-millo* ſignifies the Court of *Millo*. Others, as *Vatablus* and *Tirinus*, have imagin'd, that *Saramel* was put for *Jeruſalem*. *Serrarius* tranſlates this Word by *The Prince of the Lord*, or, The Prince of the People of the Lord; and he explains it by the High-Prieſt *Simon*, who then govern'd.

SARAPH, the Name of a Man, which, 1 Chron. iv. 22. in the *Vulgate*, is tranſlated by *Incendens*, Burning; *Securus & incendens, qui fuerunt Principes in* Moab. The *Hebrew* ſays, *Joab* and *Saraph*, who have ruled in *Moab*. 'Tis thought theſe two Perſons are the ſame as *Chilion* and *Mahlon*, Sons of *Elimelech*, who married in the Country of *Moab*, one to *Ruth*, and the other to *Orpah*. See *Ruth*, chap. i, ii, iv.

*Saraph* alſo ſignifies a kind of winged Serpent, common in *Arabia*, which God ſent among the *Hebrews*, to puniſh them Numbers xxi. 6. for their Murmurings; *Miſit in eos ignitos ſerpentes*, The *Hebrew* ſays, *Seraphim* Serpents. We ſhall ſpeak to them under the Article SERPENT.

Judg. xvi. 31. Joſ. Antiq. l. v. c. 10. SARASA: 'Tis thus *Joſephus* calls the City of *Zorah*, where *Samſon* was buried.

SARASINS, or *Saracens*. This Name is not found in the *Bible*; but we often meet with the *Arabians* there, the *Hagarens*, and the *Iſhmaelites*, who are confounded with the *Saraſins*. Theſe were not begun to be talk'd of 'till about the fifth Century. The Criticks are not agreed about Sozom. & alii nonnulli. the Etymology of their Name. Some derive it from *Sarah* the Wife of *Abraham*; as if theſe People, who were deſcended from *Hagar* and *Iſhmael*, had been aſhamed of their Original, and had taken the Name of *Saraſins*, or Children of *Sarah*, inſtead of *Hagarens*, or Children of *Hagar*. But what overthrows this Etymology, is this, that the Antients call'd them *Sara-kenoi*, and not *Saraenoi*, or ſimply *Saraſenoi*, as they muſt have been call'd, if their Name had been derived from *Sarah*.

שארק *ſharak, furari, prædari.* *Scaliger* derives the Name *Sarakeni* from the *Arabic* Word *Sarack*, which ſignifies *to ſteal*, or *plunder*. Others fetch their Name from the City *Sharakah*, or *Sharakiah*, in *Arabia*. However this Matter be, as to the Etymology of their Name, 'tis known that they embraced Chriſtianity in the ſeventh Century; a Prince of theirs, call'd *Terebon*, having been miraculouſly cured of a Diſtemper, by the Name of *Jeſus Chriſt*. But they ſoon forſook the true Religion, to follow *Mahomet*, and they were the firſt that follow'd him. Their Habitation was in *Arabia Fœlix*, on the Borders of *Arabia Petrea*: *Satrippa*, now *Medina*, was their Capital. At preſent there is no Nation known by the Name of *Saraſins*; they are not diſtinguiſh'd from the *Turks* and *Arabs*.

SARDANAPALUS King of *Aſſyria*. He is not known in Scripture under the Name of *Sardanapalus*; but there is great Probability that 'tis he that repented at the Preaching of *Jonas*, and who was over- Jonah iii. 6.
come by *Arbaces* Governor of *Media*, and by *Beleſus* Governor of *Babylon*. We think that *Pul* King of *Aſſyria*, who came to 2 Kings xix. 20.
the Aſſiſtance of *Menahem* King of *Iſrael*, 1 Chron. v. 26.
was Father to *Sardanapalus*: As if it were ſaid *Sardan-pul* See PUL. *Beleſus* Governor of *Babylon* is probably the ſame as *Baladan*, mention'd in *Iſai.* xxxix. 1. and 2 *Kings* xx. 12. and who is known in profane Authors by the Name of *Nabonaſſar*. *Uſher* places the firſt Year of the Reign of *Sardanapalus* in the Year of the World 3237, before *Chriſt* 763, before the Vulgar Era 767. He reigned twenty Years at *Nineveh*, according to *Euſebius* and *Julius Africanus*. Every one knows, that the Wealth, the Luxury, and the Effeminacy of this Prince were exceſſive, even to a Proverb. Being ſhut up with his Women in the midſt of his Palace, he hardly ever appear'd in Publick, and en- *Vid.* Juſtin. l. 1. Diodor. Sicul. l. 2. Creſiam, Athenæum, l. 12.
tirely neglected the Affairs of his Kingdom. Two of his Nobles, *Arbaſes* and *Beleſus*, aſhamed of his Weakneſs, and weary of obeying ſo degenerate a Prince, revolted againſt him in the Year of the World 3254, before *Chriſt* 746, before the Vulgar Era 750. They ſet upon him with an Army of four hundred-thouſand Men, compos'd of *Medes* and *Perſians*, *Babylonians* and *Arabians*.

This Army was beaten in the three firſt Engagements; but in the fourth the *Bactrian* Troops coming over to their Side, it became victorious, and drove the Enemy out of the Field, having attack'd them by Night. *Sardanapalus* had left the Command of his Army to a Brother-in-law of his call'd *Salæmen*, and he himſelf retired to *Nineveh*. *Salæmen* was defeated in two Battles, and loſt almoſt his whole Army. Then the Confederates prepared themſelves to beſiege *Sardanapalus* in *Nineveh*. This Prince, not caring to truſt to the Event of a War, ſent his three Sons and two Daughters into *Paphlagonia*, to *Cotta* the Governor of this Province, that they might be there in Security. He made great Levies of Soldiers, and laid up Store of Proviſions

visions in *Nineveh*, to be ready there to hold out a long Siege. The City was besieged for three Years, and might have held out much longer, if the *Tigris* had not overflow'd its Banks, being swell'd by an extraordinary Fall of Rain, which overthrew the City Wall for twenty *Stadia*, or three thousand five hundred Paces.

Then *Sardanapalus*, finding he could hold out no longer, made himself a funeral Pile in the midst of his Palace, wherein he gather'd together all his immense Riches, and wherein he burnt himself, with his Concubines and Eunuchs, by putting Fire to his Palace. As soon as the Waters were asswaged, the Conspirators easily entred into *Nineveh*. Thus ended the *Assyrian* Empire, [a] after it had subsisted five hundred and twenty Years, as *Herodotus* affirms, l. 1. c. 95. *Arbaces* was proclaimed King of the *Medes*; and *Belesus*, or *Nabonassar*, or *Baladan*, was made King of *Babylon*. But this did not hinder the *Assyrians* from setting up a new King, who governed *Assyria* properly so called, and reduced to its ancient Bounds. This King, by profane Writers, is call'd *Ninus Junior*, and by the sacred Authors, *Tiglath-pilneser*. See 2 *Kings* xv. 29. and xvi. 7, 10. 1 *Chron.* v. 6, 26. 2 *Chron.* xxviii. 20.

SARDIS, a City of *Asia Minor*, formerly the Capital of *Crœsus* King of the *Lydians*. St *John*, in his *Revelations*, writing in behalf of *Jesus Christ*, to the Angel or
Rev. iii. 1,2,3,&c. Bishop of *Sardis*, says thus: *These things saith he that hath the seven Spirits of God, and the seven Stars; I know thy Works, that thou hast a Name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy Works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a Thief, and thou shalt not know what Hour I will come upon thee. Thou hast a few Names even in* Sardis, *which have not defiled their Garments; and they shall walk with me in White: for they are worthy. He that overcometh, the same shall be cloathed in white Raiment; and I will not blot out his Name out of the Book of Life, but I will confess his Name before my Father, and before his Angels.*

We know not the Name of the Bishop
Vid. Halloix. in Melitone, p. 819, 820, 838, 839. that was then at *Sardis*. Some Moderns have thought that it was St. *Melito*, a famous Bishop of this City, and Apologist for our Religion, who wrote in the Time of *Marcus Aurelius*, about the Year 170, or 175, of *Jesus Christ*. If this were so, we must allow him to have been Bishop above seventy-five Years; which is not easy to believe: For none of the Antients have said that he was a Disciple of the Apostles, or that he lived a very long Time. We ought not therefore to impute this Antiquity to him without any Proof; which besides is not very honourable to him, since St. *John* speaks of the Angel of *Sardis* in Terms not at all advantageous to him.

SARDIUS, or Ruby: *Sardius Lapis*; [b] in *Hebrew*, *Odem*. This Word signifies אדם Odem.
*Redness*; wherefore some translate it by *Ruby*, or by *Pyropus*. The *Sardius* is reddish, approaching to white, as a Man's Nail.

SARDONYX; as if it were, a *Sardius* united to an *Onyx*. The *Onyx* is a Precious-stone, commonly call'd *Cornelian*. The Basis of the *Cornelian* is white, as the Nail growing under the Flesh. The *Hebrew* Word *Shohem*, has been translated by *Sardonichus lapis*, which rather signifies an שהם Shohem.
Emerald.

SARERA. *Epiphanius* says, that *Ezekiel* was of the Country of *Sarera*.

SARGON King of *Assyria*. We believe him to have been the same as *Assaradon*, or *Esar-haddon*. *Isai.* xx. 1. See ESAR-HADDON.

SARID, a City of *Zebulun*. *Josh.* xix. 10, 12. We read of *Saridim*, *Joel* ii. 32. and *Theodotion* has taken it for a proper Name. But St. *Jerom* translates it by *Reliquiæ*, a Remnant. He owns, however, that the *Jews* take it for the Name of a Place.

SARON. See SHARON.

SARSECHIM, one of the Chiefs of the *Babylonian* Army [c]. This is a Name of Dignity, and signifies, The Chief of the Cup-bearers.

SARTHAN, or *Sarthana*, a City that some place to the East of *Jordan*, but it was rather to the West. The Waters retired as far as *Sarthan*, or *Zaretan*, when Josh. iii. 16.
the *Israelites* passed over *Jordan*. Between *Succoth* and *Zarthan* King *Solomon* had the great Brazen Vessels cast, which were 1 Kings vii. 46.
for the Use of the Temple. *Sarthan* is the same as *Zeredathah*, 2 *Chron.* iv. 17. and perhaps also the same as *Zereda*, 1 *Kings* xi. 26. which was the Country of *Jeroboam* the Son of *Nebat*.

SATAN, or *Sathan*, or *Sathanas*: This is a meer *Hebrew* Word, and signifies *an Adversary, an Enemy, an Accuser*. It שטן Adversarius.
is often translated by *Adversary*, in the *Septuagint*, and in the *Vulgate*. For Example; 1 Samuel xxix. 4.
the Princes of the *Philistines* say to *Achish*, Send back *David*, *lest in the Battle he be an Adversary to us*, and turn his Arms

[a] In the Year of the World 3257, before *Christ* 743, before the Vulgar Era 747. [b] Exod. xxviii. 17, 39. and xxviii. 13. Rev. xxi. 20. [c] Jerem. xxxix. 3. שר שקים Princeps Pincernarum.

against

against us. And again, *The Lord stirred* 1 Kings xi. 14, 23, 24. *up Adversaries to* Solomon, in the Persons of *Hadad* and *Rezon*.

Sometimes St. *Jerom* has preserved the Word *Satan* in the Sense of an Adversary; 1 Kings v. 4. for Example, *Non est Sathan, neque occursus malus.* I have neither Enemy nor Mis- 2 Sam. xix. 22. fortune. *Cur efficiamini mihi hodie in Sathan?* Ye Children of *Zeruiah*, why are ye become my Enemies? At other times *Satan* Job i. 6, 7, 11, &c. is put for the Devil; for Example, in *Job* *Satan* presented himself among the Sons of God. And the Lord said unto *Satan*, Pſ. cix. 6. Whence comest thou? And in the *Psalms*, *Let* Satan *stand at his Right Hand.* And in Zech. iii. 1, 2. *Zechariah*, Satan *standing at his Right Hand. And the Lord said unto* Satan, The Lord *rebuke thee*, O Satan.

In the Books of the New Testament, the Word *Satan* is taken, both in the Sense of an Adversary, and also for the Devil; for Matt. xvi. 23. Mark viii. 33. Example, *Jesus Christ* says to *Peter*, *Get thee behind me*, Satan, *thou art an Offence unto me*; that is to say, Begone, O my Adversary, you that withstand what I most desire. But most commonly *Satan* is taken Matth. xii. 26. Mark iii. 23. for the Devil. *If* Satan *cast out* Satan, *he is divided against himself.* And in the Rev. xx. 2 *Revelation, He laid hold on the Dragon, that old Serpent, which is the Devil and* Satan, *and bound him a thousand Years.*

The Word *Satan* in Scripture, is often put for an Accuser, a Plaintiff in a Suit, and I think this to be the most literal Signification of the Word. *Zechariah* says [a], And he *shewed me* Joshua *the High-Priest standing before the Angel of the Lord, and* Satan *standing at his Right-Hand to resist him.* The Septuagint have translated this Word by *Diabolus*, which also signifies an Adversary, a Slanderer, an Accuser. *Satan*, or the Accuser, is at the Right-Hand of *Joshua*, as also in *Psal.* cviii. 6. *Constitue super eum peccatorem, & Diabolus stet à dextris ejus.* The *Hebrew* says, *Sathan stet à dextris ejus. Zechariah* goes on; *And the Lord said unto* Satan, *The Lord rebuke thee*, O Satan. Let him despise thy Accusations, let him contemn thy Malice.

To this Passage is referred what is said in Jude 9. St. *Jude. Yet* Michael *the Arch-angel, when contending with the Devil, he disputed about the Body of* Moses (which the Devil would have discovered to the Children of *Israel*, in order to seduce them to pay it a superstitious Worship) *durst not bring against him a railing Accusation, but said, The Lord rebuke thee. Diabolus* in this Passage is the same as *Satan* in *Zechariah*.

*Angel of Satan.* See ANGEL before.

*Kingdom of Satan.* In the Gospel [b], *Jesus Christ* represents *Satan* to us as a Monarch, who has other subordinate Devils obedient to him. *Beelzebub* is, as it were, their King. If *Beelzebub*, says he, drives out Devils, his Kingdom is divided against itself, he labours for his own Ruin, which is by no means credible; it is therefore false that I drive out Devils in the Name of *Beelzebub*. St. *Paul* acknowledges in the Acts xxvi. 18. *Acts*, that all those which are not in the Religion of *Jesus Christ*, are under the Empire and Power of *Satan*. St. *John* in the *Revelations* says, that after a thousand Years Rev. xx. 7. *Satan* should be unbound, should come forth from Hell, and seduce the Nations.

*The Synagogue of Satan*, of which the Rev. ii. 9, 13. same Evangelist makes mention, are probably the unbelieving *Jews*, the false Zealots for the Law of *Moses*, who at the Beginning were the most eager Persecutors of the *Christians*. They were very numerous at *Smyrna*, where St. *Polycarp* was Bishop, to whom St. *John* speaks in this Passage.

*The Heights or Depths of Satan.* S. *John* writes to the *Christians* of the Church of *Thyatira*, and says to them, You know not Rev. ii. 24. the Heights or the Depths of *Satan*, *which* τὰ βάθεα *have not known the Depths of* Satan; τοῦ σατανᾶ. that is to say, the Mysteries of the *Nicolaitans*, and of the *Simonians*, who concealed their Errors under a mysterious Abstruseness; they spoke of certain Intelligences that had created the World, and that were in Opposition to the Creator. They taught a profound Knowledge concerning the Nature of the Angels, and their different Degrees. They had secret Books written in an abstruse and mysterious Manner; and these are what St. *John* calls *the Depths of Satan.*

*To be delivered up to Satan*, is to be excommunicated and surrendered to the Devil for a Season, who visibly possessed this Sort of People, that had deserved this Punishment for their Crimes or Errors. St. *Paul* delivered up to *Satan*, *Hymeneus* and *Alexander*, that they might learn not to blaspheme. 1 Tim. i. 20. He also surrendered up to him the incestuous Person of *Corinth*, *for the Destruction of the* 1 Cor. v. 5. *Flesh, that the Spirit may be saved in the Day of the Lord* Jesus.

When *Jesus Christ* sent forth his Disciples Luke x. 17, 18. to preach in the Cities and Villages of *Judea*, they returned back with great Joy, and told him, saying, *Lord, even the Devils are subject unto us through thy Name. Jesus* tells them, *I beheld* Satan *as Lightning fall from Heaven.* He seems to allude to that Passage of *Isaiah*; *How art thou fallen from Heaven*, O Iſ. xiv. 12. Lucifer, *Son of the Morning!* By which he insinuated, that the Kingdom of the Devil was coming to a Period. Elsewhere he says to *Peter*, Simon, Simon, *behold* Satan *hath* Luke xxii. 31. *desired to have you, that he may sift you as Wheat, but I have prayed for thee, that thy Faith fail not*, shewing thereby what vain Efforts the Devil would make to destroy the Infant Church.

[a] Zech. iii. 1. על-ימינו לשטנו והשטן עמד LXX. καὶ ὁ διάβολος εἱστήκει. Luke xi. 18.

[b] Matth. xii. 16. Mark iii. 23.

We have obferved elfewhere, that the *Hebrews* afcribed to the Operation of *Satan*, the greateft Part of Bodily Diftempers. Thus, *Ought not this Woman, being a Daughter of* Abraham, *whom* Satan *hath bound, lo thefe eighteen Years, be loofed from this Bond on the Sabbath-Day?* Luke xiii.

By collecting all the Paffages where *Satan* or the Devil is mentioned, it may be obferved, that he fell from Heaven, with all his Company; that God caft him down from thence for the Punifhment of his Pride; that by his Envy and Malice, Death, and all other Evils came into the World; that by the Permiffion of God he exercifes a Sort of Government in the World, over his Subordinates, over Apoftate Angels like himfelf; that God makes ufe of him to prove good Men, and chaftife bad ones; that he is a lying Spirit in the Mouth of falfe Prophets, Seducers, and Hereticks; that it is he, or fome of his, that torment, obfefs, or poffefs Men, that infpire them with evil Defigns, as he did *David* when he fuggefted to him to number his People, and to *Judas* to betray *Jefus Chrift*, and to *Ananias* and *Sapphira* to conceal the Price of their Field. That he roves about full of Rage, like a roaring Lion, to tempt, to betray, to deftroy us, and to involve us in Guilt and Wickednefs.

That his Power and Malice are reftrained within certain Limits, and controuled by the Will of God; that he fometimes appears to Men to feduce them; that he can transform himfelf into an Angel of Light; that he fometimes affumes the Form of a Spectre, as he appeared to the *Egyptians* while they were involved in Darknefs in the Days of *Mofes*; that he creates feveral Difeafes to Men; that he chiefly prefides over Death, and bears away the Souls of the Wicked to Hell; that at prefent he is confined to Hell, as in a Prifon, but that he will be unbound and fet at Liberty at the End of the World, in the Time of *Anti-Chrift*; that Hell-fire is prepared for him and his; that he is to be judged at the Laft Day. But I cannot perceive very clearly from Scripture, that he torments the Souls of the Wicked in Hell, as we generally believe.

SATRAPAS, or *Satrapa*. This is a *Perfian* Word, which in its Original properly fignifies an Admiral, or Commander of a Naval Armament, but afterwards it was generally given to Governors of Provinces, and to the principal Minifters of the Kings of *Perfia*. We even find them a long time before the Kings of *Perfia*, in the *Satrapys* of the *Philiftines*, which were in being in the Times of *Jofhua* and the *Judges*. 'Tis true, that the *Satrapys* of the *Philiftines* are called in *Hebrew*, *Seranim*; from whence comes the Word *Surenæ*, which was alfo a Name of Dignity among the *Perfians*. The General of the Army of the *Parthians* that killed *Craffus*, was called *Surena*. As for the Word *Satrapas*, with which we are now concerned, I find it in the *Chaldee* of *Daniel* [a], in *Ezra*, and in *Efther*, under the Name of *Achafhdarpana*, from whence the *Greeks* have formed *Satrapa*, by the Elifion of fome Letters both from the Beginning and End of the Word. This Term, in its Etymology, fignifies a great Perfon that fees the Face of the King, or the Supporters of Majefty. See the Authors of the *Hebrew* and *Chaldee* Dictionaries, and the Commentators upon *Dan.* iii. 2. We find alfo in *Jeremiah* and in *Nahum* the Word *Tapfar*, which the Interpreters tranflate by *Satrapas*.

Judg. iii. 3. סרנים Seranim, Satrapæ. Plutarch. in Craffo. Jer. li. 27. טפסר Taphfar.

The *Satrapæ*, or Lords of the *Philiftines*, were as fo many petty Kings, who governed the five *Satrapys* with abfolute Authority, that is, the five principal Cities of the *Philiftines*. Thefe People had fometimes Kings alfo in other Cities. *Abimelech* King of *Gerar*, for Example, and *Achifh* King of *Gath*, were *Philiftines*, but different from the *Surenæ* or *Satrapæ* of the five *Satrapys*, of which there is frequent mention made in the Book of *Judges*, and in the firft Book of *Kings*. But the *Perfian Satrapæ* were mere Governors of a Province, fent by the King, or Officers in his Armies. St. *Jerome* fometimes tranflates by *Satrapæ* [b] the *Hebrew* Word *Pachat*, which fignifies a General of an Army, or Governor of a Province; whence comes the Word *Bacha*, or *Pacha*, which is ftill a Word in ufe among the *Turks* to this Day. But the true Name of *Satrapa* is difguifed under the Word *Achafhdarpana*, which is read in *Daniel*, *Ezra*, and *Efther*, which are Books that were written during the Captivity, or foon afterwards.

SATUM, in *Hebrew*, *Seah* [c], a fort of Meafure of Capacity among the *Hebrews*. It contained about two Gallons and an half liquid Meafure, or fomething above a Peck dry Meafure.

SATURN, a Pagan Deity, whom they make Father to *Jupiter*. The Scripture no where mentions this falfe God, but feveral Interpreters think he is infinuated under the Name of *Remphan*, *Acts* vii. 43. where St. *Stephen* quotes *Amos* v. 26. See before the Article REMPHAN.

The Mythologifts, and Fable-Writers, make *Saturn* to be the Son of *Cœlus* and *Vefta*, or Heaven and Earth. He made his Father an Eunuch, that he might have no more Children. He married *Cybele*, or *Rhea*, by whom he had feveral Children; and knowing that one of 'em was to deprive him of

[a] Dan. iii. 2. אחשדרפניא Achafhdarpana. So Efr. viii. 36. Efth. iii. 12. [b] 2 Kings xviii. 24. 2 Chron. ix. 14. פחות Satrapæ, פחת Satrapa. [c] סאה LXX. Σάτον, Satum, or μέτρον, menfura, or οἰφὶ, Ephi.

the Government, he devoured them all as soon as they were born. *Rhea* being desirous of preserving her Son *Jupiter*, that was newly born, instead of the Child, gave to *Saturn* a Stone wrapt up in a Cloth, which he swallowed. When *Jupiter* grew up, he made War with his Father, overcame him, loaded him with Irons, and threw him into Hell, with all the rest that had assisted him in that War.

*Saturn* had three Sons by *Rhea*; *Jupiter*, *Neptune*, and *Pluto*; and a Daughter called *Juno*, a Twin-Sister, and the Wife of *Jupiter*. Some add to these *Ceres* and *Vesta*. 'Tis said that *Saturn* governed in *Italy* after *Janus*, that there he set up a Community of Goods, and Equality of Conditions. Hence it was, that at the Feasts called *Saturnalia*, which were kept in the Month of *December*, Servants were used to sit at Table with their Masters, or even the Masters waited at the Table of their Servants. 'Twas this Reign of *Saturn* which was called the *Golden Age*. *Saturn* was painted heretofore as a crooked old Man, having a Scythe in his Hand. The Dominion over the Times and Seasons was imputed to him, and in *Greek* they gave him the Name of *Chronos*, which signifies Time.

The Name of this false Deity has no Right to be admitted into a Dictionary of the Bible, which naturally should receive no other Names, but such as are consecrated to us by being mentioned in Holy Writ: But as *Saturn* has several Strokes of Resemblance with the Patriarch *Noah*; and as several false Gods, mentioned in Scripture, are the same as *Saturn*, according to the Opinion of several learned Men, the Reader will not think much to find this particular Account of him. It has been thought, that *Baal*, that *Moloch*, that *Remphan*, were the same as *Saturn*; that the Custom of sacrificing human Victims was derived from *Saturn*; that he was confounded with *Abraham*, or with *Israel*. The Antients speak of *Saturn* the *Phenician*, of *Saturn* the *African* or *Carthaginian*, of *Saturn* the *Egyptian*. See what has been said of BAAL, MOLOCH, and of the sacrificing of human Victims.

As to those Marks of Resemblance between *Noah* and *Saturn*, they are very evident. He is represented with a Scythe, as the Inventor of Agriculture. *Noah* in
Gen. ix. 20. Scripture is called *Vir Agricola*, and it is said he began first to Till the Ground. The *Saturnalia* that were celebrated with Wine and Licentiousness, and wherein Masters became equal to their Servants, shew the Drunkenness of *Noah*, and the Curse that made *Canaan* subject to his Brethren, tho' he was their Equal by Birth. *Saturn* is said to have devoured all his Children, except only *Jupiter*, *Neptune*, and *Pluto*. *Noah* saw the Waters of the Deluge destroy all the Men of his Time, many of which were his Relations, and younger than himself. In the Style of Scripture a Man is often said to do a Thing which he does not hinder to be done, or even what he foretells shall be done.

*Jupiter*, they say, made his Father an Eunuch, because *Ham* saw *Noah*'s Nakedness, and did not cover him. *Shem*, *Ham*, and *Japheth*, the Sons of *Noah*, are very plainly *Typhon*, or *Pluto*, *Jupiter*, and *Neptune*. *Ham* or *Jupiter* had *Africa* for his Portion; *Japheth* or *Neptune* had the Sea, or the Islands; *Shem*, or *Pluto*, had *Asia*. *Shem* had the greatest Privileges of all his Brethren, in respect of the True Religion. He was firm to the Lord, and always faithful to him; he dwelt with his Father. This Attachment made him odious to his Brethren, and their Posterity. Such great Prerogatives provoked their Hatred and Jealousy; for this Reason they feigned that he was God of Hell.

SAVARAN, or *Saura*. This is the Surname of *Eleazar* the Brother of *Judas Maccabæus*. Some think that *Saura*, or 1 Mac. vi.
*Savaran*, was the Surname of *Mattathias* 43. Ἐλεάζαρ
Father of *Eleazar*, because the Vulgate ὁ Σαυαράν
reads, *Eleazar filius Saura*. But the *Greek* has it, *Eleazar surnamed Savaran*; and the *Syriack*, *surnamed Horam*. 'Tis not known whence he had the Surname of *Saura*. In 1 *Macc*. xi. 5. he is surnamed *Avaran*, *Avaron*, or *Abaron*.

SAVIOUR, *Salvator*, *Soter*. This Name is appropriated to our Lord *Jesus Christ*, the Saviour of the World, who was prefigured by all those to whom the Scripture of the Old Testament gives the Name of *Saviour*, as *Joshua*, the Judges of *Israel*, the Kings *David*, *Solomon*, *Josiah*, and the Great Men raised up in an extraordinary manner, to deliver the People of God, as *Mattathias*, *Judas Maccabæus*, and the rest. The Prophets had marked out *Jesus Christ* under the Name of *Saviour*; thus, for
Example, *With Joy shall ye draw Water out* Isai. xii. 3.
*of the Wells of Salvation*, or of the Saviour. Isai. xix.
The Lord *shall send them a Saviour*, *and a* 20.
*Great One*, *and he shall deliver them*. *I*, Isai. xliii.
*even I am the Lord*, *and beside me there is no* 11.
*Saviour*. Lastly, the Apostles and sacred Writers of the New Testament, generally give to *Jesus Christ* the Name of Saviour by way of Eminence. When the Angel proclaimed his Birth, he said he should be called *Jesus*, that is, a Saviour; *for he shall save his People from their Sins*. *Matth*. i. 21. See also *John* iv. 42. *Acts* xiii. 23. *Philipp*. iii. 20. and elsewhere in many Places.

*Saviour*, *to save*, *Salvation*. We have already examined the several Acceptations of the Word *Salvation* under its proper Article. The Name *Saviour* is given to

to the Patriarch *Joseph*. *Pharaoh* changed his Name, when he took him into his Service, and call'd him in the *Egyptian* Tongue, the *Saviour* of the World [a]. The *Hebrew* reads only, he call'd him *Zaphnath-phaneah*; and these Words are rather *Hebrew* than *Egyptian*. St. *Jerome* himself acknowledges, in his *Hebrew* Questions upon *Genesis*, that they signify in *Hebrew*, *he that discovers Secrets*. But in *Egyptian* they may have another Signification. And those who were consulted by St. *Jerome* upon this Point, might probably tell him, that they signified the *Saviour* of the World. Nevertheless *Philo*, *Josephus*, and others, who thought them also *Egyptian*, maintain, that in this Language *Zaphnath-phaneah* signifies one that discovers Secrets, or that interprets Dreams. The *Syriack* and *Chaldee* Paraphrasts, and two or three antient *Greek* Interpreters, are quoted for this, who explain it in the same Sense.

God often takes to himself the Name of 1 Sam. iv. 39. *Saviour of* Israel. *Vivit Dominus Salvator* Israel. *David* also calls him his Strength 2 Sam. xxii. 3. and his *Saviour*. *Robur meum & Salvator meus*. *There is no Saviour besides me*, says Hos. xiii. 4. the Lord in the Prophet *Hosea*. And Isai. xvii. 10. *Isaiah*; *Thou hast forgotten the God of thy Salvation*, or thy *Saviour*. And in truth, God is the *Saviour* of *Saviours*, the God of Gods; without him there is neither Salvation, nor Deliverance, nor Succour to be hoped for. 'Tis he that raises up *Saviours* to his People. For Example, he raised them a *Saviour* in the Person of *Othniel*, the Son of *Kenez*, against the King of Judg. iii. 9. *Mesopotamia*, who oppressed them. He raised them up another in *Ehud*, Son of Judg. iii. 15. *Gerah*, against *Eglon* King of the *Moabites*. Obad. 21. *Obadiah* promises, that the Lord will send *Saviours* upon the Mountain of *Sion*, to judge the Mountain of *Esau*. Probably he means the *Maccabees*, who subdued the *Idumeans*.

*To save* is commonly taken for defending any one in Danger. 'Tis also taken for flying. Save yourself (or escape) upon this Mountain. I cannot save myself (or Gen. xix. 17, 19. escape) upon the Mountain. *To save* is also put for preserving; for Example, those who have escaped any Danger, who have fled from a Rout or Defeat, those who have escaped the Sword of the Con- Judg. vi. 3. queror. *Salvatæ sunt reliquiæ populi*, says *Deborah* in her Song. God has preserved his People, and defended it from the Hand 2 Sam. xix. 10, 12, 18. of King *Jabin*. *David* fled and was saved. David *fugit & salvatus est*.

Gen. xix. 17. To save one's Soul, to save one's Life. *The Seed of the Righteous shall be delivered*, Prov. xi. 21. or saved. To save the Souls, is to save and preserve the Persons. *Thou hast kept me alive* (or saved me) *from that I should not go down to the Pit*. Thou hast pro- Ps. xxx. 3. tected me, and preserved my Life; thou hast not suffer'd me to be reduced to the Condition of the Dead. *Save me from* Psal. lix. 3. *bloody Men*; deliver me out of their Hands. *I will save thee from afar*; I will bring thee Jer. xxx. 10. back from a distant Country, I will deliver thee out of Captivity. *Thou preservest* (or Psal. xxxvi. 6. savest) *Man and Beast*; thou givest them their Subsistance; thy Providence is exerted over both of them, tho' after a different Manner. *Save thyself. He saved* Mat. xxvii. 40, 42. *others, himself he cannot save*. Thus said the *Jews* to *Jesus Christ*. Let him deliver himself out of this Danger; let him deliver himself from Death, as he has deliver'd others.

I. SAUL, King of *Idumea*, *Gen.* xxxvi. 37. This *Saul* was of *Rehoboth*, and succeeded *Samlah* of *Masrekah*.

II. SAUL, the Son of *Kish*, of the Tribe of *Benjamin*, the first King of the 1 Sam. ix. 1, 2, 3, &c. *Israelites*. One Day when *Kish* had lost his She-asses, he sent his Son *Saul* to seek after them [b]. After he had in vain travell'd over a good Part of the adjacent Country, and was upon the Point of returning to *Gibeah* to his Father, one of his Servants, that went with him, made this Proposal to him; Here is a very famous Prophet hard by, let us go and consult him; perhaps he may give us some Light into the Matter we were sent about. They went therefore to *Ramah*, where they were told that *Samuel* was just come into the City, and was going to offer a solemn Sacrifice with the Chief of the People. *Saul* therefore advanced towards him, and as soon as *Samuel* perceived him, he knew by Revelation, that this was he that was to reign over *Israel*. *Saul* asked him, where the Seer or the Prophet lived? and *Samuel* said to him; " 'Tis I that am the Seer. Come " along with me, you shall eat with the " Chief of the People whom I have in- " vited, and to Morrow I will send you " away, and will tell you all that you " desire to know. As to the Asses you " have lost, you need not be in any Con- " cern for them, for they are already " found. Who should have of the best " of all *Israel* but you, and the House of " your Father? " *Saul* answered him; " Am I not of the Tribe of *Benjamin*, " which is the smallest in *Israel*? And is " not my Family the least in the whole " Tribe? Why therefore do you speak " to me in this manner? " *Samuel* made *Saul* and his Servant enter into the Room where the Feast was kept, and placed them at the Head of the Table, and, by way of Distinction, served up to *Saul* a whole

[a] Gen. xli. 45. צפנת פענח *Zaphnat Phaanach*. LXX. Ψονθομ-φανηχ. Sym. Σαφαθφανή.

[b] In the Year of the World 2909, before *Christ* 1091, before the vulgar Era 1095.

Shoulder of a Sacrifice. After Supper *Samuel* conducted *Saul* to his Lodging, which was upon the Platform of the House, and on the Morrow Morning he brought him down again, and came with him below the City of *Ramah*.

As they were going down the Hill, *Samuel* said to *Saul*; Make your Servant go before, and stay with me a little, that I may let you know what the Lord has said to me concerning you. At the same time *Samuel* took a little Phial of Oil, which he poured upon the Head of
1 Sam. x. 1, 2, 3, &c. *Saul*, kissed him, and told him; "By this "Unction the Lord consecrates you this "Day to be the Prince of his Inheritance; "and you shall deliver his People from "their Enemies. And this is the Token "that you shall have, that the Lord has "chosen you for King: As soon as you "shall have left me, you shall meet two "Men coming from towards the Grave of "*Rachel*, who will tell you that your "Father's Asses are found again. From "thence, when you come to the Oak of "*Tabor*, you shall meet three Men who "come to worship the Lord at *Bethel*; "they shall present you with three Loaves, "which you shall receive from their "Hands. Lastly, when you shall come "to the Hill of God, where is the Station "of the *Philistines*, you shall find a Company of Prophets coming down from the "high Place, with all Sorts of Instruments "of Musick. At the same Time the "Spirit of the Lord shall seize you, you "shall prophesy along with them, and "you shall be changed into another Man. "After all these Signs shall have been "given you, act as Occasion shall require, "and the Lord shall be with you." All that *Samuel* had foretold him was fulfilled that same Day, and God changed him into another Man. When he came to the Company of the Prophets, he began to prophesy along with them; and all those that saw him, said with wonder; What is it that has happened to the Son of *Kish*? Is *Saul* also among the Prophets? And this afterwards became a kind of Proverb among them.

Some time after this, [a] *Samuel* assembled all the People at *Mizpeh*, to give them a King as they had desired. He cast Lots upon all the Tribes of *Israel*, and the Lot fell upon the Tribe of *Benjamin*. Then he cast them upon all the Families of this Tribe, and it fell upon the Family of *Matri*. Lastly, he cast them upon the Family of *Kish*, and the Lot fell upon the Person of *Saul*. He was immediately sought for, but could not be found. They then consulted the Lord, and he gave Answer; That he was then concealed in his own House. They ran thither, and brought him forth; and when he was in the midst of the People, he appeared taller than the rest by the whole Head. Then *Samuel* said to the People; You see who it is that the Lord hath chosen. And all the People shouted and cry'd, God save the King. After this *Samuel* declared before all the People, what were the Laws and Conditions of the new Kingdom, and then dismiss'd the Assembly. *Saul* returned to *Gibeah*, accompanied by a Part of the Army, consisting of such whose Hearts the Lord had inclined to the Interests of *Saul*. Others despised *Saul*, and said; How shall this Man save us? But *Saul* regarded them not, and pretended not to hear them.

About a Month afterwards, *Nahash* King of the *Ammonites*, laid Siege to the City of *Jabesh-Gilead*; and the Men of *Jabesh* agreed to surrender themselves to him, if in seven Days none should appear in *Israel* to bring them Relief. To this *Nahash* consented, and Messengers were sent from *Jabesh* to *Gibeah*, to acquaint the People, that the King of the *Ammonites* had lain down before the City, and threatened to put out every Man's right Eye, and to make them all a Reproach to *Israel*. *Saul* then happened to return out of the Field with his Oxen, and seeing the People weep, he asked the Reason of it. When he was told it, he fell into a great Passion, took his Oxen and cut them to Pieces, and sent the Pieces into all the Coasts of *Israel*, saying; Thus shall it be done to the Oxen of all those that shall not follow *Saul* and *Samuel*. All the People therefore repaired to *Bezek*, where *Saul* reviewed them, and found the Number of the Men of *Israel* to be three hundred thousand, and those of *Judah* thirty thousand. The Army then began to march, pass'd over *Jordan*, and the Day following by Break of Day arrived near the Camp of the *Ammonites*. *Saul* attack'd them in three Places at once, put them to the Rout, and kill'd a great Number of them; and so dispersed them, that hardly two could be found together. After this all the People return'd to *Gilgal*, where they solemnly renewed the Election and Inauguration of King *Saul*. This is what happened in the first Year of the Reign of *Saul* [b].

Two years afterwards [c] *Saul* chose three thousand Men out of all *Israel*, of which he gave a thousand to *Jonathan*, and kept two thousand about his own Person, that he might make head against the *Philistines*, who had taken Possession of strong Posts at *Mickmash*, *Bethel*, and *Gibeah*. *Jona-*

[a] 1 Sam. x. 17, 18, &c. In the Year of the World 2909, before *Christ* 1091, before the vulgar Era 1095. [b] See what has been observed under SAMUEL, in the Year 2911. [c] 1 Sam. xiii. 1, 2, 3, &c. In the Year of the World 2911, before *Christ* 1089, before the vulgar Era 1093.

*than* defeated the Garison that was at *Gibeah*, upon the News of which the People took Courage, and thought that this was the Time for shaking off the Yoke of the *Philistines*. They assembled therefore in great Numbers, and appear'd in Arms before *Saul* in *Gilgal*. On the other side, the *Philistines* having Intelligence of this, came with a prodigious Army, and encamped at *Michmash*, to the East of *Bethel*. When the *Israelites* saw themselves thus inclosed, they began to withdraw themselves, some one way and some another. *Saul* continued seven Days at *Gilgal*, expecting the Arrival of the Prophet *Samuel*. At last, seeing he did not come, tho' he had promised to be with him within seven Days, he began to offer Sacrifices to God. But he had no sooner finished than *Samuel* arrived, and told him he had done ill to offer Sacrifices, without staying for an Order from the Lord. If he had done this, God would have confirmed his Kingdom for ever over *Israel*. But now, added he, your Reign will not continue long; the Lord has found out a Man according to his Heart's Desire, whom he has appointed to be the Head of his People, because you have not obey'd what he had directed by my Mouth, and have not staid for my Arrival for seven Days.

1 Sam. xiv. 1, 2, 3, &c. *Samuel* and *Saul*, with the six hundred Men that had continued with them, went from *Gilgal* to *Gibeah*; and the *Philistines* that were at *Michmash* came also and encamped at *Gibeah*. One Day as *Jonathan* and his Armour-bearer went towards the Camp of the *Philistines*, and entering therein in such manner as is mentioned before under the Article JONATHAN; all on a sudden the Camp of the Enemy was in Confusion, and the Centinels of the Camp of *Saul* saw the Ground all covered with dead Bodies. They began to examine then who was gone out of the Camp, and it was found to be *Jonathan*. *Saul* then consulted the Lord by the High-priest; but before the Ceremony was over, a great Noise was heard, 'twas perceived that the *Philistines* had slain one another, and had made a great Havock in their Camp. *Saul* with his People then began to pursue the Enemy; and the *Israelites* rallying that had fled away before, they kill'd a great Number of the *Philistines*, and pursued them on one Hand as far as *Bethel*, called afterwards *Beth-aven*, because of the golden Calves that were set up there; and on the other Hand as far as *Aijalon*.

But upon this Occasion there happened a thing that gave some Disturbance in *Israel*. *Saul* on this Day had denounced a Malediction, and said; 'Cursed be he that shall eat any thing till the Even. Now *Jonathan* not knowing what had passed, as he went through a Wood he found some Honey, and taking some upon the End of his Staff, he just tasted it. In the Evening, when the People were gathered together after the Victory, *Saul* said to 'em; This Night let us make an Assault upon the Camp of the *Philistines*, and let not one remain till to morrow Morning. The People answered him; Do what you please. The High-priest proposed to them to consult the Lord, but the Lord answered not. Then *Saul* judging that God was provoked by some Crime that had been committed among them, he ordered the Lot to be cast upon all the Tribes, and all the Families of *Israel*; and the Lot fell upon *Jonathan*. *Saul* told him, that on Necessity he must dye for his Inadvertence; but all the People opposed it, and delivered him from this Danger. When *Saul* had strengthned himself in the Kingdom of *Israel*, he carried his Arms abroad, among all the Enemies of his Nation; against *Moab*, *Ammon*, *Edom*, against the Kings of *Zobah* in *Syria*, and against the *Philistines*; [a] and which way soever he turn'd himself, he always remained victorious. The Times and Circumstances of these Wars are unknown.

After this *Samuel* brought him Orders from the Lord, that he should make War against the *Amalekites*, and utterly exterminate this People; that he should spare no body, neither Man nor Beast, nor any valuable Things whatever that should fall into their Hands. *Saul* therefore took the Field against the *Amalekites*, set upon them and defeated them; but he saved the Life of the King, and of the best of the Cattle, and preserved some of the best Things of the Booty. Afterwards he returned to *Gilgal*; but as he passed by Mount *Carmel*, which is to the South of the Portion of *Judah*, and very different from that *Carmel* that lies upon the *Mediterranean*, he there erected a Triumphal Arch; or, as the *Hebrew* speaks, [b] *He set him up a Hand*, * or Monument. *Samuel* also coming to *Gilgal*, *Saul* went to meet him, and said to him; I have fulfilled the Word of the Lord. To which *Samuel* replied; Whence then is this lowing of Oxen, and bleating of Sheep, that sounds in my Ears? *Saul* answered him; The People have brought of the best of the Flocks of *Amalek*, to offer Sacrifices to the Lord. Then *Samuel* said to him; When you were little in your own Eyes, the Lord made you the Head of his People, and he sent you utterly to root out *Amalek*; but you, on the contrary, have

[a] 1 Sam. xv. 1, 2, 3, &c. In the Year of the World 2930, before *Christ* 1070, before the vulgar Era 1074. [b] 1 Sam. xv. 12. והנה מציב לוא יד Et ecce erexit sibi manum. Confer 2 Reg. xviii. 18. Absalom erexit sibi manum.
* Eng. *He set him up a Place.*

preserved what you thought fit of the Plunder of this People. *Saul* endeavoured to excuse himself, and would have thrown the Fault upon the People, who were obstinately bent to preserve these Things for a Sacrifice to the Lord. But *Samuel* told him; It is not Sacrifice that the Lord requires, but an implicit Submission to his Commands: That Obedience was better than Burnt-offerings, and that God regards the Sin of Disobedience with the same Detestation as Witchcraft or Idolatry. As you have rejected the Word of the Lord, so has the Lord rejected you, and will not have you any longer as a King over his People.

*Saul* then replied to *Samuel*; I have sinn'd in disobeying the Commands of the Lord; but pray to God that he will forgive me this Fault, and come along with me to worship the Lord. *Samuel* said he would not go, and at the same time turn'd away from him. But *Saul* laying hold of his Garment, it tore in his Hands. Then *Samuel* said to him; Thus has the Lord torn away the Kingdom from you, and has given it to another that is better than you. [a] *The Strength* (or Victory) *of* Israel *will not lye nor repent; for he is not a Man that he should repent.* Some apply these Words to *Saul*; as if *Samuel*, by a bitter Irony, should say, that a Prince like him that could erect triumphal Arches, was not a Man to repent: But it seems most eligible to refer them to God, who would not revoke the Sentence he had pronounced against *Saul*. However *Samuel* did not persist in refusing to follow *Saul*, but return'd with him to the Camp at *Gilgal*. Then he made *Agag* King of the *Amalekites* be brought before him, and cut him in Pieces with his own Hand.

Some Years afterwards [b] *Samuel* went by Order from the Lord, to give the Royal Unction to *David*; from which Time the Spirit of the Lord withdrew from *Saul*, and God suffered that he should be actuated by an evil Spirit, who taking Occasion from the evil Disposition of the Humours of this Prince, and his melancholy Temper, moved and agitated him, or possessed him. Then his Courtiers caus'd *David* to attend him, to sooth his Distemper by the Sound of musical Instruments, upon which *David* could play very skilfully. *Saul* took an Affection for *David*, made him his Esquire or Armour-bearer, and always had him near his Person. About eight Years afterwards, [c] when the *Philistines* came and encamped between *Shochoh* and *Azekah*, *Saul* with the Army of *Israel* took their Station in the Vale of *Elah*. But in the Army of the *Philistines* there was a Giant, by Name *Goliath*, who came daily to insult the Army of *Israel*, challenging any one to come forth and fight him. *Saul* had promis'd to give his Daughter in Marriage to any one that should fight with him and overcome him, but no one was found hardy enough to encounter him. *David*, who now for a long Time had retired from Court, and lived with his Father at *Bethlehem*, was sent by him into the Camp about this Time; and being offended at these daily Insults of *Goliath*, undertook to fight with him, which he did, and beat him, as we have elsewhere observed under the Articles GOLIATH and DAVID. *Saul* had now so far lost all Remembrance of *David*, that he knew him not when he presented himself before him. But after this Victory over *Goliath*, he kept him always about him, and made him one of his Commanders.

Ita Rab. & Interpret. plures.

But he took a Grudge against him, because at his Return from an Expedition against the *Philistines*, the Women that sung and danced before the victorious Army, cry'd out, that *Saul* had kill'd his thousands, and *David* his ten thousands. One Day therefore, as he was in his House under the Influence of the evil Spirit, and *David* was playing upon an Instrument before him, he attempted to pierce him through with a Lance that he held in his Hand: But *David* turned aside, and avoided the Blow. He afterwards gave him the Command of a thousand Men, and promis'd him *Merab* his eldest Daughter, tho' at the same Time he had no Intention to let him have her. He only sought for an Occasion of putting him to Death by the Hand of the *Philistines*, by often exposing him to imminent Dangers. He afterwards marry'd his Daughter *Merab* to another, and promis'd him his second Daughter *Michal*; then he acquainted *David*, that he required no other Dowry for his Daughter than an hundred Foreskins of the *Philistines*. *David* soon perform'd this Condition, and married *Michal*.

1 Sam. xviii. 1, 2, 3, &c.

*Saul* seeing that *David* by his Valour acquired new Reputation every Day, resolved to put him to Death [d]. *Jonathan* for a time diverted him from his Purpose; but afterwards, when *Saul* relapsed into his usual Melancholy, and being moved by the evil Spirit, he attempted once more to pierce *David* with the Lance he held in his Hand. *David* escaped this Blow also, and immediately retired to his own House, which *Saul* order'd to be beset. In the Night-time *Michal* let him down out of a Window, by which means he escaped.

[a] 1 Sam xv. 29. נצח ישראל לא ישקר ולא ינחם כי לא אדם הוא.
[b] 1 Sam. xvi. 1, 2, 3, &c. In the Year of the World 2934, before *Christ* 1066, before the vulgar Era 1070.
[c] 1 Sam. xvii. 1, 2, 3, &c. In the Year of the World 2942, before *Christ* 1058, before the vulgar Era 1062.
[d] 1 Sam. xix. 1, 2, 3, &c. In the Year of the World 2943, before *Christ* 1057, before the vulgar Era 1061.

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He then withdrew to *Samuel* at *Naioth* in *Ramah*. *Saul* sent some Messengers thither to apprehend him, but those he sent, for three times together, were no sooner come to *Naioth*, but were seized there by a prophetick Spirit, and began to prophesy among the Prophets, in the midst of whom was *David*. When *Saul* at last came thither himself, he began to prophesy as well as the rest. (1 Sam. xix. 1, 2, 3, &c.) In the mean Time *David* withdrew to *Gibeah*, where he had a Conference with *Jonathan Saul*'s Son. There they renew'd their Friendship, and *Jonathan* promis'd *David* to let him know two Days after, all that he could discover of *Saul*'s Intentions concerning him. The Day following he spoke to his Father, and easily perceived by the Answer he received, that *David*'s Destruction was resolved upon. He gave him Information of it, and then they parted. See the Articles DAVID and JONATHAN.

*David* then came to *Nob*, [a] and having received a Sword and some Refreshments from the High-priest *Abimelech*, *Saul* was inform'd of it some time after by *Doeg* the *Idumean*, who happened to be at *Nob* when *David* came thither. (1 Sam. xxii. 6, 7, 8, &c.) *Saul* immediately sent to *Nob*, to fetch all the Priests to him that were there; and no sooner did they come before him, but he severely reproached them with having supported his Enemy; and not having Patience to hear their Excuses, he had them all butcher'd before his Face, to the Number of four-score and five Persons. He went himself afterwards to *Nob*, and put all the Inhabitants to the Sword, Man, Woman, and Child; not so much as sparing the sucking Infants, nor the Cattle that came in his way.

Some time after, [b] *Saul* being informed that *David* was in the City of *Keilah*, he said to himself; Now has God delivered him into my Hands, since he is shut up in a walled City. But *David* quitted this City, and retired into the Wilderness of *Ziph*, so that *Saul*'s Expectation was disappointed. Once when this Prince was advertised, that *David* concealed himself in the Desart of *Maon*, he pursued him thither with an Army; but when he was very near taking him, he had Intelligence that the *Philistines* were just coming to make an Irruption into the Country; upon which he quitted his Pursuit, and went to the Succour of his own People.

Then *David* retired into the Wilderness of *En-gedi*, [c] and *Saul* went after him with his Troops; but finding himself constrain'd by the Necessity of Nature, he enter'd into a Cave, where *David* and his People were hid. *David* coming softly behind him, cut off the Lappet of his Coat, he not perceiving any thing of the Matter. When he went out, and was at a good Distance, *David* went after him, and shew'd him the Lappet of his Coat that he had cut off, and told him, that it was in his Power to have killed him, but that he would never lift up his Hand against the Lord's Anointed. *Saul* was moved with the Generosity of *David*, and could not forbear shedding Tears; acknowledging himself to be unjust, in thus pursuing the Life of a Man that intended him no Harm. After this he went back into his own House, and *David* retired into the Wilderness of *Ziph* [d]. When the *Ziphites* knew it, they went presently and gave *Saul* Notice of it, who came with his Army upon the Hill of *Hachilah*. While he was encamped in this Place, *David* went by Night into his Camp, and penetrated even into the King's Tent, where having found every body asleep, he took the King's Lance and Cup, and then went again out of the Camp.

When he was on the other Side of the Mountain, he cry'd out to the Camp of *Saul*, that some one should come to fetch the King's Cup and Lance that he had taken; and at the same Time made Remonstrances of his Innocence to *Saul*, and of his Injustice in persecuting him thus, tho' he had never done him any Injury. *Saul* acknowledged both, and returned again to own House. But *David* being apprehensive that he might at last fall into the Hands of this Prince, he took Refuge with the King of *Gath*; which when *Saul* (1 Sam. xxvii. 1, 2, 3, &c.) knew, he thought no longer of seeking after him. Some Years after this the *Philistines* invaded the Land of *Israel* with a powerful Army, [e] and encamped at *Shunem* in the Valley of *Jezreel*. *Saul* and his Troops took the Field also, and encamped upon the Mountains of *Gilboa*. But when *Saul* saw the Army of the *Philistines*, which was very formidable, his Heart began to fail. He consulted the Lord by his Priests and Prophets, but the Lord returned him no Answer; so that not knowing who to address himself to, he found out a Witch or Enchantress, who had a Spirit of Prophecy, or a familiar Spirit, and who was then famous for raising the Ghosts of the Dead.

Some time before, *Saul* had banish'd all Wizards and Magicians out of his Dominions; and that he might not be known by the Witch, he disguised himself, and

[a] 1 Sam. xxi. 1, 2, 3, &c. In the Year of the World 2944, before *Christ* 1056, before the vulgar Era 1060. [b] 1 Sam. xxiii. 1, 2, 3, &c. In the Year of the World 2945, before *Christ* 1055, before the vulgar Era 1059. [c] 1 Sam. xxvi. 1, 2, 3, &c. In the Year of the World 2946, before *Christ* 1054, before the vulgar Era 1058. [d] 1 Sam. xxiv. 1, 2, 3, &c. In the Year of the World 2947, before *Christ* 1053, before the vulgar Era 1057. [e] 1 Sam. xxviii. 1, 2, 3, &c. In the Year of the World 2949, before *Christ* 1051, before the vulgar Era 1055.

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went with a ſmall Retinue. He deſired her to raiſe up *Samuel* to him, who had been now dead for ſome time. As ſoon as ſhe ſaw the Prophet come up, ſhe put forth a great Cry, and ſaid to *Saul*; Why have you deceived me, for you are *Saul*? *Saul* bid her fear nothing, and asked her who ſhe ſaw. She anſwer'd, I ſee the 1 Sam. xxviii. 13. אלהים ראית Gods, or a great Man, a Prince, a Judge of *Iſrael*. The *Hebrew* makes uſe of *Elohim*, which is a Name given to Princes and great Men. What is he like? ſays *Saul*. She anſwer'd; He is an old Man covered with a Mantle. *Saul* knowing it to be *Samuel*, fell down at his Feet; and *Samuel* ſaid to him; Why have you diſturbed my Reſt, by raiſing me up? The Lord is withdrawn from you, and will perform all that he has promis'd in favour of your Competitor. To Morrow you ſhall be with me, you and your Sons, and the Lord will deliver the Camp of *Iſrael* into the Hands of the *Philiſtines*. *Saul* fell down immediately, and remain'd extended upon the Earth; for he had eat nothing all that Day.

The Witch intreated him to take a little Nouriſhment, and not to ſuffer himſelf to be overcome by his Trouble. He refuſed it at firſt, but being much importuned by the Woman, and by his own People, he eat ſomething of what was at hand; after which he went away, and marched all Night, that he might come ſoon enough to his Camp. The next Day the Battle was 1 Sam. xxix. 1, 2, 3, &c. fought, in which the *Iſraelites* were put to Flight before the *Philiſtines*; and the Sons of *Saul*, *Jonathan*, *Abinadab*, and *Malchiſhua*, were ſlain in the Battle. *Saul* himſelf was preſſed very hard, the Archers ſhooting at him, and wounding him dangerouſly. Seeing his Caſe was deſperate, he ſaid to his Armour-bearer; Draw your Sword and kill me, that theſe Uncircumciſed may not ſtill inſult me, and take away my Life; but his Armour-bearer was ſtartled at this Propoſal, and refuſed to do it. *Saul* then took his Sword and fell upon it; and his Armour-bearer finding him to be dead, follow'd his Example, and ſlew himſelf alſo. Thus died *Saul* the firſt King of *Iſrael*, after a Reign of forty Years. An *Amalekite*, who by chance 2 Sam. i. 1, 2, 3, &c. was near, took off his Crown and Bracelet, and brought them to *David*. He told *David* that he himſelf had ſlain *Saul*, becauſe the Sword of *Saul* could not pierce through his Armour; but we think he diſguiſed the Truth to *David*, and falſly boaſted that he had ſlain the King of *Iſrael*. He hoped, no doubt, that *David* would have given him ſome great Reward for this Service; but inſtead of that he had him put to Death, for preſuming to lay Hands upon the Lord's Anointed. *David* bewail'd the Fate of *Saul* and *Jonathan*, and compoſed a mournful Elegy upon this Occaſion, in which he celebrated the Valour and great Actions of thoſe two Princes.

The Day after the Battle, when the 1 Sam. xxxi. 8, 9. *Philiſtines* came to take the Spoils of the Dead, they found *Saul* and his three Sons extended upon the Plain. They cut off *Saul*'s Head, and took away his Armour, which was carried to the Temple of *Aſhtaroth*; and they hung up his Body againſt the Walls of *Beth-ſhan*, which probably were oppoſite to the chief Street, becauſe it is ſaid in the Second Book of *Samuel*, 2 Sam. xxi. 12. that his Body was hung up in the Street of this City. As to his Head, we read in the *Chronicles*, that it was faſtened up in 1 Chron. x. 10. the Temple of *Dagon*. Some time after, when the Inhabitants of *Jabeſh-gilead* were 1 Sam. xxxi. 11, 12, 13. inform'd of the Indignities that were offer'd by the *Philiſtines* to the Bodies of *Saul* and his Sons, whom they had hung up againſt the Walls of *Beth-ſhan*; they went by Night and took them down, and brought them into their City beyond *Jordan*, where they burnt the Remains of the Fleſh of the Bodies, and buried the Bones in the Grove that was near their City. They faſted and mourned for the King for ſeven Days, in Commemoration of that Service he had done their City at the Beginning of his Reign, when he delivered them from the Cruelty of the King of the *Ammonites*. Several Years afterwards *David* had theſe Bones removed from the Grove at *Jabeſh*, and put into the Sepulchre of *Kiſh* the Father of *Saul*, at *Gibeah*. 2 Sam. xxi. 12, 13, 14. *Iſh-boſheth*, the fourth Son of *Saul*, ſucceeded him in the Kingdom, and reigned at *Mahanaim* beyond *Jordan*, over the eleven Tribes; for *David* then began to reign over the Tribe of *Judah*.

It has been Matter of Inquiry, whether *Saul* upon this Occaſion could put himſelf to Death, without being guilty of a Crime? And what may be thought of his Salvation? The Rabbins [a] commend *Saul* for his Submiſſion to the Orders of God, and exalt the Obedience of this Prince, who notwithſtanding the terrible Denunciations of *Samuel*, and the Certainty of his own and his Sons Death in the Battle, yet did not endeavour to avoid it. They add, that what induced him to put himſelf to Death was, the Fear he had that the Name of God ſhould be blaſphemed and affronted by the *Philiſtines*, if the King of his People ſhould come alive into their Hands. But theſe Reaſons have but little Solidity in them. In the laſt Actions of *Saul*, no more than in the firſt, there does not appear any Mark of a certain and ſolid

[a] Vide Rabb. in Hymno in 1 Reg. xxxi. & Grot. l. 2. de jure B. & P. c. 19. n. 5.

Repentance.

AT SAUL'S REQUEST THE WITCH OF ENDOR RAISES UP SAMUEL.

Repentance. We do not see that he had Recourse to God, or that he had any View to his Glory, when he put himself to Death. And tho', by an erroneous Conscience, he might persuade himself that by this means he should hinder the *Philistines* from blaspheming the Name of God; it would not follow that his Action would be lawful or praise-worthy. St. *Paul* tells us, that we must not do Evil that Good may come of it. (Rom. iii. 8.) But Self-murder is certainly a very great Evil. Besides *Saul* by his Death could not prevent the blaspheming of the *Philistines*, since they would equally blaspheme the Name of the Lord, whether *Saul* fell into their Hands dead or alive. Lastly, the Scripture will not allow us to doubt of the final Perdition of *Saul*, when it says; (1 Chron. x. 13, 14.) *So* Saul *died for his Transgression which he committed against the Lord, even against the Word of the Lord, which he kept not, and also for asking Counsel of one that had a familiar Spirit, to enquire of it: And enquired not of the Lord. Therefore he slew him, and turned the Kingdom unto* David *the Son of* Jesse.

As to *Saul*'s Action of consulting the Witch, it is needless to examine it according to the Rules of Morality, since it is so manifestly contrary to the Laws of God. Under the Article SAMUEL, we have already seen the several Opinions that have been advanced concerning the Appearance of this Prophet to *Saul.*

III. SAUL. *Saulus,* surnamed *Paul.* See PAUL.

SAW. The Punishment of the *Saw* was not unknown among the *Hebrews.* It is mentioned in *Daniel,* and in the Epistle to the *Hebrews.* I imagine this Punishment came originally from the *Persians* or the *Chaldeans.* I am assured that it is still in Use among the *Switzers,* and that they put it in Practice not many Years ago, upon one of their Countrymen guilty of a great Crime, in the Plain of *Grenelles* near *Paris.* They put him in a Kind of Coffin, and saw'd him at Length, beginning at his Head, as a Piece of Wood is sawn. *Parisalis,* King of *Persia,* caused *Roxana* to be sawn in two alive. (Ctesias in Persic.) *Valerius Maximus* says, [a] that the *Thracians* sometimes made living Men to undergo this Torture: *Vivos homines medios secare.* The Laws of the twelve Tables, which the *Romans* had borrowed from the *Greeks,* condemned certain Crimes to the Punishment of the *Saw.* But the Execution of them was so rare, as *Aulus Gellius* says, that none remembred to have seen it practised. (Aul. Gell. Noct. Att. l. 12. c. 2.) *Herodotus* relates, that *Sabacus,* King of *Egypt,* received an Order in a Dream, to cut in two all the Priests of *Egypt.* (Herodot. l. 6.) *Caius Caligula* the Emperor, often condemn'd People of Condition to be sawn in two through the Middle; *aut medios serrâ dissecuit.* (Sueton. in Caio.)

This Matter is not less frequent in Scripture. St. *Paul* in his Epistle to the *Hebrews* [b], speaking of the Calamities suffered by the Prophets and Saints of the Old Testament, says, there were some who had undergone the Torture of the *Saw. Serrâ secti sunt. Origen* [c], *Justin Martyr* [d], St. *Jerome* [e], the Author of the Poem against *Marcion,* printed under the Name of *Tertullian* [f], and several others of the Antients, have explain'd this Passage concerning the Death of *Isaiah,* who is said to have been put to Death by King *Manasses,* with a wooden *Saw.* This Circumstance of a *Saw* of Wood is perplexing; for no *Saws* are made of Wood; and besides, a Man could not be cut in two with such a *Saw.* We have elsewhere proposed our Conjecture upon this Matter, by supposing this *Saw* of Wood was perhaps nothing else but a Sledge loaded with Stones and Iron Spikes, with which they smooth'd the Ears of Corn, to get out the Grain. Or might it not be understood more simply of a Wood-Saw, that is, a *Saw* fit for sawing Wood? For there are *Saws* of several Kinds, for Stone, for Marble, for Iron, for Bones, for Trees, for the Use of Gardeners, for Wheelwrights, for Joiners.

*Daniel* also speaks of the Punishment of the *Saw. Even now the Angel of God hath received the Sentence of God, to cut thee in two.* (Susan. 55.) St. *Matthew* says, that the wicked Servant shall be cut in two, and thrust among the Hypocrites. (Mat. xxiv. 51.) The *Hebrew* Text of the Old Testament often makes Allusion to this Custom, when it uses the Word, *to cut in two, to divide,* for putting to Death. See 1 *Sam.* xvi. 31, 33. *Exod.* xix. 14. and 2 *Sam.* vi. 8.

SCANDAL, *Scandalum.* This Word in antient *Greek* Authors, according to *Pollux,* signifies that Part of a Mouse-trap, that is suspended by the Noose; or the bended Piece of Wood that supports what they call the Hammer, according to the Scholiast of *Aristophanes.* In general, according to *Hesychius, Scandalum* signifies a Snare, an Incumbrance. In Scripture and in Ecclesiastical Authors, *Scandal* is put for any thing that a Man finds in his Way, that may occasion him to fall. Thus *Moses* forbids *to put a Stumbling-block* (or Scandal) *before the Blind;* that is, neither Wood, Stone, nor any thing else, that may make him stumble or fall. (Levit. xix. 14. apud 70.) Elsewhere he forbids the *Israelites* to make a Covenant with the *Canaanites,* for fear they should be per- (Ex. xxiii. 33.)

[a] Valer. Max. l. 9. c. 2. Exempl. 4. extern. [b] Hebr. xi. 37. ἐπρίσθησαν. *Serrâ secti sunt.* [c] Origen. ex lib. quodam apocrypho. [d] Just. Dialog. cum Tryphone. [e] Hieron. in Isai. l. 15. ad finem. [f] Tertull. cont. Marcion. l. 3.

verted to Idolatry, which would be a great Snare or Scandal to them. *Saul* gave *David* his Daughter *Michal* in Marriage, hoping this Match might prove a Snare and
1 Reg. xviii. 21. Scandal to him. *Ut fiat ei in scandalum.* The Lord shall be the Happiness and the Sanctification of those that fear him; *but for a Stone of stumbling, and for a Rock of Offence* (a Scandal) *to both the Houses of* Israel; *for a Gin, and for a Snare to the In-*
Is. viii. 14. *habitants of* Jerusalem. *Jesus Christ* says to St. *Peter*, when he would persuade him
Matt. xvi. 23. against his Passion; *Get thee behind me, Satan, thou art an Offence unto me.* Lastly,
Matt. xi. 6. he says of himself; *Blessed is he whosoever shall not be offended* (or scandalized) *in me*; or for whom I shall not be an Occasion of Scandal; to whom my Life, my Poverty, my Birth, my Death, my Cross, shall not give or administer Scandal.

The *Greek* Word *Scandal* [a] answers to the *Hebrew Mashcul*, which comes from the Root *Shacal*, to fall, to tumble; and in the Conjugation *Hiphil* signifies, to make to fall, to overthrow, to lay Snares, &c. In a moral Sense, there is an active and a passive Scandal. The first is that which we afford others by our Words or Actions; and the second is that which we receive from others, by seeing their evil Actions, or by hearing their pernicious Discourses. *Jesus*
Matt. xviii. 7. *Christ* in his Gospel affirms, *It must needs be that Offences come*, or Scandals must of necessity arise. But he adds, *Woe to that Man by whom the Offence cometh.* If your Hand or Foot are a Cause of Scandal to you, cut them off, and cast them from you; you had better enter into the Kingdom of God without Hand or Foot, than be cast into outward Darkness with all your Limbs intire.
Mark ix. 41. He says moreover, Have a Care of offending (or scandalizing) one of these little ones that believe in me; it were better for him that gives the Scandal that a Mill-Stone were hung about his Neck, and he were cast into the Sea, than that he should administer an Occasion of Scandal. *Jesus Christ*, in respect of the *Jews*, was a Scandal and Rock of Offence, against which they struck, and upon which
Rom. ix. 33. 1 Pet. ii. 8. they have fallen, and are broken.

In the *Latin* Vulgate, the Word *Scandalum* is often used in different Senses, which it may be convenient to explain here.
Exod. x. 7. *Usquequò patiemur hoc Scandalum?* How long shall *Moses* be a Snare to us? How long shall he pursue us, as a Fowler pursues his Game? Or else, How long shall we suffer the *Israelites* to continue among us, who are a stumbling Block to us? Or, more plainly, How long shall we suffer these Misfortunes that thus overwhelm us? *Pax multa*
Psal. cxviii. 165. *diligentibus legem tuam, & non est illis scandalum.* They enjoy profound Peace, without Misfortune, without Discontent. *Scandalum iniquitatis eorum factum est.* They Ezek. 19.
are fallen into those Disasters which their Iniquities deserved. They have undergone the Punishment of their Crimes. *Ne ponas scandalum animæ tuæ.* Do not Prov. 25.
expose yourself to the Fury of a passionate Man, for fear it should be as much as your Life is worth. The Humiliation of *Jesus Christ*, his Cross and Sufferings, are, as it were, *for a Stone of Stumbling, and for a Rock of Offence to both the Houses of* Israel, *for a Gin and for a Snare to the Inhabitants of* Jerusalem [b], because they could not be convinced, that such humble Qualifications could belong to the *Messiah* they expected.

The Author of *Ecclesiasticus* generally takes the Verb *to scandalize*, in the Sense of exposing one's self to Danger. *Ne fueris hypocrita, & non scandalizeris in labiis tuis* [c]. Forbear to use Hypocrisy and Dissimulation, and let not your Lips expose you to the Danger of passing for a double Heart. The *Greek* says, Form not yourself upon the Words of Men, and give no Attention to their Discourse. Reckon not upon every Thing that Men may say of you, nor upon what they may say to you. Their Discourse ought not to be the Rule of your Conduct. And elsewhere, *Doctrinam oris audite, filii,* Eccl. xxiii. 7.
*qui custodierit illam - - - - non scandalisabitur in operibus pessimi.* He that will hear my Instructions, shall not fall into criminal Actions: Or rather, shall not be overturned, as a Man that hits against a Stone, and he shall not be seen to commit criminal Actions. And again, *Qui insidiose agit scandalisabitur in* Eccl. xxxii. 19.
*ea (sapientia).* He that seeks not Wisdom sincerely, instead of finding it, shall fall into a Snare, and be overthrown.

*The Mountain of Scandal, Mons offensionis,* was the Mountain of Olives, upon which *Solomon* built Temples, and erected Altars to his false Gods, to please the strange Wives he had taken. See 1 *Kings* xi. 4. 2 *Kings* xxiii. 13.

SCENOPEGIA, a *Greek* Word [d], which properly signifies the rearing of Tents, and which is used for the Feast of Tabernacles, in which the *Hebrews* dwelt under green Tents for eight Days, in Commemoration of the Pilgrimage of their Fathers in the Wilderness, where they lodged under Tents for forty Years. *Levit.* xxiii. 34, 35, &c. See TABERNACLE and FEAST OF TABERNACLES.

SCEPTRE, *Sceptrum*, in *Greek*, *Skeptron*, in *Hebrew*, *Shebet*. This Word properly signifies, I. A Rod of Command, a Staff of Authority, a Sceptre, which is supposed to be in the Hand of the Gods, of Kings, of

[a] Σκάνδαλον, or πρόσκομμα, or σκῶλον, answer to the *Hebrew* משכול *Mashcul*, which signifies Fall, Ruin, Sin, that which hinders from walking, and makes one fall. [b] Isai. viii. 14. Luke ii. 34. Rom. ix. 33. 1 Pet. ii. 7. [c] Ecclus. i. 37. Μὴ ὑποκριθῇς ἐν στόμασιν ἀνθρώπων, καὶ ἐν τοῖς χείλεσι μὴ πρόσεχε. [d] John vii. 33. Σκηνοπηγία, *Scenopegia. Tabernaculorum erectio, seu tentorii fixio.*

Governors

Governors of a Province, of the Chief of a People. Gen. xlix. 10. לא יסור שבט מיהודה. *Jacob* foretold to *Judah*, that *the Sceptre should not depart from* Judah, *nor a Lawgiver from between his Feet, until* Shiloh *come, and unto him shall the gathering of the People be.* And *Balaam* also foretelling the Coming of the *Messiah*, says, Numb. xxiv. 17. *A Sceptre shall rise out of* Israel. *Baruch* Bar. vi. 14. speaks of the Sceptre that the *Babylonians* put into the Hands of their Gods. *Sceptrum habet ut homo, sicut Judex regionis.* They are given also to Scribes, to Commissaries, Judges v. 14. who keep a List of the Troops. Also the Prophets often speak of the Sceptre of Dominion; Isai. xiv. 5. xix. 11, 14. and *Amos* represents the sovereign Power by him that holds the Sceptre. Amos i. 5, 8. *Ahasuerus* carried in his Hand a Golden Sceptre, *&c.* *Esther* viii. 4.

II. The Sceptre is put for the Rod of Correction, for the sovereign Authority that punishes and humbles. Psal. *Thou shalt break them with a Rod of Iron*, or with an Iron Sceptre. The wise Man often uses the *Hebrew* Word *Shebet*, to express the Rod with which the disobedient Son, and the intractable Servant are disciplined.

III. The Sceptre is very often taken for a Tribe; probably, because the Princes of each Tribe carried a Sceptre or a Wand of Command, to shew their Dignity. The Seventy, and St. *Jerom*, generally translate this *Hebrew* Word by Tribe; but sometimes also they preserve the Word Sceptre. For the Seventy, see 1 *Sam.* ix. 21. x. 19, 20, 21. xv. 17. 1 *Kings* viii. 16. xi. 13, 32, 35. xii. 20, 21. And for the Vulgate, see *Numb.* xviii. 2. *Jerem.* li. 19.

IV. The Sceptre, or the *Hebrew* Word *Shebet*, signifies a Shepherd's Wand, Lev. xxvii. 32. 2 Sam. xxiii. 21. 1 Kings xviii. 14. Isai. xxviii. 27. the Truncheon of a Warrior, or any common Staff; the Dart, Javelin, or Lance of a Soldier, the Rod or Flail with which they thrash the smaller Grains.

SCEVA, chief of the Priests; Acts xix. 14, 15, 16. that is to say, either Chief of the Synagogue at *Ephesus*, according to some, or rather, Chief of one of the Twenty-four Sacerdotal Families, 1 Chron. xxiv. 7, 8, &c. who waited each in their Turn in the Temple at *Jerusalem*. Lastly, they gave the Name of Chief of the Priests to the High-Priests that were deposed, and were no longer in Office. *Josephus* speaks of the High-Priest *Jesus* the Son of *Siah*, Joseph. Antiq. l. 17. c. 15. who lived nine or ten Years after the Birth of *Jesus Christ*. The same Author speaks also in another Place [a], of another Priest called *Jesus* the Son of *Sapha*, or *Saphia*, who had a great Share in the Affairs of the *Jews*, during their last War against the *Romans*. This might be the Son of the one or the other of these Priests, who went from City to City, as several other *Jews* did, to exorcise those that were possessed. These Exorcists being at *Ephesus*, pretended to invoke the Name of *Jesus* over those that were possessed; saying, We conjure thee by *Jesus* whom *Paul* preaches. But the evil Spirit answered them; *Jesus* I know, and *Paul* I know, but who are ye? And at the same time, he that was possessed, threw himself upon two of these Exorcists, and handled them so rudely, that they were forced to run out of the House naked and wounded.

SCHAMIR; see SAMIR. This is a very hard Stone, which the Lapidaries make use of to polish precious Stones.

SCHINUS, or *Schinum*, a Lentisk or Mastick-Tree. This Word is found in *Susanna*, ver. 54. *Daniel* asked one of *Susanna*'s Accusers, under what Tree he had observed *Susanna* in the Company of her Lover? He answered, under a Mastick-Tree, *Sub Schino.* *Daniel* alluding to this Word, replied, *The Angel of God hath received the Sentence of God, to cut thee in two: Schisai se.* As this Allusion can take place only in the *Greek*, it gives reason to doubt, whether this Story of *Susanna*, in which it is read, was ever writ in *Hebrew*. See PRINUS before.

SCHISM, a Word formed from the *Greek* Word *Schisma*, which signifies Rupture, or Division. St. *Paul* exhorts the *Corinthians* 1 Cor. i. 10. to live in Union together, that there may be no Schisms among them: *That there be no Divisions among you.* St. *John* says, that Joh. ix. 16. the *Jews* were divided among themselves concerning *Jesus Christ*, some affirming, that he was a true Prophet, and others, that he was a Deceiver. *And there was a Division* (or Schism) *among them.* When *Jeroboam* revolted against *Rehoboam*, and was acknowledged as King of the Ten Tribes, he made a Schism, and separated from the Religion of the Lord, forsook the Communion of the Tribe of *Judah*, and no longer frequented the Temple, which was the chosen and appointed Place, to offer to the Lord the Worship that was due to him. The *Cuthites*, otherwise called *Samaritans*, who came from beyond the *Euphrates*, to settle in the Cities of the Ten Tribes, continued also in Schism, 'till the Establishment of the *Christian* Religion. The *Jews* at this Day look upon the *Caraites* as Schismaticks, because they do not receive their Traditions.

We have seen several Seditions in the *Christian* Church, from its Original to this Day. The Difference they make between Schism and Heresy, is this, that Heresy is founded upon Capital Errors, which the Heretick maintains obstinately, and in Contempt of the Censures and Thunders of the Church. Schism, on the contrary, is not merely founded upon the Errors of him that separates from the Church, but upon his Obstinacy in not acknowledging its true Head, or in continuing separate from its

[a] Joseph. l. de vita sua, pag. 1003. c. 1008, 1009, 1020, 1021. & de bello, l. 2. c. 25. p. 821.

Com-

Communion. Thus we have often seen Schisms in the Churches of the West, because some obeyed one Pope, and some another, when there were several Competitors that claimed the Popedom. The *Greeks*, and the greatest part of the *Christians* of the East, are still Schismaticks to this Day, because they acknowledge not the Authority of the Pope, and do not communicate with the *Latin* Churches.

SCHOOLS, or Academies of the *Jews*. The *Hebrews* were always very diligent to teach and study the Laws that they had received from *Moses*. The Father of the Family studied and taught them in his own Family. The Rabbin taught them in the Temple, in the Synagogues, and in the Academies. They pretend that even before the Deluge [a] there were Schools for Knowledge and Piety, of which the Patriarchs had the Direction. They place *Adam* at their Head, then *Enoch*, and lastly *Noah*. *Melchizedek*, as they say, kept a School in the City of *Kariath-zepher*, otherwise *Hebron*, in *Palestine*. *Abraham*, who had been instructed by *Heber*, taught in *Chaldea* and in *Egypt*. From him the *Egyptians* learned Astronomy and Arithmetick. *Jacob* succeeded *Abraham* in the Office of teaching. The Scripture says, he was *a plain Man dwelling in Tents*; which according to the *Chaldee* Paraphrast, is, *that he was a perfect Man, and Minister of the House of Doctrine*.

Jos. Antiq. l. 1. c. 8. Gen. xxv. 27.

All this indeed, must needs be very precarious and uncertain. It cannot be doubted, but that *Moses*, *Aaron*, and the Elders of *Israel*, instructed the People in the Wilderness; and that many good *Israelites* were very industrious to instruct their Families in the Fear of God. But all this does not prove to us that there were any such Schools we are now inquiring after. Under *Joshua* we see a kind of Academy of the Prophets, where the Children of the Prophets, that is, their Disciples, lived in the Exercise of a retired and austere Life, in Study, in the Meditation and Reading of the Law of God. There were Schools of the Prophets at *Naioth* in *Ramah*; *David* and *Samuel* withdrew thither. *Saul* sent Messengers thither to apprehend *David*, but no sooner had they come near the Company of the Prophets, who had *Samuel* at their Head, but they also prophesied themselves. The second and third Troop of Officers that this Prince sent for the same Purpose, did in like manner. And when he himself went at last, he was seized with the Spirit of God, and began to prophesy as well as others.

1 Sam. xix. 19, 20, &c.

We find more also under the Prophets *Elijah* and *Elisha* at *Bethel* [b], and in the Plain of *Jericho*. There was also a great Number of them in the Kingdom of *Israel* [c]. Some have thought [d], that *Elijah* had also a Society of them upon Mount *Carmel*. These Prophets were consulted upon Affairs of Importance: People went to hear their Lessons, as appears from the Hostess of *Elisha*. Her Husband asks her, Why she went to see the Prophet, seeing that Day was neither the Sabbath nor the New-Moon? These Schools continued down to the Captivity of *Babylon*; and it should seem, that even the Captives went still to hear the Prophets, when there were any in the Places where they resided. *Ezekiel* relates several Conversations that he had with the Elders of *Israel*, who came to see him, and to consult him several times. The People also assembled about him, as it were to hear him, and be instructed by him; but they were not very careful to put his Instructions in practice.

Lightfoot, Centur. p. 661. 2 Kings iv. 23.

Ezek. xx. 1, 2, 3, &c. xiv. 1, 2. xxv. 31.

These Schools or Societies of the Prophets were succeeded by the Synagogues. 'Tis doubted whether there were any before the Captivity of *Babylon*. Yet we read in the *Psalms*, that *Nebuchadnezzar* burnt all the Synagogues of the Country. The Elders of *Israel* passed the Night in Prayer in the Place of Assembly. *Per totam noctem intra Ecclesiam oraverunt*, asking the Assistance of the Lord against *Holofernes*. The *Greek* of *Esther*, iv. 16. insinuates, that there were also Synagogues at *Susa* in the Time of *Esther* and *Mordecai*. We are assured, that they were become so numerous in *Judea*, after the Return from the Captivity, that in the City of *Jerusalem* only, there were upwards of Four hundred, according to some, or Three hundred, fourscore and fourteen, according to others. Every tradeing Company had their own, and the Strangers had several also [e].

Psal.

Judith vi. 21, 22.

'Twas only after the Return from the Captivity that there was found in *Israel* that Distinction of Sects, of *Pharisees*, *Sadducees*, *Essenians*. We also find that of the *Herodians* mentioned in the Gospel. Each Sect had their particular Schools. See their several Articles.

The Method of teaching in the Synagogues and in the Schools, is plainly observable in the Gospels and in the *Acts*. When *Jesus Christ* was of the Age of twelve Years, he was found in the Temple in the Midst of the Doctors, hearing them and asking them Questions. Entring one Day into the Synagogue of *Nazareth*, his own Country, they presented to him the Volume of the Prophet *Isaiah*. He unfolded and opened it, and having read a Passage out of the Prophet, he rolled it up again, and sat down to speak. He read it therefore standing,

Luk. ii. 46. Luke iv. 16, 17.

[a] *See* Bolduc. Ecclesia ante legem. Sander. vindic. Bibliot. *Basnage*, l. 5. t. 7. c. 7. Hist. of the *Jews*. [b] 2 Kings ii. 3. Egressi sunt filii Prophetarum qui erant in Bethel. [c] 2 Kings ii. 5. Accesserunt filii Prophetarum qui erant in Jericho. [d] 2 Sam. xviii. 4, 13, &c. xix. 1. xx. 35, &c. [e] Vitringa de Synagog. veter. l. 1. p. 2. c. 10. Franc. Burman. Dissert. p. 257.

ing, just as we now read the Gospel. St. *Paul* says, that he had studied at the Feet of *Gamaliel*. *Philo* relates, that in the Assembly of the *Essenians*, the Children sit at the Feet of their Masters, who interpret the Law to them, and explain the figurative and allegorical Sense of it, after the manner of the antient Philosophers. The Author published under the Name of St. *Ambrose*, upon the Epistles of St. *Paul*, says, that among the *Hebrews* the Rabbins sat upon Chairs that were raised aloft, the Scholars, that were the greatest Proficients, were upon Benches just below their Masters, and the younger Sort sat upon the Ground on Hassocks. But the Authors of the *Thalmud* teach us, that antiently the Masters sat down and the Scholars stood up. But this Custom was changed even before the Destruction of the Temple by the *Romans*; and from that Time, the Master sat in the first Place, and the Scholars sat round about him in Chairs, or upon the Ground. The Master taught either by himself, or by an Interpreter. If he made use of an Interpreter, he spoke *Hebrew* to him, and the Interpreter explained it in the vulgar Tongue. If the Scholars had a mind to propose any Question to their Master, they addressed themselves to the Interpreter, who proposed it to the Rabbin, and reported his Answer to the Scholars.

Acts xxii. 3. Philo lib. quod omnis probus liber. Ambrosiast. in Cor. xiv. Thalmud. tit. *Megillah.*

St. *Jerome* says, that a little before the Birth of *Jesus Christ*, two famous Rabbins, *Shammai* and *Hillel*, the Heads of two celebrated Schools, formed two Parties among the *Jews*, and were Masters of the Scribes and Pharisees. *Akiba* succeeded them, and was Master of the famous *Aquila*, the Translator of the Scriptures of the Old Testament. *Akiba* had *Meir* for his Successor, after whom appeared *Johanan* Son of *Zachai*, then *Eliezer*, afterwards *Delphon*, *Joseph* the *Galilean*, and lastly *Joshua*, who presided over this School at the taking of *Jerusalem*. 'Twas thus that the *Jews* made out the Succession of their Doctors in the Time of St. *Jerome*.

Hieronym. in Isai. c. 8. l. 3.

The Rabbins affirm, that after the Destruction of *Jerusalem*, they set up a School at *Japhne* in *Galilee*, called afterwards *Iveline*, and another at *Lydda*, or *Diospolis*. *Akiba* first professed at *Diospolis*, then at *Japhne*. *Gamaliel* succeeded him at *Diospolis*, and he succeeded *Gamaliel* at *Japhne*. But the most famous Academy of all this Country, was that of *Tiberias* upon the Sea of *Galilee*. There *Juda* the Holy, a Disciple of *Meir*, *Chinina*, and *Johanan*, were Professors successively. After some time *Juda* withdrew from *Tiberias*, and opened a School at *Sephoris*, and there professed for seventeen Years. But it is proper to observe, that all this Succession of Masters and Schools is very uncertain. See F. *Morin* in his *Exercitationes Biblicæ*, l. 2. Exer. 2. c. 1, 3.

After the Fall of the Schools in *Palestine*, which is fixed to be about the Middle of the third Century, the *Jews* are constrained to seek the Succession of their Doctors beyond the *Euphrates*, at *Sora*, at *Pundebita*, at *Nabardea*, and at *Perutzshibbur*; Places but little known, and of which the very Situation is doubtful. They think it was the Doctors *Rab* and *Samuel*, Disciples of *Juda* the Holy, who founded them about the Year 220. They subsisted, as they say, for Eight hundred Years, till about the Year of *Jesus Christ* 1030, when they were destroyed by the *Saracens*.

Upon the Ruins of these Schools were formed those of *Egypt* and *Europe*. Their Doctors chiefly made their Appearance in *Spain*. *Moses* Son of *Maimon*, or *Maimonides*, was born at *Cordua*, he was a Disciple of *Averroes*, he withdrew into *Egypt*, and there died about the Year of *Christ* 1205. Rabbi *Nathan*, Chief of the School of *Rome*, died in 1106. *Abenezra*, another famous Rabbi, died at *Rhodes* in 1174. Rabbi *Solomon*, otherwise called *Raschi* or *Jarchi*, a Native of *Lunel* in *Provence*, or of *Troyes* in *Champaign*, died at *Treves* in 1180. *Kimchi* was born at *Narbonne*, he flourished from the Year 1200, till towards the Year 1250. These are the principal Rabbins, and the Times in which they lived. By what has been said, one may form a Notion of their Schools, and of the Succession of their Doctors. We have treated of this more at large in a Dissertation concerning the Schools of the *Jews*.

SCINIPHES, or *Ciniphes*; the third Plague wherewith God punished the *Egyptians*, was that of the *Sciniphes*, or Flies, which some have taken for what we call Gnats. *Origen* says, that the *Sciniphe* is so small a Flie, that it is hardly perceptible to the Eye, but when it fixes to the Body, it causes a very quick Pain, and a sharp stinging. *Philo* reports, that these little Insects penetrate into the very Eyes, the Nose, and the Ears, where they make the Points of their Stings to be felt. The *Hebrew* Word *Kinnim* [a], which the Septuagint have rendered by *Sniphes*, signifies Lice according to the *Syriack*, and several good Interpreters. See *Bochart. de Animal. sacr.* par. 2. l. 4. c. 18. p. 572, 573.

Exod. viii. 16. Origen. in Exod. Homil. 4. Philo de vita Mosis. l. 1. p. 618.

SCOPAS, an *Etolian*, General of the Armies of *Ptolomy Epiphanes*, King of *Egypt* [b]; he was sent by the King his Master into *Judea*, and into *Cele-syria* [c], to recover the Cities and Provinces that *Antiochus the Great* had conquered from him. *Scopas* had first all the Advantage on his Side, probably because his Expedition was in the Winter; but the Summer following

[a] כנים *Kinnim*. LXX. Σκνίφες. *Sniphes*; alias φθεῖρες, *pediculi*. [b] Joseph. Antiq. l. 12. c. 3. Polyb. hist. l. 16.
[c] In the Year of the World 3806, before *Christ* 194, before the Vulgar Era 198.

he was beaten by *Antiochus* near *Paneas*, about the Sources of *Jordan*. St. *Jerom*, upon *chap.* xi. of *Daniel*, says, that *Scopas* retiring into the City of *Sidon*, was there besieged by *Antiochus*; that *Ptolemy Epiphanes* attempted to deliver him from thence, and sent three very experienced Captains, *Æropus*, *Menocles*, and *Damoxenus*; but they not being able to raise the Siege, *Scopas* was forced to surrender, happy enough in having his Life saved, with the Remainder of his Troops. He return'd into *Egypt*, but did not long remain quiet; for two Years afterwards [a] he took it in his Head to be made King of *Egypt*, with the Assistance of the *Etolians* whom he commanded; but his Irresolution ruin'd him. *Aristomenes* and *Polycrates* accused him of High Treason; and he was become so stupefy'd, that not knowing what Defence to make, he was unanimously condemn'd to die, by all that were present. The following Night *Aristomenes* put him to Death in Prison, by making him swallow some Poison he had provided for him.

Excerpt. Valesf. p. 77, 86. Liv. l. 35.

Polyb. l. 17. p. 771, 772.

SCOPOS, a Place seven Furlongs, or eight hundred and seventy-five Paces to the North of *Jerusalem*, where *Titus* posted two Legions, when he came to attack *Jerusalem*.

Joseph. de Bello, l. 6. c. 3. p. 908. d.

SCORIA, the Scum or Dross of Metals. *Argentum tuum versum est in scoriam*, says *Isaiah*; *Thy Silver is become Dross*. But the *Hebrew* Text rather signifies, a Metal debased by the Mixture of Lead or Copper. See *Ezek.* xxii. 18, 19.

Isai. i. 22, 25. סיג Sig. *Argentum mixtum*.

SCORPION. The *Scorpion* is a small Animal that has a Bladder full of a dangerous Poison: It may be distinguish'd into three Parts; the Head, the Breast, and the Belly. The Head appears to be join'd and continu'd to the Breast: It has two Eyes in the Middle of its Head, and two towards its Extremity, between which come out, as it were, two Arms, which are divided into two, like the Claws of a Lobster. It has eight Legs proceeding from its Breast, every one of which is divided into six Parts, cover'd with Hair, at the End of which are six Talons or Claws. The Belly is divided into seven Rings, from the last of which the Tail proceeds, which is divided into seven little Beads, of which the last is arm'd with a Sting. In some are observed six Eyes, and in others eight may be visibly perceived. The Tail is long, and made after the manner of a String of Beads ty'd End to End, one to another, the last bigger than the others, and something longer, at the End of which are sometimes two Stings, which are hollow, and fill'd with a cold Poison, which it squirts into the Part which it stings.

The *Scorpion* is of a blackish Colour, like Soot; it waddles as it goes, and fixes violently with its Snout, and by its Feet, on such Persons as it seizes upon, so that it cannot be pluck'd off but with Difficulty. There are some that have Wings, like those of Locusts, which fly from one Region to another; and are something like Bats, as is affirmed by *Pliny* and *Strabo*. There are also of several Colours: The Antients mention the black ones, yellow, ash-coloured, red, green, white, wine-colour'd, of the Colour of Soot. They say, the Dam brings forth eleven young ones, which are small round Worms, hardly bigger than a Louse: The Mother sits upon them; and we are told, that when they are hatch'd, they kill the Mother that gave them Life. They are more mischievous to Women than Men, and more to Girls than Women. Those which have seven Knots in their Tails are more dangerous than those that have but six.

They tell us, that in cold Countries the *Scorpions* are not venomous, no more than those that are of a whitish Colour. The best and the surest Remedy against the Bite of a *Scorpion*, is, to squeeze it to Pieces upon the Wound. *Moses* tells us, [b] that the *Hebrews* passed through great and terrible Wildernesses, where were *Scorpions*, and the Serpent call'd *Dipsas*. *Tertullian*, at the Beginning of his Book call'd *Scorpiacum*, has well described the *Scorpion*. The *Hebrew* reads *Hakarab*, or *Akrab*; from whence is *Acrabatene*, a Name given to a Canton of *Palestine*, and the Ascent of *Akrabbim*, or *Scorpions*.

In Scripture, *Scorpions* are used in a figurative Sense, for wicked Men; *Thou dost dwell among Scorpions*; Thou livest with wicked and rebellious People, says the Lord to *Ezekiel*. *He that hath hold of her*, (an evil Wife) *is as though he had held a Scorpion*, says the Author of *Ecclesiasticus*: He runs a Hazard of being infected by her Poison. The same Author places *Scorpions* among the Instruments of God's Vengeance. St. *John*, in his *Revelations*, very well describes the Qualities of the *Scorpion*, and the Pain that proceeds from its Biting: *And there came out of the Smoke Locusts upon the Earth, and unto them was given the Power, as the Scorpions of the Earth have Power. And to them it was given that they should not kill them, but that they should be tormented five Months. And their Torment was as the Torment of a Scorpion, when he striketh a Man.*

Ezek. ii. 6.

Ecclus. xxvi. 7.

Ecclus. xxxix. 36.

Rev. ix. 3, 5.

*Scorpions* were also a kind of Whip armed with Points. When the *Israelites* complained to *Rehoboam*, of the Weight of the Yoke wherewith *Solomon* had loaded them, he returned them this Answer; [c] *My Father hath chastised you with Whips*,

[a] In the Year of the World 3808, before *Christ* 192, before the Vulgar Era 196. [b] Deut. viii. 15. עקרב Hakarab. LXX. Σκορπίος. [c] 1 Kings xii. 11, 14. 2 Chron. x. 11, 14. בעקרבים LXX. Ἐν σκορπίοις.

*but I will chastise you with Scorpions*; that is, with Rods or Whips armed with Points, or pointed Thorns, like the Tail of a *Scorpion*. *Isidor.*

Numbers xxxiv. 4. Josh. xv. 3. The Mountains call'd the *Scorpions*, or *Akrabbim*, or *Acrabim*, were towards the Extremity of the *Red Sea*, to the South of the Tribe of *Judah*. As for *Acrabatene*, lying in the Country of *Samaria*, and which also took its Name from the *Scorpions*, or from the Place call'd *Akrabbim*, see this Word, and ACRABATENE.

1 Macc. vi. 51. *Scorpions* were also Machines of War, with which Arrows were thrown. The Name of *Scorpion* was also given to the Arrows themselves. This Machine is thus described by *Tertullian*, at the Beginning of his Book call'd *Scorpiacum*: *Bellicam machinam, & retractu tela vegetantem, de Scorpio nominant. Id spiculum & fistula est, patula tenuitate in vulnus & virus, quâ figit, effundit.* And *Vegecius*, l. 4. c. 22. *Scorpiones dicebantur quos nunc manubalistas vocant: ideò sic nuncupati, quod parvis subtilibusque spiculis, inferant mortem.* See *Justus Lipsius*, l. 3. *Poliorcetic. Dialog.* 4.

Deut. xxv. 1, 2, 3. SCOURGE, or *Whip*. This Punishment was very common among the *Jews*. *Moses* ordains, That *if there be a Controversy between Men, and they come unto Judgment, that the Judges may judge them; then they shall justify the Righteous, and condemn the Wicked. And it shall be, if the wicked Man be worthy to be beaten, that the Judge shall cause him to lie down, and to be beaten before his Face, according to his Fault, by a certain Number. Forty Stripes he may give him, and not exceed; lest if he should exceed, and beat him above these with many Stripes, then thy Brother should seem vile unto thee.* There were two ways of giving the Lash; one, with Thongs or Whips, made of Ropes-ends, or Straps of Leather; the other, with Rods, Twigs, or Branches of some Tree.

The Rabbins think, that ordinary Faults committed against the Law, and submitted to the Penalty of the *Scourge*, were punish'd, not with Blows with a Rod, but with a Whip. They reckon up as far as One hundred and sixty-eight Faults liable to this Penalty [a]; and they hold, that all punishable Faults, to which the Law has not annex'd the Penalty of Death, are to be punish'd by the *Scourge*. The Offender was stript from his Shoulders to his Middle, and he was tied by his Arms to a pretty low Pillar, that he might lean forward, and the Executioner might the more easily come at his Back. There are some that maintain, that they never gave more or less than thirty-nine Strokes, but that in greater Faults they struck with greater Violence. But others think, that when the Fault and Circumstances required it, they might add to this Number of Blows. St. *Paul* informs us, that at five different times he received nine and thirty Blows from the *Jews*; which should insinuate, that this was a fix'd Number, and that they never went beyond it. 2 Cor. xi. 24.

The same Apostle clearly shews in the same Place, that the Correction with Rods, was different from that with a Whip; *Ter virgis cæsus sum.* And when he was seized by the *Jews* in the Temple, the Tribune of the *Roman* Soldiers ran and took him out of the Hands of the *Jews*; and desiring to know the Reason of the Tumult that happen'd upon this Occasion, he order'd him to be tied and stretch'd upon the Ground, to put him to the Question, and to have him beat with Rods; for so, commonly, the *Romans* put the Question. Acts xxii. 24, 25. The Bastinado, that was sometime given upon the Back, and which at this Day, among the Eastern People, is given upon the Soles of the Feet raised aloft, while the Patient lies down upon his Belly; this Punishment is different from that of the Scourge or Whip.

The Rabbins teach us, that the Penalty of the *Scourge* was not at all ignominious among them, and that it could not be objected as a Disgrace to those that had suffer'd it. They pretend, that no *Israelite*, not so much as the King, or High-priest, was exempted from this Law, when he had committed any Fault that deserved this Punishment. But this must be understood of the Punishment of Whipping that that was inflicted in their Synagogues, and which was rather a legal and particular Penalty, than a publick and shameful Correction. *Philo*, speaking of the Manner with which *Flaccus* treated the *Jews* of *Alexandria*, says, he made them suffer the Punishment of the Whip, which (says he) is not less insupportable to a Free-man, than Death it self. Philo in Flacc. & de Specialibus legib. Our Saviour, speaking of the Pains and Ignominy of his Passion, commonly puts his *Scourging* in the first Place. Mat. xx. 19. Mark x. 34. Luk. xviii. 32.

SCRIBE, *Scriba*; in *Hebrew*, *Sopher* [b]; in *Greek*, *Grammateus*. The Word *Scribe* is very common in Scripture, and has several Significations.

I. A Clerk, Writer, or Secretary. This was a very considerable Employment in the Court of the Kings of *Judah*, in which the Scripture often mentions the Secretaries, as the first Officers of the Crown. *Seraiah* was *Scribe* or Secretary to King *David*. 2 Samuel viii. 17. *Shevah* and *Shemaiah* exercised the same Office under the same Prince. 2 Samuel xx. 25. 1 Chron. xxiv. 6. In *Solomon's* time we find *Elihoreph* and *Ahiah* 1 Kings iv. 3.

[a] Vide, si lubet, Selden. l. 2. c. 15. de Synedriis, & Schikard, de Jure Reg. c. 2. Theor. 7.

[b] Scriba, Heb. ספר Sopher. LXX. Γραμματεύς.

Secretaries

2 Kings xix. 2. 2 Kings xxxii. 8, 9, 10. Secretaries to the King: *Shebna* under *Hezekiah*; and *Shaphan* under *Josiah*. As there were but few in those Times that could write well, the Employment of a *Scribe* or Writer was very considerable.

II. A *Scribe*, is put for a Commissary or Muster-master of an Army, who makes the Review of the Troops, keeps the List or Roll, and calls them over. It is said, for Example, that in the War of Judg. v. 14. *Barak* against *Sisera*, *Out of* Machir *came down Governors, and out of* Zebulun *they that handle the Pen of the Writer.* Under the Reign of *Uzziah* King of *Judah* there 2 Chron. xxvi. 11. is found *Jeil the Scribe*, who had under his Hand the King's Armies. *Jeremiah* speaks of a *Scribe* that was Prince or Chief of the Soldiers, and who made the new-listed Soldiers perform their Exercise: Jer. lii. 25. 2 Kings xxv. 19. *Scribam principem militum, qui probabat tirones.* The *Hebrew* has it, The *Scribe*, Prince of the Army, who made the People of the Country go to War. In the Books of *Maccabees*, *Judas* gives Orders to the 1 Macc. v. 42. *Scribes*, to stand upon the Banks of the Brook that the Army was to pass over, and bids them let no one remain beyond the Water, but cause them all to pass over to the War.

III. *Scribe*, is put for an able and skilful Man, a Doctor of the Law, a Man of Learning, that understands Affairs. *Jonathan*, *David*'s Uncle by the Father's side, 1 Chron. xxvii. 32. *was a Counsellor, a Wise-man, and a Scribe.* *Baruch* the Disciple and Secretary of *Jeremiah*, is also call'd a *Scribe*; so is *Gemariah* Jer. xxxvi. 10, 12, 20, 26. the Son of *Shaphan*; and *Jonathan*, who lived under the Reign of *Josiah*. *Jesus* the Son of *Sirach* says, Ecclus. x. 5. *In the Hand of God is the Prosperity of Man, and upon the Person of the Scribe shall he lay his Honour.* 'Tis known what Commendation the Scripture gives to *Ezra*, who is celebrated as a skilful *Scribe* in Ezra vii. 6. the Law of his God; *He was a ready Scribe in the Law of* Moses. The *Scribes* of the People, which are frequently mention'd in the Gospel, were publick Writers, and profess'd Doctors of the Law, which they read and explain'd to the People.

Vid. Casaubon. Exercit. in Baron. exercit. 1. n. 8. Judg. v. 14. 1 Chron. xxiv, xxvi. Some place the Original of *Scribes* under *Moses*; but their Name does not appear 'till under the *Judges*. Others think that *David* first instituted them, when he established the several Classes of the Priests and Levites. *Epiphanius* places their Original at the Time when the Sect of the *Sadducees* began. Mention is made in the *Acts*, Acts xxiii. 9. of *Scribes* that were of the Party of the *Pharisees*; which has made some believe, that all the *Scribes* were of the Sect of the *Pharisees*. But they did not espouse any particular Sect, but there were some of all Sects.

*Scribes*, and Doctors of the Law, in Scripture-phrase, mean the same thing. And he that in St. *Matthew* xxii. 35. is call'd a Doctor of the Law, in St. *Mark* xii. 28. is named a *Scribe*, or one of the *Scribes*. And as the whole Knowledge of the *Jews*, at that time, chiefly consisted in Pharisaical Traditions, and in the Use that was made of 'em to explain the Scriptures; the greatest Number of the Doctors of the Law, or of the *Scribes*, were *Pharisees*; and we almost always find them join'd together in Scripture. Each of 'em valu'd themselves upon their Knowledge of the Law, upon their studying and teaching it: They had the Key of Know- Mat. xxii. 52.
ledge, and sat in *Moses*'s Chair. *Epipha*- Mat. xxiii. 2.
*nius*, and the Author of the *Recognitions*, imputed to St. *Clement*, reckon the *Scribes* among the Sects of the *Jews*; but it is certain, they made no Sect by themselves; they were only distinguish'd by their Study of the Law.

SCRIPTURE, or *Writing*. There is great Dispute concerning the first Inventer of Letters and Writing. Some maintain, that there was Writing before the *Deluge*, and that *Adam* was the Inventer of Letters. Others think, that *Moses* is the first Author of whom we have any Writings, and that before him there were no written Monuments. Thro' the whole Lives of the Patriarchs, we see no Footsteps of any Writing. *Moses* does not quote any Writing that was extant before his own; for the Book of *the Wars of the Lord*, mention'd *Numb.* xxi. 14. is a Passage added to the Text of *Moses*, or was a Writing compos'd in his Time. It is true, they talk of a Book compos'd by *Adam*, and another by *Enoch*, and that certain other Writings are ascribed to the First Man, and to *Enoch*. *Josephus* speaks of certain Pillars with In- Joseph. Antiq. l. 1.
scriptions made before the *Deluge*; they mention also certain Writings that were said to have been compos'd by *Abraham*: but all this is look'd upon as fabulous and apocryphal, in the Judgment of the most judicious Criticks.

It is agreed by all, that there is nothing extant this Day in the World, either more ancient, or more authentick, than the Books of *Moses*; but it will not follow from thence, that there was no Writing before him. It appears, on the contrary, by his own Account, that Writing was common enough at that time, both in *Egypt*, from whence the *Hebrews* were just come forth, and also among the *Hebrews*. This People seemed already prepared and accustomed to express their Thoughts and Sentiments after this manner. The Chief of the Nation, without doubt, read the Tables of the Law. *Moses* had been instructed in all the Knowledge of the *Egyptians*, and, doubtless, had learned their Manner of Writing [a]. See the Article LETTERS.

[a] See our Dissertation upon the Matter and Form of the Ancient Books.

 The

The Word *Scripture* taken abſolutely, generally ſtands for the ſacred Books of the Old and New Teſtament. *Did ye never read in the Scripture? How then ſhall the Scriptures be fulfilled? All Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs.*

Matt. xxi. 42. Ibid. xxvi. 54. 2 Tim. iii. 16.

*Canonical Scriptures.* See the Article CANON OF SCRIPTURES. They generally aſcribe the forming of the Canon of *Scriptures*, or the Collection of the ſacred Books of the Old Teſtament, to *Eſdras*, who ranged them in a convenient Order. Firſt, the Law: Secondly, the Prophets: Thirdly, the *Kelubim*, or *Hagiographa*, that is to ſay, ſacred Writings. Our *Saviour* ſeems to have had regard to this old Manner of dividing the Bible, when he ſays; *All things muſt be fulfilled which were written in the Law of* Moſes, *and in the Prophets, and in the Pſalms, concerning me.* The *Pſalms* are at the Head of the *Hagiographa*. *Joſephus*, againſt *Appion*, acknowledges the ſame Diſtribution. *We have*, ſays he, *two and twenty Books that are of divine Authority, of which five are of* Moſes; *the Prophets that ſucceeded* Moſes *compos'd thirteen of them; the other four are Hymns to the Honour of God, and Rules for the Conduct ef Life.* We muſt however obſerve, that the *Jews* have varied in the Diviſion of their holy Books; and at this Day, inſtead of twenty-two they reckon twenty-four. But this is a Difference only in Name; and when it is ſaid, that the Canon was fix'd by *Eſdras* we muſt underſtand it with ſome Reſtriction; for he could not inſert *Malachi* into it, nor *Eſther*, nor even *Nehemiah*, where there is mention of the High-prieſt *Jaddus*, and of *Darius Codomannus*, King of *Perſia*, who lived all after *Eſdras*.

Luk. xxiv. 44. Lib. 1. contra Appion.

SCYTHOPOLIS, otherwiſe *Beth-ſhan*, a City on the weſtern Side of *Jordan*, at ſome Diſtance from the Place where this River comes out of the Lake of *Genezareth*. See the Article BETH-SHAN.

SEA, in *Latin*, *Mare*; in *Hebrew*, *Jam*; in *Greek*, *Thalaſſe*. The *Hebrews* give the Name of *Sea* to all great Collections of Water, to great Lakes or Pools. Thus the *Sea* of *Galilee*, or of *Tiberias*, or of *Cinereth*, is no other than the Lake of *Tiberias* or *Genezareth* in *Galilee*. The Dead *Sea*, the *Sea* of the Wilderneſs, the *Sea* of the *Eaſt*, the *Sea* of *Sodom*, the *Sea* of Salt, or the *Salt-ſea*, the *Sea Aſphaltites* or of Bitumen, is no other than the Lake *Aſphaltites*, or the Lake of *Sodom*. The *Sea* of *Semechon* is the Lake of the ſame Name. The *Sea* of *Jazer* is the Lake that was near the City *Jazer*, beyond *Jordan*. The *Sea* of *Suph* or *Zuph* is the *Red-ſea*. The weſtern *Sea*, or the great *Sea*, or the hindermoſt *Sea*, is the *Mediterranean*. They gave alſo the Name of *Sea* to a very great brazen Baſin, that *Solomon* caus'd to be made for the Temple, for the Conveniency of the Prieſts, who there waſh'd the Feet and Bowels of the Sacrifices, and the Inſtruments they made Uſe of for ſacrificing.

Hieron. Tradit. Hebr. in Geneſ. i, &c. Jerem. xvi. 32. 1 Kings vii. 23.

The *Arabians*, and Orientals in general, ſometimes alſo give the Name of *Sea* to great Rivers, as the *Nile*, the *Euphrates*, the *Tigris*, and others, which by their Magnitude, and by the Extent of their Overflowings, ſeem as little *Seas* or great Lakes. It is neceſſary to give ſome Proofs of this, becauſe there are ſeveral Paſſages in Scripture, the Explication of which would be almoſt impoſſible without this Conſideration. *Iſaiah* ſays, *The Lord ſhall utterly deſtroy the Tongue of the* Egyptian *Sea, and with his mighty Wind ſhall he ſhake his Hand over the River, and ſhall ſmite it in the ſeven Streams, and make Men go over dry-ſhod.* All this can be underſtood only of the *Delta*, which is, as it were, the Tongue of the *Nile*, here call'd the *Egyptian Sea*. 'Tis known that upon the Coaſts of the *Mediterranean*, where it waſhes the Shores of *Egypt*, there is neither Tongue of Land or of *Sea*; and beſides the whole Deſcription of the Prophet marks out the *Nile*, and its ſeven Arms. *Septemplicis oſtia Nili.*

Herbelot. Bib. Orien. p. 672. Iſai. xi. 15.

The ſame Prophet again denotes the *Nile* by the Name of *Sea* in this Paſſage. *Woe to the Land ſhadowing with Wings, which is beyond the Rivers of* Ethiopia. (He calls here the *Red-ſea* by the Name of the Rivers of *Ethiopia*, or of *Cuth*, becauſe the People of *Cuth* inhabited upon the Eaſtern Shore of this *Sea*.) *That ſendeth Ambaſſadors by the Sea, even in Veſſels of Bulruſhes upon the Waters.* Here he inſinuates the *Nile* by the Word *Sea*. Theſe Veſſels of Bulruſhes were peculiar to *Egypt*, as *Pliny* obſerves. *Ex ipſo papyro navigia texunt, & ex libro vela.* The Prophet *Iſaiah* goes on to addreſs his Words to thoſe Ambaſſadors, who ſailed upon the *Nile* in Veſſels of Bulruſhes. *Go, ye ſwift Meſſengers to a Nation ſcattered and peeled, to a People terrible from their Beginning hitherto; a Nation meted out and trodden down, whoſe Land the Rivers have ſpoiled.* This Deſcription could only agree to *Egypt*, which was then torn in Pieces by domeſtick Diviſions. *Egypt* is known and waſted by the Inundations of the *Nile*; 'tis a Country meted out and trodden down, becauſe the Mud being often ſpread over the Land, and ſo concealing the Bounds and Limits, they are often obliged to meaſure it out again, &c.

Iſai. xviii. 1, 2. Plin. l. 6. c. 22.

The Country of *Babylon*, which was water'd by the *Euphrates*, is call'd by the ſame Prophet, *the Deſart of the Sea*: Whether it was becauſe of that Solitude and

Iſai. xxi. 1.

and Devastation to which it was to be reduced; or by way of Irony or Antiphrasis, because *Babylon* was then a much frequented and populous City. This City situate upon great Waters, upon the *Sea*, and which is the Habitation of such a Multitude of People. *Jeremiah* speaks of it in the same manner. *The Sea is come up upon* Babylon, *she is covered with the Multitude of the Waves thereof.* And a little before; *I will dry up her Sea, and make her Springs dry.* And *Isaiah*, speaking of the King of *Babylon*, calls him *Leviathan*, or *the Dragon that is in the Sea. Ezekiel* gives the same Name to the King of *Egypt*; *Thou art as a Whale in the Seas*, because his Habitation was upon the Banks of the *Nile*.

Jerem. li. 36, 42. Isai. xxvii. 1. Eze. xxxii. 2.

*Daniel*, speaking of *Antiochus*, who carry'd his Army beyond the *Euphrates*, and who encamped in the Plains of *Mesopotamia*, says, that he encamped at *Padan*, between the *Seas*, that is, between *Tigris* and *Euphrates. Hosea* calls the *Babylonians* and *Egyptians*, *Children of the Sea. Formidabunt filii maris, & avolabunt quasi avis ex Ægypto, & quasi columba de terra Assyriorum*; and the *Jews* that were Captives in *Babylonia*, and in *Egypt*, shall return into their own Country. *Nahum*, speaking of the City of *No*, or *No-ammon*, which many think to be the same as *Thebes*, or *Diospolis*, says, that the *Sea* is its Treasure, and that the Waters serve it for a Rampart. This *Sea*, and these Waters, certainly can mean nothing else but the *Nile*.

Dan. xi. 45. Hos. xi. 10. Vulgat. Nahum iii. 8.

The great *Sea*, the western *Sea*, the hindermost *Sea*, the *Sea* of the *Philistines*, generally express the *Mediterranean*, which was to the *West* of the *Land of Promise*, and which was consider'd as behind a Man who should look towards the Sun-rising, having his Left-hand to the *North*, and his Right-hand to the *South*. For 'tis thus the *Hebrews* mark out the Situation of Places, which are to the right or left, before or behind. The *Sea* is often put for the *West*, as the Right is put for the *South*. 'Twas upon the *Mediterranean* that *Jonah* embark'd himself; and it was upon this *Sea* that they floated the Timber that was cut down from Mount *Libanus*, and which was brought to *Joppa*, for the building of the Temple.

Gen. xii. 8. xiii. 14. & passim.

The *Sea* of *Suph* or *Zuph*; that is to say, the *Sea* of Rushes, is what we call now the *Red-sea*. It is call'd the *Sea* of *Suph*, because of the great Quantity of Rushes or *Sea-wrack* which is found at its Bottom, and on its Shores. It is still, at this Day, call'd *Bahrsuf*, and the Weed that grows there is call'd *Sufo. Diodorus Siculus* says, that it appears all over green, because of the Weeds that grow under its Waters. Those that have sailed upon this *Sea* tell us, that it appears red in some Places, because of a red Sand at the Bottom. In other Places the Water seems to be white, because of the white Sand that is found there. Lastly, it appears green where the *Sea-wrack* is found. But this is only observed in such Places where the Water is low; and the Colour of the Sand or Weeds appears through the Water, only because it is very clear and transparent. *Don John de Castro*, Viceroy of the *Indies* for the King of *Portugal*, believes, that the Name of the *Red-sea* had its Original from hence, because there is a great Quantity of Coral found in this *Sea*. Certain it is, that the Books of the Old Testament never Name this the *Red-sea*, but the *Sea* of *Zuph. Pliny* says, [a] that it obtain'd the Name of the *Red-sea*, in *Greek Erythrea*, because of a certain King call'd *Erythros*, who reign'd in *Arabia*, and whose Tomb was to be seen in the Island *Tyrine* or *Agyris*.

Diodor. Sicul. Bibl. l. 3.

Several learned Men believe, that this King *Erythros* is no other than *Esau* or *Edom. Edom*, in *Hebrew*, signifies red or ruddy, just as *Erythros* does in *Greek*. But I cannot be persuaded that *Edom* ever dwelt, either upon the Shores of the *Red-sea*, or the *Persian* Gulph, which is sometimes also call'd by the Name of the *Red-sea*. His Dwelling was to the East of the Land of *Canaan*, towards *Bozra*. Those that have observed the reddish Parts of this *Sea* tell us, that there were none at the Place where the *Israelites* passed over, nor a great deal lower. That is to say, there were none from *Tor*, over-against Mount *Sinai*, as far as *Suez*, to the northern Extremity of this *Sea*. So that I am inclined to believe, that the Name of the *Red-sea* was not given to it, till after the *Idumeans* descended from *Edom* had spread themselves from East to West, as far as the *Red-sea*. Then it might have the Name of the *Sea* of *Edom* given to it, which the *Greeks* render'd by the *Red-sea*, or *Thalassa Erythrea*. In the Books of the *Kings* and *Chronicles*, I find the *Sea* of *Suph* in the Land of *Edom*, which may be brought as a Confirmation of this Conjecture.

1 Kings ix. 26. 2 Chron. viii. 17.

This is the Description of the *Sea* of *Kolsum*, or of the *Red-sea*, according to *Abulfeda* [b]. It takes its Name from the City of *Kolsum*, lying at the Extremity of its northern Coast, under the forty-fourth Degree and a Quarter; others say the forty-sixth Degree and a Half of Longitude, and under the twenty-third

[a] Plin. l. 6. c. 28. Vide Strabon. l. 16. p. 520. & Q. Curt. l. 10.

[b] *Abulfeda*, p. 70. of the Description of *Arabia*.

Degree

Degree and one-third of Latitude. From *Kolſum* this *Sea* runs on to the South, bending a little towards the Eaſt, as far as *Kaſir*, which is a Harbour of *Kous*, whoſe Longitude is forty-nine Degrees, and Latitude twenty-ſix. From thence it runs on ſtill to the South, verging a little towards the Weſt, about *Aidad*, whoſe Longitude is forty-eight Degrees, and Latitude twenty-one. From *Aidad* it goes on in a right line towards the South, as far as *Sawakam*, a little City of *Ethiopia*, which is alſo under the forty-eighth Degree of Longitude, and the ſeventeenth of Latitude. Thence, going on towards the South, it wheels about the Iſland of *Dahlac*, which is at a ſmall Diſtance from the weſtern Coaſt, and whoſe Longitude is one and ſixty Degrees, and Latitude fourteen. From this Iſland the *Sea* ſtretches ſtill on towards the South, and waſhes the Shores of *Ethiopia*, as far as Cape *Almandab*; and there is the end, or rather beginning of the *Red-ſea*, toward the South, near the Strait or Mouth, by which the great *Indian Sea* pours in, or the Eaſtern Ocean. The Mountain of *Almandab*, and the Deſarts of *Aden*, are very near to each other, and are only ſeparated by ſo narrow a Strait, that one Man may ſee another from the oppoſite Shore. This Strait is call'd *Bab-al-mandab*; and Travellers have aſſured me, that *Bab-al-mandab* is below *Aden*, and is as far diſtant from *Aden* towards the North-weſt, as a Ship may ſail in a Day and a Night. The Mountains of *Almandab* are ſituate in the Country of the *Abyſſines*, and they may be ſeen from the Mountains of *Aden*, tho' they are at a great Diſtance. In this Place the Mouth of the *Sea* of *Kolſum* is entirely ſhut up and ſtraitened in the manner we have already deſcribed. *Aden* in, reſpect of *Bab-al-mandab*, lies between the Eaſt and the South; and this is all we find obſervable upon the weſtern Coaſt of the *Red-ſea*, from *Kolſum* to *Mandab*.

Now let us proceed to the Shore which ſtretches out from the other Side of the Mountain of *Mandab*, and which is the Land of *Aden*. Here we may take notice, that from *Aden* the *Red-ſea* runs toward the North. The Longitude of this City is ſixty-ſix Degrees, and its Latitude eleven. Then this *Sea* turns about the Coaſts of *Yemen*, till it arrives at the Extremity of the Coaſt bearing this Name, where the Longitude is ſixty-ſeven Degrees, and the Latitude nineteen all but ten Minutes. From thence it ſtretches ſtill towards the South, as far as *Gioddah*, whoſe Longitude is ſixty-ſix Degrees, and Latitude twenty-one. From *Gioddah* it runs North-weſt, as far as *Algiahaſah*, a Station of the *Egyptians*, under the ſixty-fifth Degree of Longitude, and the twenty-ſecond Degree of Latitude. Afterwards it goes on towards the North, verging a little weſtwardly, as far as the Shore of *Yambaak*, whoſe Longitude is ſixty-four Degrees, and Latitude twenty-ſix. From thence it runs wholly between the Weſt and the North, till having left *Madian*, it arrives at *Ailah*, which is under the fifty-fifth Degree of Longitude, and the twenty-ninth Degree of Latitude. *Almoſhtarec* ſays in the *Kanum*, that the Longitude of *Ailah* is fifty-ſix Degrees, and forty Minutes, and its Latitude is twenty-eight Degrees fifty Minutes. From *Ailah* this *Sea* bends about towards the South, as far as *Altour*, which is the Mountain of *Sinai*, which by a very high Promontory ſtretching out into this *Sea*, divides it into two Arms. Thence turning about towards the North, it arrives again at *Kolſum*, whoſe Poſition we have already determin'd. *Kolſum* and *Ailah* are ſituated at the two Ends of this *Sea*; *Ailah* at the Extremity of the eaſtern Arm, and *Kolſum* towards the Extremity of the weſtern Arm. Mount *Altour* or *Sinai* is ſituated between theſe two Cities, upon a Kind of *Peninſula*, ſurrounded by the *Sea* towards the Eaſt, Weſt, and South, and joined to the Land only towards the North.

Every one knows the famous Miracle of the Paſſage over the *Red-ſea*, when the Lord open'd this *Sea*, dry'd it up, and made the *Iſraelites* paſs through it dry-ſhod, to the Number of ſix hundred thouſand Men, without reckoning the old Men, Women, or Children. The Rabbins and many of the antient Fathers, [a] relying upon theſe Words of *Pſalm* cxxxvi. 13. *To him which divided the Red-ſea into Parts. Qui diviſit mare rubrum in diviſiones*, have maintain'd, that the *Red-ſea* was ſo divided, as to make twelve Paſſages; ſo that each of the twelve Tribes paſs'd through a different Paſſage. But other Authors [b] have advanced, that *Moſes* having lived a long time near the *Red-ſea*, in the Country of *Midian*, had obſerved that it kept its regular Ebbing and Flowing like the Ocean; ſo that taking the Advantage of the Time of the Ebb, he led the *Hebrews* over; but the *Egyptians* not knowing the Nature of the *Sea*, and raſhly entering it juſt before the Return of the Tide, were all ſwallowed up and drowned, as *Moſes* relates it. 'Twas thus that the Prieſts of *Memphis* explain'd it, according to the Report of *Artapanus*; which Opinion has been adopted by a great Number of the Moderns.

[a] Origen. homil. 5. in Exod. Euſeb. in Pſal. cxxxv. Epiphan. hæreſ. 64. alii quidam ex Chriſtian.

[b] Artapan. apud Euſeb. præpar. l. 4. c. 17.

*Joſephus*

Joseph. Antiq. l. 2. c. ult. *Josephus* having related the History of the Passage through the *Red-sea*, as it is told by *Moses*, adds, that this ought not to be look'd on as impossible, since God might as well have open'd a Passage for the *Israelites* thro' the Waters, as a long time afterwards he open'd one for *Alexander* and his *Macedonians*, when they pass'd thro' the *Sea* of *Pamphilia*. But the Historians, [a] that have mention'd this Passage of the *Macedonians*, assure us, that they enter'd into the *Sea*, and coasted the Shore where it was not deep; so that the Soldiers marched all Day in the Water, which was not above their Middle. *Arrian* says, that this is unpassable when the South Winds blow; but the Wind having changed on a sudden, gave the Soldiers an Opportunity of passing without Danger. 'Twas perhaps this Reflection of *Josephus* that gave Occasion to some of the Antients to think, [b] that the *Israelites* did not pass thro' the *Red-sea* from Shore to Shore, but only coasted it, and during the Time of the Flux ascended a little from the Place they were in towards the Shore upon the higher Ground; so that they made a Kind of Semicircle in the *Sea*. This Opinion is also
Thom. in 1 Cor. x. espoused by *Thomas Aquinas*, *Tostat*, *Paul de Burgos*, *Grotius*, *Genebrard*, *Vatablus*, and some Rabbins.

But not to enter into a nice Discussion of all these Opinions, not to undertake to refute them particularly, and not to deny that the *Red-sea* may have its Ebbing and Flowing; we need only alledge the Text of *Moses* and other sacred Authors, who have mention'd this miraculous Passage: We may see plainly that no other Account is supportable, but that which supposes the *Hebrews* to pass through the *Sea* from Shore to Shore, in a vast space of dry Ground, which was left void by the Wa-
Exod. xiv. 16, 17, &c. ters at their retiring. *Lift thou up thy Rod, and stretch out thine Hand over the* Sea, *and divide it; and the Children of* Israel *shall go on dry Ground through the midst of the* Sea. *And* Moses *stretched out his Hand over the* Sea, *and the Lord caused the* Sea *to go back by a strong East-wind all that Night, and made the* Sea *dry Land, and the Waters were divided. And the Children of* Israel *went into the midst of the* Sea *upon the dry Ground, and the Waters were a Wall unto them on their right Hand and on their left.* When the *Egyptians* likewise were enter'd into the *Sea, the Lord said unto* Moses; *Stretch out thine Hand over the* Sea, *that the Waters may come again upon the* Egyptians, *upon their Chariots, and upon their Horsemen. And* Moses *stretched forth his Hand over the* Sea, *and the* Sea *returned to his Strength when the Morning appeared, and the* Egyptians *fled against it, and the Lord overthrew the* Egyptians *in the midst of the Sea. But the Children of* Israel *walked upon dry Land in the midst of the* Sea, *and the Waters were a Wall unto them on the right Hand and on the left.*

And in the Canticle that *Moses* sung at their coming out of the *Red-sea*, he says; *With the Blast of thy Nostrils* (or, with the Wind of thy Fury) *the Waters were gathered together; the Flood stood upright as an Heap, and the Depths were congealed in the Heart of the* Sea. And the *Psalmist* says; *He divided the* Sea, *and caused them to pass through, and he made the Waters to stand as on a Heap.* He says elsewhere, that the *Sea* fled at the Sight of God; that the Lord made himself a Path in the *Sea*; that he walked in the midst of the Waters. *Isaiah* says, that the Lord divided the Waves before his People, that he conducted them through the Bottom of the Abyss, as a Horse is led through the midst of a Field. *Habakkuk* says, that the Lord made himself a Road to drive his Chariot and Horses cross the *Sea*, across the mud of great Waters. Lastly, the Author of the Book of *Wisdom* says, that the dry Land appear'd all on a sudden in a Place where Water was before; that a free Passage was open'd in a Moment through the midst of the *Red-sea*; and that a green Field was seen in the midst of the Abyss, *&c.* See the Commentators upon *Exod.* xiv, M. *le Clerc*'s Dissertation upon the Passage over the *Red-sea*, and that which we have compos'd upon the same Subject, prefix'd to our Commentary upon *Exodus*. 'Tis thought the Place where the *Hebrews* pass'd the *Red-sea*, is two or three Leagues below its northern Point, at the Place call'd *Kolsum*, or *Chysma*, where some of the Antients [c] have testify'd, that in their Time might still be seen the Ruins of the Wheels of *Pharaoh*'s Chariots, and evident Marks of those Chariots.

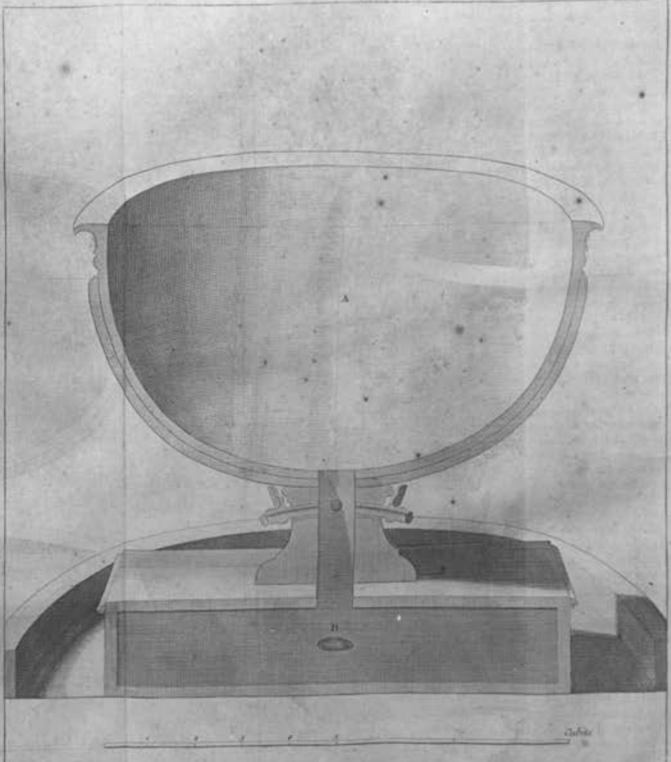
(Ex. xv. 8. Ps. lxxviii. 13. Psal. cxiv. 3, 5. Psa. lxxvii. 19. Isai. lxiii. 11, &c. Habak. iii. 15. Wisd. xix. 7, 8. See also Wisd. x. 17, 18.)

*The Dead-sea, Salt-sea, Eastern-sea, Sea of* Sodom, *Sea of the Wilderness*, or *of the Plain.* This is the Lake *Asphaltites*, to which *Josephus* allows five hundred and fourscore Furlongs in Length, and one hundred and fifty Furlongs in breadth, that is to say, about twenty-five Leagues long, and five or six broad. The *Jordan* empties itself into the *Dead-sea*, and we are assured, that the Salt and Bitumen, with which the Waters are impregnated, make them so pungent and briny, that no Fish can live there. This *Sea* has taken Possession of that Part of the Country that was formerly occupy'd by the Cities of *Sodom*, *Gomorrah*, *Admah*, and *Zeboim*,

[a] Strabo. l. 14. Arrian. l. 1. de expedit. Alex. [b] Quidam apud Greg. Turon. l. 1. c. 10. hist. [c] Paul. Oros. hist. l. 1. c. 10. Greg. Turon. hist. l. 3. c. 10. Cosmas. Monach. l. 5. p. 194.

and

THE BRASEN SEA IN SOLOMON'S TEMPLE




A. The Cup or hollow part holding 333 cubick cubes, & one third or 2000 baths
B. The foot or hollow frame of 10 Cubits square & 2 cubits high, holding 170 cubick cubes & one third or 1000 baths.
A B. This vessel contained in all 503 cubick cubes, & one third or 3000 baths of liquor which make 311 hogsheads, one quarter, 27 pints 6 cubick inches & something over

THE SECTION OF THE BRASEN SEA IN SOLOMON'S TEMPLE

and their Territory, which was heretofore as the Paradise or Garden of the Lord. This *Sea* is properly no more than a Lake, having no sensible Communication with any other *Sea*. See what we have observed under the Article ASPHALTITES. The Name of *Dead-sea* is not read in the Text of Scripture; it is probable this Name was given it, because nothing can long continue in it alive. The Name of *Salt-sea*, or *Sea of Salt*, is of the same Signification as the *Sea* of *Asphaltites*; for under the Word SALT the *Hebrews* comprehend *Asphaltus*, *Bitumen*, and *Nitre*. The Name of the *Eastern-sea* is given it, because of its Situation, being opposite to the *Western-sea*, or the *Mediterranean*. Lastly, the Name of *the Sea of the Wilderness*, or *of the Plain*, in *Hebrew*, *Arabah*, comes from *Araboth*, desart Plains which are beyond *Jordan*, to the West and North of the *Sea* we are now speaking of.

*The Sea of* Semechon; it is not mention'd in the Text of Scripture, but only in the Writings of the Rabbins. See the Article SEMECHON.

*The Sea of* Jazar; this is only a Lake or Pool that lay near this City. See JAZER.

*The brazen or molten Sea* that *Solomon* made for the Temple; it had ten Cubits in Diameter from Side to Side, and therefore about thirty Cubits in Circumference. Taking the *Hebrew* Cubit at twenty Inches and an half, the ten Cubits make seventeen Foot and an Inch; and the thirty Cubits make one and fifty Foot and three Inches. (1 Kings vii. 23, 26, &c.) This Vessel was round, and of the depth of five Cubits. The Brim was adorn'd with an Edging, and embellish'd with Lilies, and Knobs and Oxe's Heads in Demi-relief. It contain'd three thousand Baths, (The *Bath* contains about 7 Gall. 4 Pints.) as is said 2 *Chron.* iv. 5. or two thousand Baths, as mention'd 1 *Kings* vii. 26. This may be reconciled by saying, that the Cup or Bowl contain'd two thousand Baths, and the Foot, which was hollow, contain'd a thousand more. Thus this great Vessel was but of one Capacity within, tho' it seem'd without to be double. This *Sea* was supported by its Foot now mention'd, which was as a thick hollow Column; besides which it was supported by twelve Oxen of Brass, disposed into four Groups, by three in a Group, and leaving four Passages between, by which they went to draw Water by three Cocks fix'd to the Foot of this Vessel. See 1 *Kings* vii. 23, *&c.* 2 *Chron.* iv. 2, 3, 4, 5, *&c.*

*The Sea of* Egypt, mention'd in *Isaiah* xi. 15. means that Part of the *Mediterranean* that waters the Coasts of *Egypt*.

*The Tongue of the Sea.* The *Hebrews* and *Arabians* call that a Tongue of the *Sea* which runs into the Land; as we call that a Tongue or Neck of Land, that advances into the *Sea*. See *Joshua* xv. 5. xviii. 19. *Isai.* xi. 15.

SEAH, *Satum*; [a] a Kind of hollow Measure among the *Hebrews*. Its Capacity was of about two Gallons and a half, liquid Measure; or about a Peck, dry Measure. See the Table of Measures.

SEAL, *sigillum*, *signum*, *signaculum*. The antient *Hebrews* wore their *Seals* or Signets in Rings on their Fingers, or in Bracelets on their Arms. *Haman* seal'd the Decree of King *Ahasuerus* against the *Jews* with the King's *Seal*. (Esth. ii. 12.) The Priests of *Bel* desired the King to *seal* up the Door of the Temple of this God with his own *Seal*, to convince him that they did not go in there by Night. (Bell. ii.) The Spouse in the Canticles wishes, that his Spouse would wear him as a Signet upon her Arm: (Cant. viii. 6.) *Pone me ut signaculum super brachium tuum.*

*Pliny* observes, that the Use of *Seals* or Signets was yet rare at the Time of the *Trojan* War, (Plin. l. 33. c. 1.) and that they were put to the Shift of shutting up their Letters with several Knots: But among the *Hebrews* they are much more antient. *Judah* the Son of *Jacob* left his *Seal*, his Bracelet, and his Staff, as a Pledge with *Tamar*, whom he did not know. (Genesis xxxviii. 25.) *Moses* says in *Deuteronomy*, that God keeps seal'd up in his Treasuries, under his own *Seal*, the Instruments of his Vengeance. (Deuter. xxxii. 34.) *Job* says, that he keeps the Stars as under his *Seal*; (Job ix. 7.) that he is Master of them, and allows them to appear when he thinks proper. And elsewhere; *My Transgression is seal'd up in a Bag.* (Job xiv. 17.)

When they intended to *seal* up a Letter, or a Book, they wrapp'd it up with Flax or Thread, and then apply'd the Wax to it, and afterwards the *Seal*. The Lord commanded *Isaiah* to tie up or wrap up the Book wherein his Prophecies were written, and to *seal* them up till the Time he should bid him to publish them. (Isai. viii. 16, 17.) *Liga testimonium, & signa legem in discipulis meis.*

He gives the same Command to *Daniel*. *Tu autem* Daniel, *signa sermones, & claude librum usque ad tempus.* (Dan. xii. 4.) The Book that was shewn to St. *John* the Evangelist in the *Revelations*, was seal'd with seven *Seals*, and written within and without. (Rev. v. 1. vi. 1, 2, &c.) No one durst open it, or explain it to him, but the Lamb that was slain from the Beginning of the World. It was a rare thing to put such a Number of *Seals*; but that insinuated the great Importance and Secrecy of the Matter.

In civil Contracts they generally made two Originals, one continued open, and was kept by him for whose Interest the

[a] סאה *Seah.* LXX. Σάτον, *Satum*, or Μέτρον, *Mensura*, or Οἰφί. *Ephi.*

Contract was made: The other was seal'd up, and deposited in some publick Office. It was seal'd up to prevent any Fraud or Falsification. *Jeremiah* bought a Field in his Country of *Anathoth*, of one call'd *Hanameel*; he himself wrote the Contract, call'd Witnesses, and seal'd it up: He put it into the Hands of his Disciple *Baruch*, and said to him; *Take these Evidences, this Evidence of the Purchase, both which is sealed, and this Evidence which is open, and put them in an earthen Vessel, that they may continue many Days.* The *Grecians* did in the same manner with their Writings: They preserved the Originals of their Contracts, and other Instruments of any Consequence, in Vessels of Brass or Earth. See the Scholiasts upon *Aristophanes, in vespis*, upon the Word ECHINOS.

Jerem. xxxii. 10, 11, 14.

SEAT. The *Seat* of *Moses*, upon which the Scribes and Pharisees sat, is to express the Authority of the Doctors of the Law, and the Office of Teaching which was granted to them, or which they took upon themselves. Our Lord commanded that they should be heard and respected, but he forbid that their Actions should be made Precedents and Examples.

The *Seat* of the Scorners, of the Pestilent, of which there is mention in the first Psalm, stands for scandalous Discourse, the licentious Manners of Libertines, who corrupt as much by their scandalous Example and Conduct, as by their loose Principles, all those that hear them and keep them Company. Instead of Pestilent, the *Hebrew* says Scorners, Revilers, those pretended Free-thinkers, that deride the Credulity and Simplicity of plain and honest Minds. *Solomon* often speaks of them in his *Proverbs* [a], and takes great Care to secure his Pupil against the Strokes of their dangerous Tongues.

Psal. i. 1. במושב לצים

The *Seat* of Honours, mention'd by *Ecclesiasticus*, the chief Places in the Synagogues, which the Pharisees assum'd to themselves; the *Seat* that was prepar'd for *Job* in the Assemblies, the *Seat* or Throne of the King, and of God, are clear enough of themselves. The Throne belongs to God, and to the King, the *Seat* of Honour to the Friends of the King, and to great Men. The *Seat* of the Doctors belongs to such as make it their Profession to teach and instruct.

Ecclus. vii. 4. Matth. xxiii. 6. Job xxix. 7.

SEBA or *Saba*, the Son of *Cush*. *Josephus* thinks [b] he dwelt in the Island of *Saba*, known since by the Name of the Isle of *Meroe*. St. *Jerome*, *Bochart*, and several others, place him in *Arabia Fœlix*.

Gen. x. 7. סבא Saba.

SEBASTE. This is the Name that *Herod* the Great gave to the City of *Samaria*, when he rebuilt and embellish'd it in Honour of *Augustus*. See SAMARIA.

SECACAH, *Sechacha*, or *Sachacha*, a City of the Tribe of *Judah*. It was situate at the southern Limit of this Tribe, and in the Desart.

Josh. xv. 61.

SECT. This *Latin* Word has the same Signification as the *Greek* Word *Hæresis*, tho' the Sound be not so odious. Among the *Jews* were known four several *Sects*, which were distinguish'd by the Singularity of their Practices and Opinions, and yet continued united in Communion with each other, and with the Body of their Nation. These *Sects* are those of the *Pharisees*, the *Saducees*, the *Essenians*, and the *Herodians*, of which we have already spoke under their several Articles. At the Beginning of *Christianity* they would have had the Religion of *Jesus Christ* to pass as a new *Sect* of *Judaism*. *Tertullus* the Advocate for the *Jews*, accusing St. *Paul* before *Fœlix*, says, that he was Chief of the seditious *Sect* of the *Nazarenes*; and the *Jews* of *Rome* said to St. *Paul*, when he arrived in this City, that *as to this Sect, it was every where spoke against*. St. *Peter* in his second Epistle, foretels to the Faithful, that false Teachers should arise among them, *who privily shall bring in damnable Heresies* (or *Sects*) *even denying the Lord that bought them, and bring upon themselves swift Destruction.* He adds, that these People being great Lovers of themselves, blaspheme sound Doctrine, and are not afraid to introduce new *Sects*; but here the Word *Sect* is taken in the same Sense as Heresy.

Act. xxiv. 5. Act. xxviii. 22. 2 Pet. ii. 1—10.

What probably gave Birth to the different *Sects* among the *Jews*, was what they observed to obtain among the *Greeks*, whose Philosophers were divided into different *Sects*. For Example, the *Academicks*, the *Stoicks*, the *Peripateticks*, the *Cynicks*, the *Epicureans*, &c. The *Jews*, in Imitation of the *Greeks*, began to divide themselves into several *Sects*, about the Time of the *Maccabees*. It seems as if the *Corinthians* had a mind to introduce something like this into *Christianity*, when they boasted, I am a Disciple of *Peter*, I of *Paul*, I of *Apollos*. Which Abuse St. *Paul* with great Vehemence corrects in his first Epistle to the *Corinthians*. Even at this Day, in the *Christian* and *Catholick* Church, we labour under a kind of *Sects* in Philosophy, and even in Divinity, in respect of some Questions that the Church has not decided, and which it leaves to the Liberty of the Schools. Thus we see in Philosophy *Peripateticks*, *Scotists*, *Nominals*, *Cartesians*, *Gassendists*, &c. and in

1 Cor. i. 12. iii. 22, &c.

[a] Prov. i. 22. iii. 34. ix. 7, 8, 12. xiii. 1. xiv. 6. xv. 12. xix. 25. xx. 1, &c.

[b] Joseph. Antiq. l. 2. c. 5. p. 58. Collat. cum l. 1. c. 7. p. 14. A. B.

Divinity *Thomists*, *Augustinians*, *Scotists*, *Molinists*, *Congruists*.

SECUNDUS, a Disciple of St. *Paul*, *Acts* xx. 4. We know none of the Particulars of his Life. He was of *Thessalonica*, and follow'd St. *Paul* out of *Greece* into *Asia*, in the 58th Year of *Jesus Christ*. The *Spaniards* acknowledge a St. *Secundus*, who they pretend was sent into their Country by the Apostles St. *Peter* and St. *Paul*. (Bolland. 15 Mai. p. 442. a.)

SECURUS, and *Incendens*. 1 *Chron*. iv. 22. These are two Men, call'd in *Hebrew*, one *Joash*, and the other *Saraph*, whose Names St. *Jerom* thus translates into *Latin*.

SEEING, *to See*. This is said, not only of the Sense of Vision, by which we perceive external Objects, but also of inward Perception, of the Knowledge of spiritual Things, and even of that supernatural Sight of hidden Things, of Prophecy, of Visions, of Ecstasies. Whence it is that formerly they were call'd *Seers*, who afterwards were call'd *Nabi*, or Prophets: And that Prophecies were call'd *Visions*; *Visio Amos*, *Visio Abdiæ*, &c.

Moreover, the Verb *to See*, is used to express all kind of Sensations. It is said in *Exodus*, that the *Israelites* saw Voices, Thunder, Lightning, the Sound of the Trumpet, and the whole Mountain of *Sinai* cover'd with Clouds, or *Smoke*. (Exod. xx. 18.) And Saint *Austin* observes, that the Verb *to See*, is imputed to all the five natural Senses; *to see*, *to hear*, *to smell*, *to taste*, *to touch*: He says, *Non enim tantum dicimus, vide quid luceat, sed etiam, vide quid sonet, vide quid oleat, vide quid sapiat, vide quid caleat*. (Aug. ep. 167. nov. edit. c. 1. p. 476.)

*To see Good*, or *Goods*, is, to enjoy them: *Credo videre bona Domini in terra viventium*; (Psal. xxvi. 13.) I hope that God will bring me back into my own Country, into the Land of *Judea*, and that I shall live there in Peace and Prosperity. *Job* says, *Non revertetur oculus meus, ut videat bona*; (Job vii. 7.) I shall die, and see no more; I shall no longer enjoy the good Things of this World. And the *Psalmist* says, *There be many that say, Who will shew us any Good?* (Psal. iv. 6.) Can we hope still to enjoy any Happiness in this Life?

*To see the Face of the King*, to be of his Houshold, to approach near him. The Kings of *Persia*, under the Pretence of maintaining that Respect and Majesty that was due to them, seldom permitted their Subjects to see them, and hardly ever shew'd themselves in Publick: None but their most intimate Friends, or their familiar Domesticks, had the Advantage of beholding their Faces. *Erant primi & proximi qui videbant faciem Regis*, says *Esther*. (Esth. i. 10, 14.) Frequent Allusion is made to this Custom in Scripture, when mention is made of the seven principal Angels that have the Honour of seeing the Face of the Lord, and of appearing in his Presence. See *Tobit* xii. 15. *Ego sum Raphael Angelus, unus de septem qui astamus apte Dominum.* See *Rev*. i. 4.

I. SEGUB, Son of *Hezron*, and of a Daughter of *Machir*; he was Father of *Jair*. See 1 *Chron*. ii. 21, 22.

II. SEGUB. *Hiel* of *Bethel* having undertaken to rebuild *Jericho*, God punish'd him for it, by the Death of *Abiram* his first-born Son, who died as he was laying the Foundations of it; and also, by the Death of *Segub* his younger Son, who had the same Fate when he hung up the Gates of the City. (1 Kings xvi. 34.) And this was in pursuance of the Imprecation that *Joshua* made, [a] about five hundred and thirty-three Years before, against him that should rebuild it; *Cursed be the Man before the Lord, that riseth up and buildeth this City* Jericho. *He shall lay the Foundation thereof in his First-born, and in his youngest Son shall he set up the Gates of it.*

SEILA: This is the Name given by some to *Jephtha*'s Daughter. But as the Scripture does not inform us of her Name, 'tis in vain to seek after it. All that can be said on such Occasions will always be uncertain.

I. SEIR, or *Sehir*, the *Horite*, whose Dwelling was to the East and South of the *Dead-sea*, in the Mountains of *Seir*, (Gen. xiv. 6. & xxxvi. 20.) where at first reign'd the Descendants of *Seir* the *Horite*, (Deut. ii. 12.) of whom *Moses* gives us the List in *Gen*. xxxvi. 20, 21, — 30. See also 1 *Chron*. 38, 39, *&c*. The Posterity of *Esau* afterwards were in Possession of the Mountains of *Seir*, and *Esau* himself dwelt there when *Jacob* return'd from *Mesopotamia*. (Gen. xxxii. 3. & xxxiii. 14. & xxxvi. 8, 9.) *Moses* acquaints us, that *Esau* made War with the *Horites*, and utterly destroyed them; (Deut. ii. 12.) but we know none of the Particulars of these Wars. As to *Seir* the Father of the *Horites*, he must needs be very ancient, since the *Horites* or *Chorites* his Children were already a powerful and numerous People in the Time of *Abraham*, before the Birth of *Isaac*, when *Chedorlaomer* and his Confederates came to make War with the Kings of *Pentapolis* [b]. (Gen. xiv. 6.) 'Tis without good Reason, what some have advanced, that *Esau* himself had born the Name of *Seir*, or *the Hairy* [c]; for he was never known by this Name, tho' his Country is often call'd *the Country of Seir*, because of the first Inhabitants that dwelt there.

II. SEIR, or, *the Mountains of Seir*: They were to the East and South of the *Dead-sea*.

[a] Josh. vi. 26. In the Year of the World 2553, before *Christ* 1447, before the Vulgar Era 1451. *Ahab*, in whose time *Jericho* was rebuilt, began to reign in the Year of the World 3086. [b] In the Year of the World 2092, before *Christ* 1908, before the Vulgar Era 1912. [c] Joseph. Antiq. l. 1. c. 19. Τὴν χώραν εἰς Σαειρ .... τὸ χωρίον ἀπὸ τῆς αὐτοῦ τριχώσεως δασείας. Vide &c. 18.

Deut. i. 2. *Dead-sea*. *Moses* tells us, there were eleven Days Journey between *Horeb* and *Kadesh-barnea*, by the Way of *Seir*; or rather, going round the Mountains of *Seir*, *Deut.* i. 1, 4, 5, 8. *Deborah*, in her Canticle, says, that the Lord is come forth from *Seir*, *Judges* v. 4. *Moses* affirms, that the Lord appeared to his People at *Seir*, at *Sinai*, and at *Paran*, *Deut.* xxxiii. 2. This proves, that the Mountains of *Seir* were to the South of the *Dead-sea*, inclining towards *Elath* and *Esiongeber* upon the *Red-sea*.

Gen. xxxii. 3. & xxxiii. 16. *Jacob*, at his Return from his Journey to *Mesopotamia*, fearing that *Esau* should come and set upon his Company, sent to him at *Seir*; and *Esau* soon after came to meet him, between *Peniel* and *Jordan*, and returned the same Day to *Seir*. Therefore he must live not far off, in the Mountains which are to the East of the *Dead-sea*. *Joshua* seems to say, that they stretched out still farther towards the North, since Josh. xi. 17. & xii. 7. he gives an Account, that he made a Conquest of all the Country, from *Seir*, as far as *Baal-gad*, at the Foot of *Libanus*, and of Mount *Hermon*, and that he distributed all this Country among the Children of *Israel*. But it is known, that the *Israelites* had no Possessions beyond the Country of *Moab* to the East, nor to the South. Lastly, 2 Chron. xx. 10, 22, 23. Ezek. xxv. 8. *Moab* and Mount *Seir* are frequently mention'd together; but *Moab* inhabited to the East of the *Dead-sea*. See Idumea.

III. SEIR, a Mountain upon the Frontiers of the Tribes of *Judah* and *Dan*. See *Josh.* xv. 10.

SEIRATH. After that *Ehud* had kill'd *Eglon* King of *Moab*, who oppress'd the Judg. iii. 26. *Israelites*, he went to *Seirath*, which probably was towards *Bethel* or *Gilgal*, near to a Place where there were Images or בסילים *Pesilim*, *Sculpturæ*. Idols: *Pertransivit locum Idolorum, undè reversus fuerat, venitque in Seirath* *. There is some likelihood, that these Engravings or Inscriptions that were at *Seirath*, are those that *Josephus* would insinuate, when Jos. Antiq. l. 1. c. 2. he says, that in *Syria* there were Pillars full of Inscriptions, which had been there from before the Time of the *Deluge*, and which had been made by the Children of *Seth*. This Conjecture is proposed and admitted by several learned Men, as *Vossius*, *Huet*, *Valois*. See our Commentary upon *Genesis* vi. 13.

This is what *Josephus* relates, concerning Jos. Antiq. l. 1. c. 3. the Pillars set up in this Place; "The Posterity of *Seth*, having heard that *Adam* "had foretold, that the World should one "time be destroyed by a Deluge of Water, "and at another time by Fire; they resolved to preserve the Discoveries they "had made in Astronomy, and in the "Knowledge of heavenly Things: Therefore they erected two Columns, one of "Stone, and the other of Brick, that if "the Deluge should destroy that of Brick, "at least that of Stone might remain, to "inform Mankind of what they should "transmit to Posterity. And it is said, says "*Josephus*, that the Column of Stone "which they erected is still in Being in "*Seirath*, or *Syrias*."

This Relation of *Josephus* is confirm'd by *Manetho*, [a] who says, that the second *Mercury* King of *Egypt*, surnamed *Trismegistus*, translated, or rather transcribed into the ordinary Letters, what the first *Mercury*, or *Thoth*, had formerly caused to be engraven in Hieroglyphick Characters, upon Columns that he had caused to be set up in *Syriad*. If *Josephus* took what he related from *Manetho*, he has plainly corrupted it, since both the *Thoths*, or *Mercuries*, are much later than the *Deluge*; but he might have had this Tradition by some other Canal. Mons. *de Valois*, in his Notes Ammian. l. 23. upon *Ammianus Marcellinus*, conjectures, that instead of *Syriadike ge*, as it is read in *Manetho*, it ought to be read *Syringice*, the same as in *Ammianus Marcellinus*, who says, that the Antients, foreseeing the *Deluge* that was about to come, and fearing that the Knowledge of their Ceremonies would then be lost, dug subterraneous Places which they call'd *Syringas*, with a vast deal of Labour, and in different Places, and upon the Rocks of these Cavities they engraved several Figures of Animals, which they call'd hieroglyphical Letters. *Pausanias* says, that there were *Syringes*, or Pausan. l. 1. p. 78. subterraneous Caverns, at *Thebes* in *Egypt*, on the other Side of the *Nile*, not far from that Statue at *Memnon*, which render'd an harmonious Sound at Sun-rising.

From all these Passages thus set together, and compared one with another, it is a very hard Matter to get a distinct Knowledge, either of these ancient hieroglyphick Inscriptions, mention'd by *Ammianus Marcellinus* and *Manetho*, and which one of 'em places in *Syrias*, and the other in the *Syringes* in *Thebais*. The Invention of Letters, and particularly of the Hieroglyphicks in *Egypt*, is doubtless more modern than the *Deluge*; the two *Thoths* also lived after this famous Event; but what *Josephus* tells us, must have happen'd before the *Deluge*. And if it is true, that the Stone Pillars he mentions were in *Palestine* and at *Seyrath*, they must be different from those of *Manetho*: So that nothing certain can be collected from all this.

SELAH. This *Hebrew* Word is found סלה *Selah*. LXX. Διάψαλμα. seventy times in the *Hebrew* Text of the *Psalms*, and thrice in *Habakkuk*. The

* Our Translation reads this Passage thus; *And* Ehud *escaped while they tarried, and passed beyond the Quarries, and escaped unto* Seirath.

[a] Manethon. apud Euseb. & Syncell. ἐν Συριαδικῇ γῇ.

*Septuagint* read it ſtill oftener, ſince they have put *Diapſalma* in ſome Places where we don't find *Selah* in the *Hebrew*. Thoſe Interpreters, [a] *Symmachus* and *Theodotion*, generally tranſlate *Selah* by *Diapſalma*, which ſignifies a Reſt or Pauſe in Singing. *Diapſalma interpoſitum in canendo ſilentium*, ſays St. *Auſtin*: Or a Change of Tone, according to *Theodoret* [b] and *Suidas*. Others will have it, that it marks the Beginning of a new Senſe, or a new Meaſure of Verſes: (Hieron. ad Marcellam.) *Quidam Diaſpalma dixerunt eſſe commutationem metri, alii pauſationem ſpiritûs, nonnulli alterius ſenſûs exordium, ſunt qui rythmi diſtinctionem*, ſays St. *Jerom*. He adds, that *Selah* joins that which follows to that which goes before, and ſhews, that what has been ſaid, deſerves to be always remember'd: *Ex quo animadvertimus hoc verbum ſuperiora pariter & inferiora connectere, aut certè dicere ſempiterna eſſe quæ dicta ſunt*. He follows *Aquila*, in the fifth and ſixth Edition, in tranſlating *Selah* by *for ever*.

Some Antients have thought, [c] that *Selah* ſhew'd the Intermiſſion or Ceſſation of the actual Inſpiration of the *Pſalmiſt*, or of the internal Motions of his Devotion [d]. Saint *Hilary* and *Caſſiodorus* think, [e] that *Diapſalma* points out a Change of the Voice, or of the Perſon, or of the Tune, in the *Pſalms*. Some Moderns pretend, [f] that *Selah* has no Signification, and that it is only a Note of the ancient Muſick, whoſe Uſe is no longer known. And indeed, *Selah* may be taken away from all the Places where it is found, without interrupting the Senſe of the *Pſalm*: It only perplexes the Text, inſtead of making it any thing clearer. Others ſay, [g] it was a Note which ſhew'd the Elevation of the Voice; and that in theſe Places the Reader ſhould cry out, and make an Exclamation. *Abenezra* teaches, that it is as the Concluſion of a Prayer, and anſwers nearly in Signification to *Amen*, or, *So be it*. At the End of their Epitaphs and Books the *Jews* generally put *Selah*, *Finis*, *So be it*.

We make no doubt but that *Selah* intimates the End, or a Pauſe, and that this is its proper Signification: But as we do not always find it at the End of the Senſe, nor at the End of a Canticle, we gueſs that the ancient Muſicians ſometimes put *Selah* in the Margin of their *Pſalters*, to ſhew where the Pauſe was to be made, and where the Tune ended. Juſt as in the old Books of the *Goſpels*, [h] which were read ſolemnly in the Church, they writ upon the Margin, either at Length, or with a Contraction, the *Greek* Word *Telos*, or the *Latin* Word *Finis*, to ſhew the Place where the Deacon was to make an End of the Leſſon: For at that time the Text was read in Books which contain'd the four *Evangeliſts* at Length. Or elſe the ancient *Hebrews* ſung pretty nearly as the *Arabians* do at this Day, [i] with great Pauſes, ending all at once, and alſo beginning again all at once. For this Reaſon, it was neceſſary, in publick Ceremonies, to mark in the Margin of the Pſalm the Place of the Pauſe, and of the End, that the whole Choir might reſt at once, and begin again at the ſame time.

SELENE, or *Helene*, the Wife of *Simon* the Magician. See Simon Magus.

I. SELEUCIA. This is the Name that King *Seleucus* gave to the City of *Gadara*, (Stephan. in Gadara.) ſituate beyond and to the Eaſt of the City of *Tiberias*. See Gadara.

II. SELEUCIA, a City of *Gaulanitis*, lying upon the Lake of *Semechon* [k].

III. SELEUCIA, a City of *Syria*, ſituate upon the *Mediterranean*, near the Place where the *Orontes* diſcharges it ſelf into this Sea. St. *Paul* and St. *Barnabas* arrived (Acts xiii. 4.) at *Seleucia*, where they imbarked to go to *Cyprus*. This is the ſame City of *Seleucia* which is mention'd in the Firſt Book of (1 Macc. xi. 8.) the *Maccabees*, where it is ſaid, that *Ptolemy Philometor* made himſelf Maſter of all the maritime Cities as far as *Seleucia*, which is upon the Sea.

I. SELEUCUS, King of *Syria*, furnamed *Nicanor*, Chief of the Race of the *Seleucidæ*. He began to reign in the Year of the World 3682, one Year after the Death of *Alexander the Great*, and reign'd for forty-two Years, dying in the Year 3724, before *Chriſt* 276, before the Vulgar Era 280. We do not ſee that his Hiſtory has any Relation to that of the *Jews*; ſince in his Time *Judea* was under the Juriſdiction of *Ptolemy* the Son of *Lagus* King of *Egypt*. Yet *Joſephus* ſays, that he ſhew'd great (Joſ. Antiq. l. 12. c. 3.) Favour to the *Jews* in his Territory, and granted them the Right of Freedom in ſuch Cities as he built, and particularly in *Antioch* the capital City of *Syria*.

II. SELEUCUS, ſurnamed *Callinicus*, or *Pogon*: He reigned twenty Years, from the Year of the World 3759, to 3779.

III. SELEUCUS, ſurnamed *Ceraunos*, or *Thunder*: He reigned three Years, from the Year of the World 3779, to 3781. As no mention is made in Scripture of either of theſe two laſt Princes, we give only their Names, and the Date of ther Reigns.

IV. SELEUCUS *Philopator*, or *Soter*, Son of *Antiochus the Great*: He reigned twelve Years, from the Year of the World

[a] Origin. apud Hieronym. Epiſt. ad Marcellam. [b] Theod. Præf. in Pſalm. & Suidas. Μέλους ἐναλλαγή. [c] Euſeb. in Pſalm. iv. p. 28. Vide & Præf. in Pſalm. p. 8. Quidam apud Theodoret. Præf. in Pſalm. [d] Nyſſen. Præfat. in Pſalm. [e] Hilar. & Caſſ. Præf. in Pſalm. [f] Vid. Geier. Ham. Forſter. Buxtorf. [g] Kimchi, Muis, Grot. Genebr. Mariana, &c. [h] See M. *Simon's* Critical Hiſtory of the New Teſtament, chap. 33. [i] M. *Darvieu's* Cuſtoms of the *Arabians*, p. 59, 60. [k] Joſeph. Antiq. l. 13. c. 23. l. 18. c. 3. de Bello, c. 25. l. 4. c. 1.

3816, to the Year 3828, before *Christ* 172, before the Vulgar Era 176. 'Twas he that sent *Heliodorus* to *Jerusalem*, to take away the Treasures of the Temple [a]. This History may be seen under the Title HELIODORUS, and in the Second Book of the *Maccabees*, chap. iii. 3, &c. where it is said, that under the Reign of this Prince *Judea* enjoy'd a profound Peace, insomuch that *Seleucus* himself furnish'd the Sacrifices of the Temple at his own Cost and Charge.

V. SELEUCUS, Son of *Demetrius Nicanor*: He reign'd one Year, which was the Year of the World 3880. His Successor was *Antiochus Gryphus*.

VI. SELEUCUS, Son of *Antiochus Gryphus*: He made War with his Uncle *Antiochus Cyzicenus*, overcame him, took him in Battle, and put him to Death [b]. Some time after, *Antiochus* surnamed *Pius*, Son of *Antiochus Cyzicenus*, came to *Arade*, took the Diadem, made War with *Seleucus*, defeated him, and drove him out of *Syria*. *Seleucus* retired in *Cilicia*, where endeavouring to raise large Tributes from the People of this Province, they would not submit to it; and revolting against him, they burn'd him and all his Friends in his Palace [c].

SELLING. The *Hebrews* might *sell* their own Liberty; Fathers had a Power of *selling* the Liberty of their Children: Lev. xxv. 39. *Si paupertate compulsus vendiderit se tibi frater tuus, non eum opprimes servitute famulorum*; If your Brother sells himself to you because of his Poverty, you shall not oppress him, nor sell him again as a Slave: He shall abide with you only as a Workman for Hire. *Maimonides* says, that an *Hebrew* could not *sell* his Liberty, but in Exod. xxi. 7. case of extreme Necessity. *If a Man sell his Daughter to be a Maid-servant, she shall not go out as the Men-servants do.* Her Master shall not dismiss her, as another Slave is dismiss'd at the Sabbatical Year. He shall take her as his Wife, or shall marry her to his Son. If he cares to do neither of these, he shall set her at Liberty.

Mat. xviii. 25. 2 Kings iv. 1. They sold also insolvent Debtors, and even their Children, as we find by the *Gospel*, and by the Books of the *Kings*. Sometimes they sold Free-men for Slaves, as *Joseph* was sold by his Brethren. This Crime was call'd *Plagium*, and the Law Exod. xxi. 16. Deut. xxiv. 7. punish'd it with Death: *Qui furatus fuerit hominem, & vendiderit eum, convictus noxæ, morte morietur.* The *Jews* confine this to the Theft of a Man of their own Nation. *Esau* sold his Birthright; and for this, it Hebr. xii. 16. is thought, that St. *Paul* calls him *profane*.

It is said in the *Prophets*, that the Lord Isai. l. 1. & lii. 3. Joel iii. 8. Baruch. vi. 6. had *sold* his People to their Enemies; as a Master parts with a vicious Slave, to punish him for his Infidelity.

*Thou hast sold thy self to work Evil in* 1 Kings xxi. 20, 25. *the Sight of the Lord*, said the Prophet *Elijah* to *Ahab*; *Qui venundatus est, ut faceret malum in conspectu Domini.* And the wicked *Israelites* mention'd in the *Maccabees*; *Venundati ut facerent malum*: They Macc. i. 16. sold themselves as Slaves to Sin, being Subjects to all their bad Inclinations, as Slaves are to their Masters. These Expressions were very familiar to the *Hebrews*. See *Judith* vii. 13.

St. *Paul*, speaking of himself in like manner, Rom. vii. 45. or rather speaking of all Mankind in his own Person, makes no scruple to say, *Ego autem carnalis sum, venundatus sub peccato*; I am altogether carnal; and sold under Sin; the Slave of Concupiscence and of Sin by Nature, but set at Liberty from Sin by Baptism, and fortify'd against Concupiscence by the Grace of *Jesus Christ*.

SEMACHIAH, or *Samachias*, Son of *Shemaiah* a Levite, and a Porter belonging to the Temple. 1 *Chron.* xxvi. 7.

SEMECHON, or *Samechon*, a Lake through which the *Jordan* passes; it is Joseph. de Bello, l. 4. c. 1. sixty Furlongs long, and thirty broad; that is, about seven thousand five hundred Serrar. Bonfrer. Reland. alii. Paces long, and three thousand seven hundred and fifty broad. Some think this is the same Lake that, in *Joshua*, is call'd Josh. xi. 5, 7. Judg. v. 18. *the Waters of* Merom, or, *the Upper Waters*; and in *Judges*, *the Canton of* Merome *. But we think *Merom* to be near *Dothaim*, and far enough from *Semechon*. See EUSEBIUS, and our Commentary upon *Josh.* xi. 5. 'Tis not known whence the Name *Semechon* was taken: Some derive it from *Samach*, which in *Arabick* signifies a *Fish*; others, from the *Chaldee* Word *samak*, which signifies *red*, as if the Waters were reddish and turbid. Certain it is, Joseph. de Bello, l. 3. c. 18. that there was marshy Ground about this Lake: The City of *Hazor*, where *Jabin* a King of the *Canaanites* reign'd, was upon Joseph. Antiq. l. 5. c. 6. the Side of the Lake *Semechon*; and afterwards the City of *Seleucia* was there.

The Lake *Semechon* must be pretty near the City of *Dan*, and the Fountains of *Jordan*, and at one hundred and twenty Furlongs from the Lake of *Tiberias*, towards the South. *Josephus* says, that the Joseph. de Bello, l. 4. c. 1. Marshes of this Lake extended even as far as *Daphne*. But there is great Probability, that, instead of *Daphne*, it should be read *Dane*; for he says in the same Place, that the Waters of *Jordan* fall into this Pool, below the Temple of *the Golden Calf*.

[a] In the Year of the World 3828, before *Christ* 172, before the Vulgar Era 176.

[b] Joseph. Antiq. l. 13. c. 21. p. 460. In the Year of the World 3910, before *Christ* 90, before the Vulgar Era 94.

[c] In the Year of the World 3911, before *Christ* 89, before the Vulgar Era 93.

* In our Translation, *the high Places of the Field*.

Now it is known, that the Temple of *the Golden Calf* was at *Dan*. It is pretty extraordinary, that this Lake should never be took Notice of, or mention'd in any Passage of the Scripture, as we know of. 'Tis thought that *Pliny* intended to speak of this Lake, when he says, that there is a Lake at one hundred and fifty Furlongs from the *Mediterranean*, not far from *Libanus*, where the sweet-scented Reed grows.

Plin. l. 12. c. 22.

SEMIRAMIS Daughter of *Dercetis*, or of the *Syrian Venus*, a famous Queen of *Assyria*, the Wife of *Ninus*, who for a long time govern'd the Empire of *Assyria*, during the Minority of her Son *Ninias*. She undertook several Wars, which succeeded very fortunately, and executed many great Works at *Babylon*, and elsewhere. *Herodotus* speaks of several Ramparts and Moles that she had thrown up near *Babylon*. *Diodorus Siculus*, *Trogus*, *Strabo*, and many others, ascribe to her the Honour of building the Walls of *Babylon*; but the more exact Chronologers believe, that *Semiramis* did nothing at *Babylon*; and it is very probable, that her other Actions have been extravagantly enlarged upon. However this be, as this Princess is no-where named in Scripture, we shall content our selves with observing, that she began to reign at *Nineveh* in the Year of the World 2789, before *Christ* 1211, before the Vulgar Era 1215, about the Beginning of the Highpriest *Eli*'s Administration; and that she died after two and forty Years Reign, in the sixty-second Year of her Age, in the Year of the World 2831, before *Christ* 1169, before the Vulgar Era 1173. *Ninias* her Son kill'd her, out of Horror at the Proposal she made him, of Lying with her. *Justin*. l. 1. See *Usher* upon the Years of the World 2789, and 2831.

Herodot. l. 1. c. 184. Diodor. l. 1. Biblioth. Trog. seu Justin. l. 1. Strab. Geograph. l. 2, 16.

SENAAH, or *Senaa*: The Inhabitants of *Senaah*, to the Number of Three thousand six hundred and thirty, contributed very much to the Building of *Jerusalem*, after the Return from the Captivity. *Ezra* ii. 35.

SENECA: *Lucius Anneus Seneca*, a Native of *Corduba*, a Disciple of *Sotio* the Stoick, Preceptor to *Nero*, and famous for his Writings, would have no Place in this *Dictionary*, but on Account of certain Letters, that are extant, which bear the Title of St. *Paul* to *Seneca*, and of *Seneca* to St. *Paul*. St. *Jerom* makes mention of them, and this determined him to place *Seneca* among the Ecclesiastical Writers. St. *Austin* also mentions these Epistles, and several modern Authors after him. They are found printed in many Places; and *James le Fevre* of *Estaples* thought them genuine, publish'd them with those of St. *Paul*, and wrote a Comment upon them. *Sixtus Sinensis*, in his *Bibliotheca Sacra*, has wrote in Defence of them, as also *Antonius Possevinus*, *Alphonsus Salmeron*, *Franciscus Bivarius*, *Jacobus Pamelius*, *Margarin de la Biggue*. Others [a] have suspected, that perhaps heretofore there might have been true Epistles of St. *Paul* to *Seneca*, and of *Seneca* to St. *Paul*, which were known to St. *Jerom* and St. *Austin*; but being since lost, some Impostor has compos'd others in their Place, which are those we now have. But as no Proof is given of this Conjecture, we readily acknowledge our selves to be of the Number of those, who admit that the *Epistles* we now have, are the same that were known to the Antients, and which, however, are not the better for that, nor do they deserve any Consideration. The Reader may consult such as have written Ecclesiastical *Bibliotheca's*, particularly Mons. *Fabricius* in his Apocryphal Works of the *New Testament*, tom. 1. p. 880, &c. where he exhibits the Judgment of several learned Men concerning these Letters, before the Edition that he has made of them.

Hieron. in Cata. Script. Eccles. Aug. Ep. 153. nov. Edit.

SENNABRIS, a Place between *Scythopolis* and *Tiberias*, thirty Furlongs from this last City. 'Tis also written *Enabris*, and *Gennabris*. The *Talmudists* call it *Zinnabris*. *Lightfoot*. *Centur. Chorograph.* in *Matth.* c. 70.

Joseph. de Bello, l. 3. c. 16. p. 857.

SENNACHERIB, King of *Assyria*, Son and Successor of *Shalmaneser*; he began to reign in the Year of the World 3290, before *Christ* 710, before the vulgar Era 714. He reign'd but four Years, having been kill'd by his own Sons in the Year of the World 3294, as we shall see afterwards. *Hezekiah*, King of *Judah*, having shook off the Yoke of the *Assyrians*, which King *Ahaz*, his Father, had suffer'd to be put on by *Tiglath-pilneser* King of *Assyria*; *Sennacherib* had Notice of the Revolt of this Prince, marched an Army against him, [b] and took all the strong Cities of *Judah*. *Hezekiah* seeing that he had nothing left but *Jerusalem*, and which, perhaps, he found Difficulty enough to secure, sent Ambassadors to *Sennacherib*, who was then engaged at the Siege of *Lachish*, and told him; "I have "committed a Fault; but withdraw your "Army out of my Territories, and I will "bear whatever you shall impose upon "me." *Sennacherib* demanded of him three hundred Talents of Silver, and thirty Talents of Gold; which *Hezekiah* remitted to him soon after. But yet the King of *Assyria* would not leave him for all this.

2 Kings xviii. 7, 13. 2 Kings xvi. 11. 2 Chron. xxviii. 20, 21.

[a] Lipf. de Vita Senec. c. 10. Tillemont. Hist. des Emper. t. 1. p. 560.

[b] In the Year of the World 3291, before *Christ* 709, before the Vulgar Era 713.

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He ſent from *Lachiſh* to *Jeruſalem* three of his chief Officers, *Tartan*, *Rab-ſaris*, and *Rab-ſhakeh*, to ſummon *Hezekiah* to ſurrender himſelf. *Rab-ſhakeh*, among his other Diſcourſe, utter'd many Blaſphemies againſt God, and many Inſults againſt *Hezekiah*. For this may be ſeen the Articles of RAB-SHAKEH and HEZEKIAH. In the mean Time *Sennacherib* quitted the Siege of *Lachiſh*, and apply'd himſelf to
2 Kings xix. 8. that of *Libnah*. *Rab-ſhakeh* having given him an Account of what he had ſaid to *Hezekiah*, and having told him that this Prince return'd him no Anſwer, *Sennacherib* wrote a Letter to him, in which he urged him to return to his Duty, and to follow the Example of ſo many other Nations that had ſubmitted to his Empire. At the ſame Time he went away with all his Army, to meet *Tirhakah*, King of *Ethiopia*, or of *Cuſh*, who was marching towards him to give him Battle. But the Lord ſent a deſtroying Angel againſt the Army of *Sennacherib*, who put to Death in one Night an hundred and eighty-five
2 Kings xix. 35. thouſand Men. *Sennacherib* riſing next Morning, and finding himſelf almoſt alone, was forced to return with all ſpeed to *Niniveh*. But he did not live long there in Peace; for while he was paying his Adorations to his God *Niſroch* in his Temple, his two Sons *Adrammelech* and *Sharezer* ſlew him with their Swords, and then fled into *Armenia*. *Eſar-haddon* his Son reign'd in his ſtead, in the Year of the World 3294, before *Chriſt* 706, befor the vulgar Era 710.

Tob. i. 21. *Tobit* acquaints us, that when *Sennacherib* return'd to *Niniveh*, he began to perſecute the captive *Iſraelites* whom he look'd upon as the Cauſe of his Diſgrace. But five and forty Days were hardly over, according to the *Latin* Text, or five and fifty according to the *Greek*, but this Prince was put to Death by his own Sons, as has been now related. The Rabbins think, [a] that what determin'd *Sennacherib's* Sons to uſe him thus, was a Reſolution he had made, as they were inform'd, of ſacrificing them to his Idol. Wherefore they thought it beſt to prevent him.

As to the Defeat of his Army by the deſtroying Angel, our Diſſertation may be conſulted upon this Subject, prefix'd to the Commentary upon *Iſaiah*. The Rabbins believe, [b] that Fire fell upon them from Heaven, and reduced their Bodies to Aſhes, without doing any Harm to their Cloaths, which fell to the Poſſeſſion of the *Iſraelites*, as they pretend. They found this Tradition upon a Paſſage of *Iſaiah*.
Iſai. x. 16. *Therefore ſhall the Lord, the Lord of Hoſts, ſend among his fat ones Leanneſs, and under his Glory he ſhall kindle a burning, like the burning of a Fire.* By Glory, they ſay, is meant their magnificent Habits. Other *Hebrews* [c] had told St. *Jerome*, that the Angel *Gabriel* was ſent forth among the *Aſſyrians*, to deſtroy them. Some fanſy [d] it was the Plague, or ſome internal Diſtemper, that kill'd them all in one Night. Others will have it, that this vaſt Army was diſturb'd by a Tempeſt, and that being ſeized by a panick Fear, and miſtaking each other for Enemies, they turn'd their Arms againſt themſelves, and kill'd one another.

*Herodotus* ſpeaking of *Sennacherib*, relates his Diſaſter in a very different Man- Herodot. l. 2. c. 141.
ner from what we have here ſeen. He quotes the Authority of the *Egyptian* Prieſts, who had told it him in this Manner. *Sethon* King of *Egypt*, and Prieſt of *Vulcan*, having been attacked by *Sennacherib* King of the *Arabians* and the *Aſſyrians*, and ſeeing himſelf deſerted by his own Soldiers, addreſs'd himſelf to *Vulcan*, and begg'd of him ſome ſpeedy Aſſiſtance. *Vulcan* appear'd to him the Night following, and promis'd to help him. *Sethon* therefore began to march with the few Troops he had remaining, and advanced as far as *Peluſium*. The ſame Night a Body of Field-Rats came pouring upon the Camp of the *Aſſyrians*, and gnaw'd the Thongs of their Bucklers, and the Strings of their Bows; ſo that the next Morning, when they found themſelves in no Condition to make uſe of their Arms, they were forc'd to betake themſelves to Flight.

The greateſt Part of Commentators are of Opinion, that the Army of *Sennacherib* was deſtroyed before *Jeruſalem*, as they were preparing for the Siege of this City. But it appears plainly from *Iſaiah*, that Iſai. x. 24, 25, 26.
*Sennacherib* did not actually form the Siege of this Place, and that it was in his March againſt *Tirhakah*, that this Calamity fell upon him. *Beroſus* tells us, that *Sennacherib* had carry'd the War into *Egypt*, Beroſ. apud Joſeph. Antiq. l. x. c. 1.
and had ſubdued all *Aſia*. *Joſephus* relates, that this Prince having ſpent a long Joſeph. Antiq. l. x. c. 1.
Time in the Siege of *Peluſium*, when his Works were now far advanced, and he was upon the Point of becoming Maſter of the Place, he was obliged to raiſe the Seige, for fear the King of *Ethiopia* ſhould ſurprize him in his Camp, who was now advancing with a vaſt Army, to the Aſſiſtance of the *Egyptians*. Laſtly, the Rabbins pretend, that the Angel that de- Author. Tradit. in Lib. Reg. & Paral.
ſtroyed the hundred and eighty-five thouſand *Aſſyrians* in one Night, cut off the Hair and Beard of *Sennacherib* himſelf, and ſent him home into his own Country thus loaded with Ignominy and Diſgrace.

[a] Hebræi apud Hieron. in Iſai. x. & apud Lyr. Grot. alios.
[b] Hebræi apud Hieron. in Iſai. x. 16. Author ſerm. ad fratres in Eremo. Hugo Cardinal. in 4 Reg.
[c] Hebræi apud Hieron. in Iſai. xxxiii. 3.
[d] Beroſ. apud Joſeph. Antiq. l. 10. c. 2. Vid. Toſt. & Salian.

They found this Tradition upon these Words of *Isaiah : In the same Day shall the Lord shave with a Razor that is hired, namely, by them beyond the River, by the King of* Assyria, *the Head and the Hair of the Feet, and it shall also consume the Beard.* (Isa. vii. 20.)

The *Babylonian Thalmud* will have it, that the Army of *Sennacherib* was destroy'd by Thunder. The Targums, or *Chaldee* Paraphrases, are quoted, which affirm the same thing. Others believe, that they perish'd by means of a hot Wind, that God caus'd to blow against them, a Wind very common in those Parts, [a] and which makes great Ravages there, stifling thousands of Persons in a Moment, as it often happens to those great Caravans of *Mahometans*, that go yearly on Pilgrimage to *Mecca*. *Jeremiah* calls this Wind *a destroying Wind*. The Threatning made by *Isaiah* to *Sennacherib* ; *Behold I will send a Blast upon him, and he shall hear a Rumour*, seems also to insinuate this great Wind. (Prideaux's Connect. t. 1. l. 1. p. 43.) (Jer. li. 1.) (Isa. xxxvii. 7.)

*Khondemir* relates, that in the 18th Year of the *Hegira*, or 640 of *Jesus Christ*, under the Kaliphship of *Omer*, while the *Mussulmen* were making their Conquests in *Syria*, and at a Time that the Pestilence raged; they found in a Sepulchre under Ground in Mount *Libanus*, the Body of *Sennacherib*, in a Chair of Gold inscribed with *Syrian* or *Chaldee* Characters, which were to this Effect ; " The greatest Evil " that can happen to Men, is the Forgetfulness of Death, and of the Account that " they must give to God of their Actions; " although the Sepulchres of their Friends " and Relations, with which they are surrounded, give them notice of these " two Things. " But I doubt very much whether this Tomb was that of *Sennacherib* King of *Niniveh*. They add, that this *Sennacherib* we now speak of, was of the Race of *Esau*, and that he had suffer'd great Calamities in his Life-time. This also is not compatible with that *Sennacherib* mention'd in Scripture. (D'Herbel. Bib. Orien p. 804.)

SENSE *of the Scripture*. These five different *Senses* may be distinguish'd in the Scripture. I. *The Grammatical Sense*. II. *The Historical or Literal Sense*. III. *The Allegorical or Figurative Sense*. IV. *The Anagogical Sense*. V. *The Tropological or Moral Sense*.

I. *The Grammatical Sense* is that which the Words of the Text present to the Mind, according to the proper and usual Signification of those Words. Thus when it is said that God repents, that he is in Anger, that he ascends or descends, that he has Eyes open, or Ears attentive, *&c.* the Grammatical *Sense* of all these Expressions might induce one to think, that God is corporeal, and subject to the same Weaknesses as ourselves. But as Reason and sound Faith will assure us, that he has none of our Infirmities and Imperfections; upon such Occasions we are not to abide by, or confine ourselves to, the Grammatical *Sense*.

II. *The Literal and Historical Sense* is that which belongs to the History or Fact, to the *Sense* which the Rehearsal and Terms of the Scripture immediately present to the Mind. Thus when it is said, that *Abraham* marry'd *Hagar*, that he afterwards sent her away, that *Isaac* was born of *Sarah*, that he received Circumcision : All these Facts, taken in the Historical and Literal *Sense*, mean nothing else than what is express'd in the History; that is, the Marriage of *Abraham* with *Hagar*, the Birth of *Isaac*, *&c.*

III. *The Allegorical and Figurative Sense*, is that which examines what may be conceal'd under the Terms, or under the Event mention'd in the History. Thus the Marriage of *Abraham* with *Hagar*, who was afterwards repudiated and driven away because of her Insolence, and that of her Son; is a Figure or Representation of the Synagogue, which was only a Slave, and which was divorced and rejected because of its Infidelity and Ingratitude. *Sarah* is the Figure of the *Christian* Church, and *Isaac* of the People chosen of God.

IV. *The Anagogical Sense*, or *Sense* of Analogy and Agreement, is that which refers some Expressions of Scripture to eternal Life and Happiness; because of some Conformity or Similitude between the Terms that are brought to express something happening in this World, and what shall happen hereafter in Heaven. For Example, on Occasion of the Sabbath, or of the Seventh-Days Rest that was enjoyn'd the People of God, a Transition may be made to that Repose or Rest that the Saints enjoy in Heaven. On Occasion of the *Israelites* entering into the Land of Promise, we naturally pass to treat of the entering of the Elect into the Land of the Living, *&c.*

V. *The Moral or Tropological Sense*, is that which deduces Moral Reflections for the Conduct of Life, and for the Reformation of Manners, from what is related historically and literally in Scripture. For Example, on Occasion of those Words of *Deuteronomy, Thou shalt not muzzle the Ox, when he treadeth out the Corn*, St. *Paul* says, that the Preachers, and those that instruct us, ought to be supply'd with the Necessaries of Life. (Deut. xxv. 4.) (1 Cor. ix. 10.)

The Object of the Literal *Sense* are Facts and History; of the Allegorical, what we believe, or the Mysteries of our Faith; of the Anagogical, eternal Happi-

[a] Thevenot. Voyage part. 1. l. 2. c. 20. part. 2. l. 1. c. 20. l. 2. c. 16.

nefs, and what has relation thereto; of the Moral or Tropological, the Regulation of our Manners; all which is comprehended in this Diftick.

*Litera gefta docet, quid credas Allegoria,*
*Moralis quid agas, quò tendas Anagogia.*

Thefe five *Senfes* now mention'd may be obferved in this one Word *Jerufalem.* According to the Grammatical *Senfe*, it fignifies the Vifion of Peace; according to the Literal and Hiftorical, the capital City of *Judea*; according to the Allegorical, the Church Militant; according to the Anagogical, the Church Triumphant; according to the Moral, a faithful Soul, of which *Jerufalem* is a Kind of Figure.

SEORIM. The Family of *Seorim* was the fourth in Order of the twenty-four Sacerdotal Families. 1 *Chron.* xxiv. 8.

SEPHAR, a Mountain of the Eaft, probably about *Armenia.* The Sons of *Joktan* had their Dwelling *from* Mefha, *as* Gen. x. 29. *thou goeft unto* Sephar *a Mount of the Eaft.* We believe thefe Mountains to have been the Dwelling of the *Sepharvaim*, of which mention is made in Scripture; and of the *Safpires*, of whom the Geographers fpeak. See the Article SEPHARVAIM.

Obad. 20. SEPHARAD. This *Hebrew* Word is found in *Obadiah.* Here is the whole Paffage of this Prophet. *Tranfmigratio exercitûs hujus filiorum* Ifrael, *omnia loca Chananæorum ufque ad Sareptam, & tranfmigratio* Jerufalem, *quæ in Bofphoro eft, poffidebit civitates Auftri.* Inftead of *Sa-* עד צרפת *Ufque ad Zarphath.* *repta* here, the *Hebrew* Text reads *Zarphath*; and inftead of *Bofphorus*, it reads אשר בספרד *Qua in Sepharad.* *Sepharad.* By the Name of *Canaanites*, the *Jews* underftand *Germany*; by *Zarphath*, *France*; and by *Sepharad*, *Spain.* The *Jew* that taught St. *Jerome* the *Hebrew* Hieron. in Abdiam. Tongue, did affure him, that *Sepharad* ftood for the *Bofphorus*, which is (faid he) the Place whither the Emperor *Adrian* tranfported the *Jews.* The modern *Hebrews* by the Name *Sepharad* underftand *Spain.* But there is a much greater Probability that this Word fignifies one of thofe Cities beyond the *Euphrates*, whither the *Jews* had been tranfplanted; and perhaps it may be *Sippara*, or *Sipparat* in *Mefopotamia*, a little above the Divifion of the *Euphrates.* By this Name the Septua- LXX Ἐν Εὐφραθᾷ alias Ἐφραθᾷ. gint feem to have underftood the *Euphrates*, or the City of *Ephrata*, which is *Bethlehem.* But *Ephrata* makes no Senfe in this Place. The *Jews* of *Jerufalem* were certainly carry'd away beyond the *Euphrates* by *Nebuchadnezzar.* *Cyrus* fent them back into their own Country, and there they inhabited the fouthern Cities, *Idumea*, and *Arabia Petræa.*

The *Jewifh* Hiftorians [a] tell us, that *Nebuchadnezzar* befieged *Jerufalem*, affifted by a great Number of Allies, who lent him their Troops. One of the chief of them, as they fay, was *Hifpanus*, who gave his Name to *Spain.* He was prefent at this Siege along with his Son-in-law *Pyrrhus* King of the *Grecians.* When the City was taken, it was eafy for them to divide the Spoil and the Prifoners, becaufe the City was feparated by three Enclofures of Walls. *Nebuchadnezzar* took for his Share all the Artifans and Handicraft Men, who were in the firft Enclofure, and gave to *Pyrrhus* all that were within the fecond. That was the Dwelling of the Houfe of *David*, and of the Priefts. *Pyrrhus* took his Prifoners along with him into *Andalufia*, and from thence to *Toledo.* The Defcendants of *David* pafs'd on to *Seville*, and into the Kingdom of *Granada.* Thus, fay they, we fee the Completion of the Prophecy of *Obadiah.* But as all this is but meer Fable, we fhall not give ourfelves the Trouble to refute it. The fame is to be underftood of fuch other Monuments, which, they fay, have been found in *Spain*, by which they pretend to prove, that King *Solomon* extended his Empire into that Country. Thefe are Infcriptions invented at Pleafure, to eftablifh a chimerical Empire.

SEPHARVAIM. When *Shalmanefer*, King of *Affyria*, carry'd away the *Ifraelites* from the Kingdom of *Samaria* to Places beyond the *Euphrates*, he brought other People in their ftead into *Paleftine*, among whom were the *Sepharvaim.* [b] It is not exactly known where the Place was of their former Habitation. Some pretend Jun. Malvend. Grot. ad 4 Reg. they inhabited the City of *Siphera*, or the City of the *Siphareniars*, upon the *Euphrates.* We think their Dwelling to have Ptolem. l. 5. c. 18. Abyden. been in the Mountains of *Sephar*, of which mention is made *Gen.* x. 29. and that the *Safpires*, who, according to *Herodotus*, Herodot. l. 1. c. 103. l. 3. c. 94. l. 7. c. 79. were the only People that inhabited between the *Colchians* and the *Medes*, are the fame as the *Sepharvaim* of the Scriptures. *Strabo*, l. 10. places the *Sarapares* in *Armenia.* In the Book of *Ezra*, this Tranf- Ezr. iv. 10 portation of the Nations from beyond the *Euphrates* into the Country of *Samaria*, is imputed to *the great and noble Afnappar*, who is probably King *Efarhaddon.* But in the Enumeration that is there made, of all thofe Nations, we do not find the *Sepharvaim*, or *Sepharvaites*; except they are exprefs'd by the Name of the *Tarpelites*, which may be put for the *Tapyres*, or *Safpires*, according to the Pronunciation of the *Chaldeans.*

The Scripture fpeaks of the King of Ifa. xxxvii. 13. 2 King. xix. 13. the City of *Sepharvaim*, which probably

[a] See *Bafnage's* Hiftory of the *Jews*, t. 1. l. 2. c. 6. p. 338.

[b] 2 Kings xvii. 24, 31. In the Year of the World 3283, before *Chrift* 717, before the vulgar Era 721.



was

was the Capital of the People of this Name; and the King of *Sepharvaim* is no other than the God of these People. This appears pretty plainly from comparing these
2 Kings xviii. 34. Passages. *Where are the the Gods of* Hamath, *and of* Arpad? *Where are the Gods of* Sepharvaim, Hena, *and* Ivah? And else-
Isa. xxxvii. 13. 2 King. xix. 13. where, *Where is the King of* Hamath, *and the King of* Arpad, *and the King of the City of* Sepharvaim, *of* Hena, *and* Ivah?
2 Kings xvii. 31. Lastly, it is said, *The* Sepharvites *burnt their Children in the Fire to* Adrammelech *and* Anammelech *the Gods of* Sepharvaim. There is therefore great Probability that *Hena* and *Ivah* are the same as *Anammelech* and *Adrammelech*, the Gods of the *Sepharvites*. But *Anammelech* apparently stands for the Moon, and *Adrammelech* for the Sun. The first Word signifies *merciful King*, and the second *magnificent King*. The Orientals gave to the Moon the Name of God and King.

Tob. i. 1. Vulgat. SEPHET. *Tobit* was of the City of *Naphthali*, situate in the Upper *Galilee*, *having on its Left-hand the City of* Sephet. This is the only Place in the Vulgate where we find any mention of *Sephet*; but
Judg. i. 17. we read in the Septuagint of *Sephaat*, or *Zephaat*, or *Horma*. But *Sephet* of *Galilee* was at a great Distance from *Sephaat*, which was to the South of *Judah*, or of *Simeon*. Some Moderns have pretended, that *Sephet* of *Galilee* was *Bethulia*, but without any Proof. They say it is between *Ptolemais* to the West, and *Naashon* to the East, twelve Miles from *Carmel*, and six from *Cana* of *Galilee*. Others place it nine Miles from *Bethsaida*, in the Upper *Galilee*. I cannot reconcile this with *Tobit*, who places *Sephet* on the Left-hand, or to the North of the City of *Naphthali*, which apparently is *Cedes*. However this be, *Sephet* or *Sapheta* is built upon a Mountain with three Eminencies, and very difficult
Stockhove's Voyage to the Levant, p. 342. of Access. The *Jews* live there in great Numbers, and have a famous Academy there, where Youth is sent to study the *Hebrew* Tongue, and the Law of *Moses*. And for some Ages the Academy of *Sapheta* is for the *Jews*, what *Tiberias* was heretofore, whose Place it has taken. 'Tis likely this Academy was not erected so soon as the Time of *Benjamin* of *Tudela*, at the End of the twelfth Century, since he makes no mention of it; but it must be soon after.

SEPHIROTH. This *Hebrew* Word signifies *Brightnesses*; and the Cabalists give the Name of *Sephiroth* to the most secret Parts of their Science. The Knowledge of the *Sephiroth* is not acquired but with much Study and Labour; and is the highest Step of the Contemplative Theology. They reckon up ten *Sephiroths*, which are sometimes represented by ten different Circles included in each other: And sometimes by the Figure of a Tree, pretty much like what, in the Schools, they call *Porphyry*'s Tree, to shew the different Categories of *Ens*, or Being. The ten *Sephoriths* are, first, *the Crown*; secondly, *Wisdom*; thirdly, *the Understanding*; fourthly, *Strength* (or *Severity*); fifthly, *Mercy* (or *Magnificence*); sixthly, *Beauty*; seventhly, *Victory* (or *Eternity*); eighthly, *Glory*; ninthly, *the Foundation*; tenthly, *the Kingdom*. These are the Perfections and Attributes of the Divine Essence, which are inseparably united together, and on the Connection of which depends the Creation, the Preservation, and the Management of the Universe.

They have imagin'd Canals, by which the Influences of one Brightness or Splendor are communicated to another. The World, said *Simon Jochaid*, [a] the first of all the Cabalists, could not be managed by Mercy alone, and by the Column of Grace; so that God was obliged to add to it the Column of Strength, Force, or Severity, which makes the Judgment. It was moreover necessary, to reconcile these two Columns, and to put all things in Proportion, and in a natural Order. Wherefore, the Column of Beauty is put in the Middle, which adapts Mercy to Justice, and introduces Order, without which it is impossible that the Universe should subsist. From Mercy, which forgives Sins, proceeds a Canal extending to Victory, or to Eternity. Lastly, The Canals that proceed from Mercy and Strength, and reach to Beauty, are replete with a great Number of Angels; there are five and thirty in the Canal of Mercy which reward the Saints, and a like Number in that of Strength to punish Sinners.

The Rabbin *Shabte* compares the *Sephiroth*, or Splendors, to a Tree, in which are distingish'd the Root, the Trunk, and the Branches: These three Things compose the Tree; and the only Difference to be observed therein, is, that the Root is conceal'd, while the Trunk and the Branches appear. The Trunk communicates its Virtue to the Branches, which bring forth Fruit: But at the Bottom, the Trunk and the Branches belong to the Root, and form together one and the same Tree. The same thing is to be said of the Brightnesses: The Crown is the Secret and inaccessible Root; the three Spirits, or *Sephiroth*, are the Trunk of the Tree; and the seven other are the Branches united to the Stock, without a Possibility of being separated: For he that would separate them, does as a Man that would Schabte in Jezirah.

[a] Simeon ben-Jochai in Jezirah, cum notis Rittangel. p. 185, 186.

tear off the Branches of a Tree, would cut off the Trunk, and offer it Nourishment, after he had separated it from its Root. The Crown is the Root which unites all the Brightnesses which propagates its Influences to them; they are comprehended in its Bosom, and in its Virtue.

We must also observe the Connexion that is found among these Brightnesses, and that which they have with the Creatures that compose the Universe. To each *Sephiroth* they annex a Name of God, one of the principal Angels, one of the Planets, one Member of the human Body, one of the Commandments of the Law; and on this depends the Harmony of the Universe. Besides, one of these Things makes one think of the other, and serves as a Step to arrive at a higher Degree of Knowledge in the speculative Theology. Lastly, by this one learns the Influence that the Brightnesses have upon the Angels, the Planets and the Stars, and upon all the Parts of a human Body.

Mori epist. in Cabalam, t. 2. p. 53. A learned Man, who had much studied the Mysteries of the *Cabala*, thinks that the *Sephiroths* are only Numbers, which have a Relation to the ten Fingers of the Hand. Others think [a], that in it they discover the Mystery of the Trinity. But it is needless to seek for more Mysteries therein, than what the *Cabalists* find themselves. They will always disown what is not according to their Taste, and of their own Invention. The best way is to leave their mysterious Secrets to themselves, and not to lose one's time in endeavouring to penetrate into 'em. See M. *Basnage*'s History of the *Jews*, tom. 4. l. 6. c. 5. n. 7, 8. and tom. 6. l. 9. c. 11.

SEPHORIS, a famous City of the Tribe of *Zebulun*, and Capital of *Galilee*. Afterwards it had the Name of *Diocæsarea*. The *Jews* place it at eighteen Miles from *Tiberias*, though others put it but at ten Miles from this City. (Rabb. in Echa Rabbati, fol. 75. 2.) It was not far from *Tabor*, and the great Plain. I do not find it in *Joshua*, nor in any other of the sacred Authors; but *Josephus* often speaks of it. He says, that *Gabinius* placed there one of the five Tribunals, which he set up in *Judea* for deciding of Controversies; (Jos. Antiq l. 14. c. 10) that *Sephoris* was in the Midst of *Judea*, that it was the largest and best City in this Country, and that it became the Capital of it, (Joseph. de bello, c. 3. c. 1.) after *Nero* had given *Galilee* to the younger *Agrippa*; (Joseph. de vitâ suâ, p. 1025.) that Mount *Asamon* is pretty near *Sephoris*, which is as it were the Center of *Galilee*. The first City of *Galilee* that one came to from *Ptolemais*, was *Sephoris*. (Joseph. de bello, l. 2. c. 23.)

SEPTUAGINT, or *Seventy Interpreters*. By this Name are generally understood the Seventy, or rather Seventy-two Interpreters, who, according to the prevailing Opinion, translated from *Hebrew* into *Greek* the Books of the Old Testament, or at least the Pentateuch, if we will believe St. *Jerome*, and several other Criticks. (Hieronym. in Ezechiel. v. & in Mich. ii.) Here is the History of this Translation, as *Aristæus* relates it. *Demetrius Phalareus*, Librarian to King *Ptolemy Philadelphus*, having used his utmost Industry to collect a vast Number of Books in the Library at *Alexandria*; King *Philadelphus* asked him one Day, how many Books he had already? *Demetrius* answered, that he had Two hundred thousand, and hoped in a short time to have Five hundred thousand; For, says he, I have been informed, that the Laws of the *Jews* deserve well to have a Place here, but they ought to be first translated out of *Hebrew* into *Greek*. The King replied, he would write to the High-Priest of the *Jews* about it.

Then *Aristæus*, Author of this Narration, who was then present, and who had the Honour of being of the Life-Guard to this Prince, thought of a Matter that he had had a good while in his Mind, and which he had communicated to *Sosibius* of *Tarentum*, and to *Andreas*, two of his Friends, that were chief Officers in the King's Guards; which Matter was, to procure the Liberty of a great Number of *Jews*, whom King *Ptolemy*, Son of *Lagus*, and Father of *Ptolemy Philadelphus*, had formerly brought Captive into *Egypt*, when he made War in *Syria* and *Phenicia*. *Aristæus*, *Sosibius*, and *Andreas* took therefore this Opportunity to tell the King, that since he desired to have a Translation of the sacred Books of the *Jews*, it would become his Liberality and Magnificence, to free from Servitude a great Number of *Jews* that were in his Territories, that the whole Nation being obliged by this Favour, might the more readily send him the Books that he desired.

The King then asking, how many these Captives might be, it was answered, about One hundred thousand. This large Number did not discourage *Philadelphus*, and he promised to set them at Liberty. At the same time he gave Orders, that twenty *Drachma's* a Head should be distributed to all those that had *Jewish* Slaves, who were forthwith to be made Free. And he published an Edict in their Favour, in which he restored to Liberty, not only all the *Jews* that his Father or himself had brought into *Egypt*, but likewise all others that might happen to be in Servitude there, upon any Account whatever. The King's Expence on this Occasion was above Six hundred Talents, which in our Money is 136,875 *l. Sterling*, taking the Talent to be the *Egyptian*, *Attick*, or *Eubœan* Talent of Silver, of 228 $\frac{1}{8}$ Pound.

After this *Philadelphus* wrote to the High-Priest *Eleazar*, to desire him to send him the

[a] Kirker Oedip. Ægypt. Gymnas. Hieroglyph. class. 4. c. 9. t. 2.

the Books of the Law, together with Translators capable to render them out of *Hebrew* into *Greek*. This Letter was carried by Ambassadors, who had rich Presents with them; and *Andreas* and *Aristæas* were of the Number of those whom the King sent to *Jerusalem* on this Occasion. *Eleazar* complied with the King's Request without any Hesitation, and sent him the Book of the Law, together with Seventy-two *Jews*, who were skilful in the *Greek* and *Hebrew* Tongues, that they might translate those sacred Books. At the same time he wrote to the King, to give him Thanks for his rich Presents, to commend his Piety towards God, and the Generosity he had shewed to the *Jews* that were in his Dominions.

*Philadelphus* received *Eleazar*'s Commissioners with great Humanity, expressed a great Respect for the holy Books they had brought, worshipped them, and bowed himself before them for seven times together, admired the Beauty of the Vellum, and the writing in golden Letters, as also the Variety of the Colours and Embellishments of the Leaves. He assured these Deputies, that he should always look upon the Day of their Arrival as a Festival Day. And as this Day fell upon the same on which this Prince had overcome *Antigonus* in a Sea-fight, he did them the Honour of making them eat with him. At Dinner he put several Questions to them, to which they returned Answers intirely to his Satisfaction. And the King was so pleased with their Conversation, that he treated them for seven Days together, that he might hear them all one after another.

Three Days after this, *Demetrius Phalereus* took these Seventy-two *Hebrews*, and conducted them into the Isle of *Pharos*, by a Causey seven Furlongs long; and having brought them over the Bridge, he led them into a very fine House, built at the Northern Part of the Island, upon the Sea-shore, and at a Distance from any Noise, that they might with the greater Tranquillity apply themselves to the Translation of the Holy Books. They began therefore to go about their Work, and discussing among themselves whatever Difficulties they might meet with, when they had fixed upon any thing, and brought it to a Condition of being enter'd fair, they reported it to *Demetrius*, who had it fairly writ down by his Copyers. They laboured thus from Morning to the ninth Hour, that is, till three Hours before Sun-set; then they returned into the City, where they were plentifully furnished with whatever Necessaries they wanted. The next Day early in the Morning they returned into the Isle of *Pharos*, to their Work; which they applied themselves to, as soon as they had washed their Hands, and said their Prayers. This they continued to do for Seventy, or rather Seventy-two Days together [a].

When the Work was finished, they put it into the Hands of *Demetrius*, who read it in an Assembly of the *Jews* at *Alexandria*, that they might be Judges of its Agreement with the Original. They were much pleased with it, and greatly extoll'd, as well *Demetrius* who had procured them this Version, as the Interpreters that had made it. After which they pronounced an Anathema against any one that should make any Alteration in the Text of this Version, in any manner whatever. The King being informed of what had passed, expressed much Satisfaction at it. He had the Law of *Moses* read to him, and greatly admired the Wisdom of it. He asked *Demetrius*, why no Historian or Poet had made any mention of so divine a Work? *Demetrius* replied, it was out of that Respect which had always been paid to this Divine Book, that Authors had been deterred from it: That *Theopompus* having inserted something of it in his History, had been struck with a Disease that had deprived him of his Understanding; and that *Theodotus*, a Tragick Poet, endeavouring to put something of it in his Poems, had been struck with Blindness: But that each of 'em had been miraculously cured, after having acknowledged and confessed their Fault.

*Philadelphus* therefore received the Work of the Interpreters with great Tokens of Veneration, and caused it to be laid up in his Library, where he ordered it to be kept with great Care. He greatly caressed the seventy Translators, invited them to come often to see him, and sent them back into *Judea* with ample Rewards, and rich Presents for *Eleazar*. This is the Substance of the History of *Aristæas*, which this Author addresses to his Brother *Philocrates*, to whom he gives an account of all this as an Eye-witness, and as one that was perfectly well informed of every Thing that passed. The same Story we read in *Josephus*, who has taken it out of *Aristæas*. *Philo* also speaks of the Version of the Septuagint, as having been performed by inspired Writers; but he makes no mention either of *Aristæas* or *Demetrius Phalereus*. (Jos. Antiq. l. 12. c. 2. Philo de vit. Mosi. l. 2. p. 659.)

*Justin Martyr*'s Account is very different from this of *Aristæas*. He says, that *Ptolemy* King of *Egypt* being informed, that the *Jews* had antient Histories written in *Hebrew*, he sent for seventy Men from *Jerusalem*, to translate these Works out of *Hebrew* into *Greek*. He had these Men put into the Isle of *Pharos*, into seventy different Cells, that they might study without Interruption, and without communicating with each other; so that he might be the more (Just. Mart. Exhort. ad Græcos.)

[a] Ita Aristæas apud Joseph. ex Versione Rufini. Euseb. Cyrill. Alexand. Cedren.

secure of the Faithfulness of the Translation. God himself order'd it so, that they should translate in so uniform a manner, that they did not only use the same Words, but also in the same Number. This caused in the King so great an Admiration, that he gave them great Rewards, and sent them back with Honour into their own Country. *Justin* adds to this, that when he was at *Alexandria*, they shewed him, in the Isle of *Pharos*, the Ruins of those Cells in which these Interpreters had been shut up.

The same *Justin* in his second Apology relates the Thing in another manner; he says, that *Ptolemy* having a Design to collect a very ample Library, wrote to *Herod* King of the *Jews*, to send him the Books of the Prophets which were in his Country. *Herod* sent them to him, but as these Books were written in *Hebrew*, *Ptolemy* sent again to *Herod*, to desire him to send some Men to him, that were able to translate them into *Greek*. This being done, the Books were put into the King of *Egypt*'s Library, where they are at present, says St. *Justin*, in the Hands of all the *Jews*. St. *Irenæus*, St. *Cyril* of *Jerusalem*, St. *Chrysostom*, and St. *Austin*, speak also of the Seventy-two Cells of the Seventy-two Interpreters; but *Epiphanius* allows but Thirty-six. Thus he relates the Story;

Iren. l. 3. contr. adv. hæres. c. 25. seu 21. nov. edit. Cyrill. Jerosol. Catech. 4. p. 36, 37. Epiph. de ponderibus & mensuris, n. 9, 10, 11.

He says, that *Aristæas*, in his History of the seventy Interpreters, informs us, that *Ptolemy Philadelphus* erected a Library at *Alexandria*, in the Place called *Bruchium*, and committed the Care of it to *Demetrius Phalereus*. One Day as the King was asking *Demetrius* how many Books he had, *Demetrius* answered, there were about Fifty-four thousand and Eight hundred, but that there might easily be a much greater Number, if Translations were made of such Books as were among the *Ethiopians*, the *Indians*, the *Persians*, the *Elamites*, the *Babylonians*, the *Assyrians*, the *Chaldeans*, the *Romans*, the *Phenicians*, the *Syrians*, and those that inhabited in *Greece*, says he, formerly called *Latins*, and not *Romans*. In all appearance he meant the *Greeks* of *Italy*, or of great *Greece*. He added, that in *Judea*, and at *Jerusalem*, there were several Divine Books written by Prophets, which might be obtained if they were desired of the *Jews*.

The King wrote therefore a Letter to the *Jews*, which is to be seen in *Epiphanius*, by which he desires them to send him these Books. The *Jews* sent him the Two and twenty Books of the Old Testament, written in Golden Letters; as also Seventy-two Apocryphal Books. But these Works being in *Hebrew*, the King wrote to them again, desiring them to send him Interpreters, to render them into *Greek*. They sent him Seventy-two chosen Men, six out of each Tribe; and in order that the Translation might be as exact as possible, and that the Interpreters might have no Communication with each other, the King caused to be built, in the Isle of *Pharos*, Thirty-six Cells, in each of which he shut up two Translators, that they might study together: And he allowed them Servants to attend them, and Transcribers to write down in Notes or Short-Hand, what should be dictated to 'em. These Cells had no Windows, that no body might look within; but they had each a Sky-light. Every two Interpreters had a Book given them, and when they had translated it, it passed through the Hands of those in the next Cell, and so on, till all the Books were translated six and thirty times.

They laboured thus shut up from Morning to Evening, and at Night they were fetched away in six and thirty Boats, and brought to the Palace, where they eat with the King. Then they were put into six and thirty Chambers, where they lay by two in a Chamber. The Day following early in the Morning they were carried back in the like manner to their Cells. When the whole Work was finished, the King sate upon his Throne, and had the Work read to him. Thirty-six Readers held the Thirty-six Copies of the Translation, and a Thirty-seventh held the *Hebrew* Original. In confronting all these Versions, it was found, they were so perfectly alike, that what one had added or retrenched, had also been added or retrenched by every one; and that what was retrenched was really useless and superfluous. This convinced all the Assembly that the Interpreters had been inspired by the Holy Ghost. The King laid up the Translation in the Library called *Bruchium*, which was as the Mother of the second Library called *Serapæum*.

The Talmuds of *Jerusalem* and *Babylon* say, that King *Ptolemy* having made the Seventy-two Elders come to him, without letting them know what he desired of them, he shut them up in Seventy-two Cells. Then he told them he would have them translate the Holy Books out of *Hebrew* into *Greek*. They complied with the King's Desire, and with such Success, and God so happily directed them, that they all translated in the same manner. The *Samaritans* have also laid Claim to the Honour of this Translation; and they relate, that the King of *Egypt* having caused the High-Priest of the *Samaritans* to come to him, and also that of the *Jews*, with other Assistants on both Sides to translate the Holy Scriptures into *Greek*; the Translation of the *Samaritans* was preferred before that of the *Jews*, and laid up in the Library of *Alexandria*.

*Philo* relates, that the *Jews* of *Egypt* were so transported upon making this Translation of the Law into *Greek*, that they appointed an annual Feast to perpetuate the Memory of it. They went every Year into the Isle of *Pharos*, accompanied by several Strangers,

Philo de vit. Mos. l. 2. p. 659.

Strangers, who came thither out of Devotion as well as themſelves; and after this they refreſhed themſelves with Entertainments of Piety, ſome under Tents, others upon the Shore, and upon the Sand, being filled with Reſpect for a Place which had been ſanctified by the Preſence of the ſeventy Interpreters. The *Hebraizing Jews*, on the contrary, conceived ſo much Contempt and Abhorrence for this Verſion, that they made a Faſt on the eighth Day of *Thebet* [a], which anſwers to the Month of *December*, to ſhew how much they diſapprove of the Liberty the *Helleniſtical Jews* had taken in tranſlating the Laws into a foreign and impure Language. They ſay, that the Day on which this Tranſlation was made, was as fatal to *Iſrael*, as that on which *Jeroboam* the Son of *Nebat* made the the golden Calves; and that then the Heavens were covered with Darkneſs for three Days together.

In Maſſechet Sopherim.

Many of the antient Fathers of the Church [b] have had ſo great a Reſpect for this Verſion of the Septuagint, that they have looked upon it as infallible, and as inſpired by the Holy Ghoſt; and St. *Auſtin* has carried this Point ſo far, that he thinks in thoſe Paſſages where the Septuagint differs from the *Hebrew*, which often happens, we ought to believe that the Holy Ghoſt, who inſpired them as well as he inſpired the firſt Authors, conducted their Pen by a particular Providence; ſo that each of 'em tell us nothing but what is abſolutely certain, though ſometimes they appear contrary and different from each other. Thus this holy Doctor preſerves the Authority of the Septuagint, without derogating from that of the original Text. St. *Hilary* will have it, that in ſuch Places where different Interpreters vary from each other, upon any Paſſage of the Old Teſtament, we ought to adhere to the Septuagint, as the moſt antient Verſion, and which has been moſt authorized by the Uſe of the Church.

Hilar. in Pſa. cxxxi. n. 24.

This Sentiment of the Fathers concerning the Inſpiration of the Septuagint, was founded upon that ſurprizing Agreement which was found among the ſeveral Copies of thoſe Interpreters, though they had no Communication with each other, having been ſhut up ſeparately in Thirty-ſix, or in Seventy-two different Cells. But as this Fact itſelf is very doubtful, it could not ſerve as a Foundation for an Article of this Conſequence. Therefore the Church has never made any Deciſion about the Inſpiration of theſe Interpreters; and St. *Jerome* [c] very much inveighs againſt the firſt Author that invented the Fable of the ſeventy Cells. He maintains, that theſe Interpreters conferred together, and aſſiſted each other in their Tranſlations. In a Word, that they were nothing elſe but mere Tranſlators, and no Prophets. *In una Baſilica congregatos contuliſſe, non prophetaſſe; aliud eſt enim eſſe Vatem, aliud Interpretem.* He ſhews there are many Faults in their Tranſlation, and he thinks that they did not tranſlate the whole Scripture, but only the five Books of *Moſes*. He ſays, that *Joſephus* and *Philo*, and the whole School of the *Hebrews* affirm the ſame; and *Ariſtæas*, who is the firſt Author of the Verſion of the Seventy, ſays only, that they read to the King the Books of the Law.

Hieron. in Ezech. v. & in Mich. ii.

The greateſt Part of modern Criticks undertake to ſhew the Falſity of what has been ſaid, concerning the Manner by which the Verſion of the *Septuagint* was made; and it muſt be own'd, that their Reaſons have the Appearance of Truth. They ſhew, Firſt, The Diverſity of Opinions that have been ſtarted in this Matter. Secondly, *Ariſtæas*, who is ſaid to be the Author of the oldeſt Account we have of this Matter, does but ill ſupport the Part he acts. He would paſs for a *Pagan*, and yet ſpeaks and acts as if he were a zealous *Jew*. Thirdly, He ſpeaks of *Ptolemy Philadelphus*, as of a wiſe and religious Prince, full of Reſpect for the True God, for his Temple, and for his Scriptures; and yet it is known from Hiſtory, that he was a very corrupt and wicked Prince. Fourthly, He tells us, that *Demetrius Phalereus* was Friend and Library-keeper to King *Philadelphus*; whereas it is known, [d] that *Demetrius* having adviſed *Ptolemy* the Son of *Lagus* to exclude his Son *Ptolemy Philadelphus* from the Kingdom, he was ſo provoked at it, that when he came to the Throne, he ſent *Demetrius* into Exile, 'till he ſhould determine ſomething farther about him. But *Demetrius* not being able to bear the Tireſomeneſs of this Baniſhment, put himſelf to Death by the Bite of an Aſp. Fifthly, They obſerve the ſame Stile, and that a Stile full of *Hebraiſms*, in the whole Hiſtory of the pretended *Ariſtæas*, in the Letters of *Philadelphus* to the High-prieſt *Eleazar*, and in thoſe of *Eleazar* to the King, and in the Petition of *Demetrius* to the ſame *Philadelphus*. Several other Remarks are made upon the Hiſtory of *Ariſtæas*, which make it much to be ſuſpected, and give reaſon to judge, that it is the Work of ſome *Jew*, who has borrow'd the Name of *Ariſtæas*, the better to diſguiſe his Forgery *.

But what then are we to think of the ancient *Greek* Verſion of the *Bible*, that we

[a] Scaliger Notis in Chronic. Euſeb. ad an. 1134. p. 134. [b] Clem. Alex. l. 1. Stromat, Juſtin. Exhort. ad Gentes, & Dialogo contra Tryphon. Cyrill. Jeroſol. Cathech. 4. Iren. l. 3. contra hæreſ. c. 25. ſeu 21. Epiphan. de pond. & menſur. Chryſoſt. homil. 4. in Geneſ. Aug. l. 2. de Doctr. Chriſt. c. 15. & l. 2. de conſenſu Evangeliſt. c. 66. [c] Hieronym. præfat. in Pentateuc. ad Deſiderium. Neſcio quis primus Autor ſeptuaginta Alexandriæ mendacio ſuo extruxerit. [d] Hermippus apud Laert. l. 5. in Demetrio. Ita & Suidas. * No *Ariſtæas*, or Heathen *Greek*; but ſome *Helleniſtical Jew*, under his Name, was the Author of that Book. Prid. Connect. p. 2.

have

have at this Day in our Hands, and which goes under the Name of the *Septuagint*? 'Tis agreed, that this must be an ancient Version, and might well have been made in the Time of *Ptolemy Philadelphus*; at least, the five Books of *Moses*, the Translation of which is more faithful and exact than that of the other Books; but we cannot know precisely, either the Time, or the Authors of it. The Translations of the other Books seem to have been done by other Hands, which are as much unknown as the former, and the Authors might live at different Times; for there is no Proof that they were by the same Pen. The Diversity of Stile, and of the Manner in which the same Word is translated, give reason to judge, they were done by several Hands. Neither can it be known, whether it proceeds from the Translators or Copiers, that so many Variations are found in the *Greek* Text of Scripture, from the *Hebrew* Original; and the Alterations that have been made in *Genesis*, concerning the Ages of the Patriarchs that lived before and after the *Flood*, as far as the Building of *Babel*. These Changes and Additions could not be the Effect of Chance, they are so very numerous; especially in *Job*, in the *Proverbs*, in the Great Prophets, and in the Books of *Samuel* and the *Kings*.

Those that would see more at large what are the Opinions of learned Men concerning the *Septuagint*, may consult the Criticks who have expresly handled this Matter; as *Scaliger*, *Usher*, *Walton*, *Frassen*, M. *du Pin*, *Vandal*, *Hoddy*, the new Edition of *Origen*'s *Hexapla*, and several others. *

SEPULCHRE, or *Grave*. The *Hebrews* have always taken great Care about the Burial of their Dead. The greatest Part of their *Sepulchres* were hollow Places dug into Rocks; as for Example, that
Gen. xxiii. 4, 6. bought by *Abraham* for the burying of *Sarah*; those of the Kings of *Judah* and *Israel*, and that wherein our Saviour was laid in Mount *Calvary*. Sometimes also their Graves were dug in the Ground, and commonly without their Towns, in Burying-places set apart on Purpose. Generally they used to put some hewn Stone, or other thing, over the Grave, to shew it was a Burying-place, that the Passengers might be warned not to come near it, that they might not be polluted.

Mat. xxiii. 27. *Jesus Christ*, in the Gospel, says, that the *Pharisees* were like *whited Sepulchres*, which appeared fine without, but inwardly were full of Rottenness and Corruption. *Lightfoot* shews, that every Year, on the 15th of *February*, they took care to whiten them anew. In another Place, our Saviour compares the *Pharisees* to *Graves which* Luke xi. 44.
*appear not, and the Men that walk over them are not aware of them*, or know not that the Places are unclean, so that they contract an unknown and involuntary Impurity. We have spoke of the *Sepulchres* of the *Jews*, in our Dissertation concerning their *Funerals*. The Reader may also consult the Book of *John Nicholai*, *de Sepulchris Judæorum*; and for the Moderns, *Leo* of *Modena's Ceremonies of the Jews*, Part 5, 6. and *Buxtorf*'s *Synagog. Judæorum*, c. 35.

*Sepulchres or Graves of Lust*. See KIBROTH-HATTAAVAH.

*Sepulchre of* Rachel. We have given a Description of it under the Article of RACHEL.

*Sepulchre of* Absalom, or the Hand, Pillar, or Monument of *Absalom*. 'Tis seen at this Day to the East of *Jerusalem*. See the Article ABSALOM.

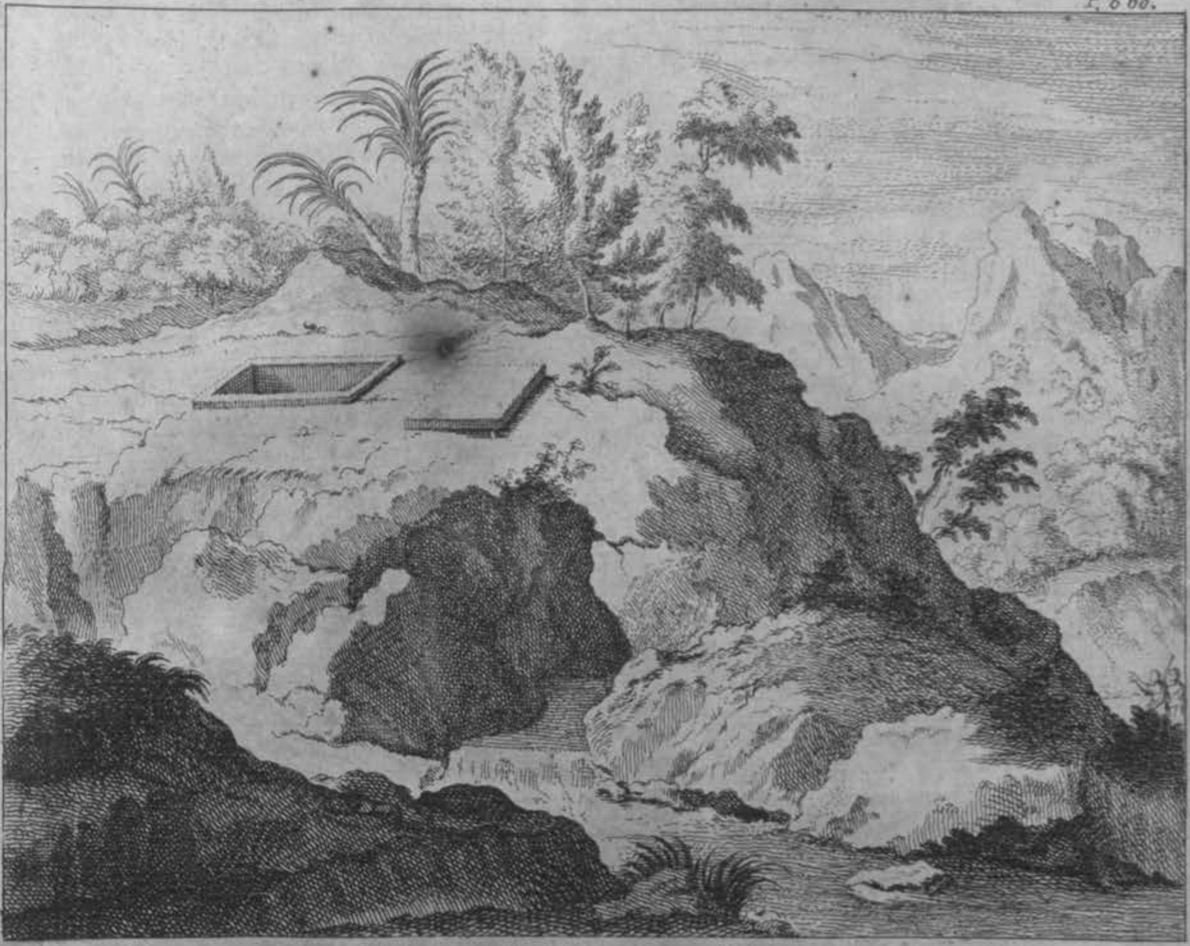
*Sepulchre of* Sarah. *Abraham* not being Master of a Foot of Land in *Canaan*, apply'd himself to the Children of *Heth*, who dwelt at *Hebron*, desiring them to sell him the *Sepulchre* which was in the Field of *Ephron* the Son of *Zohar*, *Gen.* xxiii. This he bought for four hundred Shekels of good Money, and buried *Sarah* there. The *Vulgate* calls the Place where she was buried, *Speluncam Duplicem*, a Double Cave; whether because it might contain two Cavities dug in the Rock, or because there were two Tombs in the same Cavern. The *Hebrew* Text calls it the Cave of *Makpelah*. See MAKPELAH.

*Sepulchre of* Moses. After the Death of this famous Law-giver, the Arch-angel *Michael* had a Dispute with the Devil Jude 9.
about his Body. But what was the Subject of this Dispute, has been much contested for a long Time. Some have thought, [a] that the Devil withstood the Burial of *Moses*, maintaining, that he had not deserved this Honour, having unjustly kill'd an *Egyptian* in *Egypt*. Others have maintain'd, [b] that *Moses* was buried by the Hands of Angels, without letting the *Hebrews* have any Knowledge of it, for fear they should be tempted to pay him divine Honours after his Death.

Lastly, Others pretend, that the Devil Ambrosiast. in Gal. iii.
would have had him be buried with publick Solemnity, that the People might thence take Occasion of frequenting his Tomb, and worshipping him as a God. There are those that think [c] he did not die like other Men, but that he was translated out of this World into the Earthly Paradise. *Clemens Alexandrinus* [d], and

* The *English* Reader may peruse Dr. *Prideaux*'s accurate Account of this Translation of the *Septuagint*, in his Connection of the Old and New Testament, under *Ptolemy Philadelphus*.

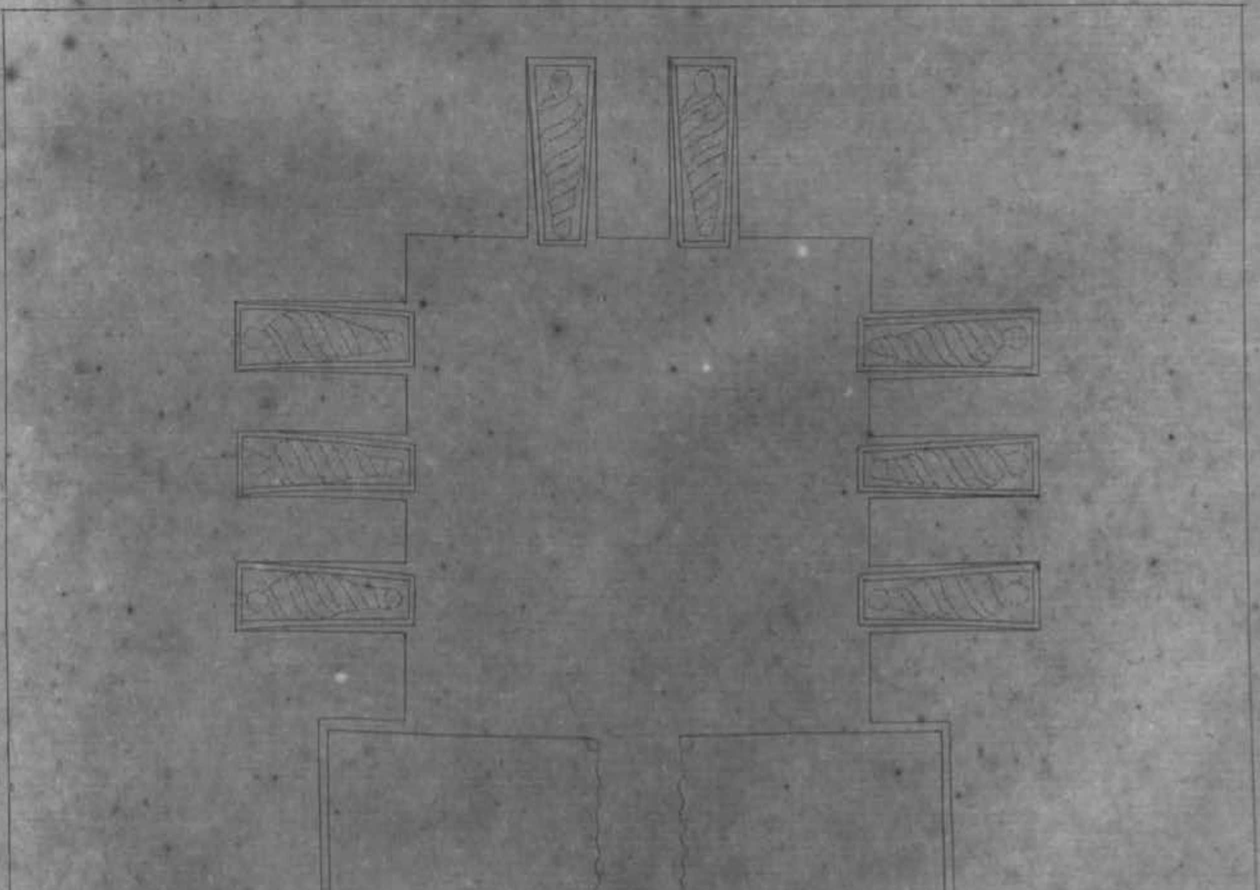
[a] Oecum. in Ep. Judæ, ex antiquor. traditione. Glycas, parte 2 Annal. &c [b] Philo de Vita Mos. ad fin. Epiphan. hæres. 9, 84. &c. [c] Clem. Alex. l. 1. Strom. Hilar. in Matth. xx. Vide & Ambros. in l. 1. de Cain & Abel. c. 2. & Hieronym. in Amos viii. [d] Clem. Alex. l. 6. Strom.



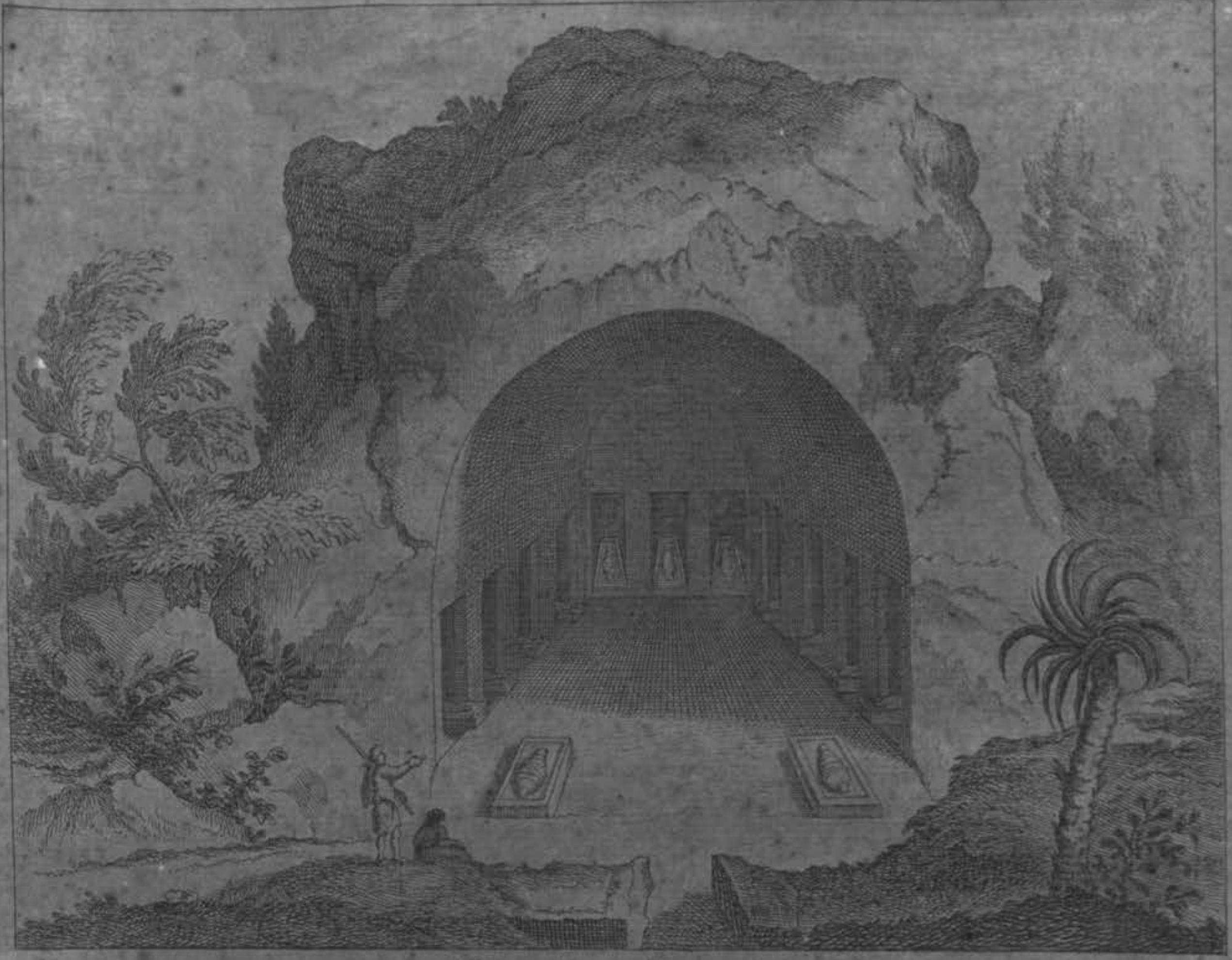
Several Hebrew Sepulchers

An outside View 1. fig.

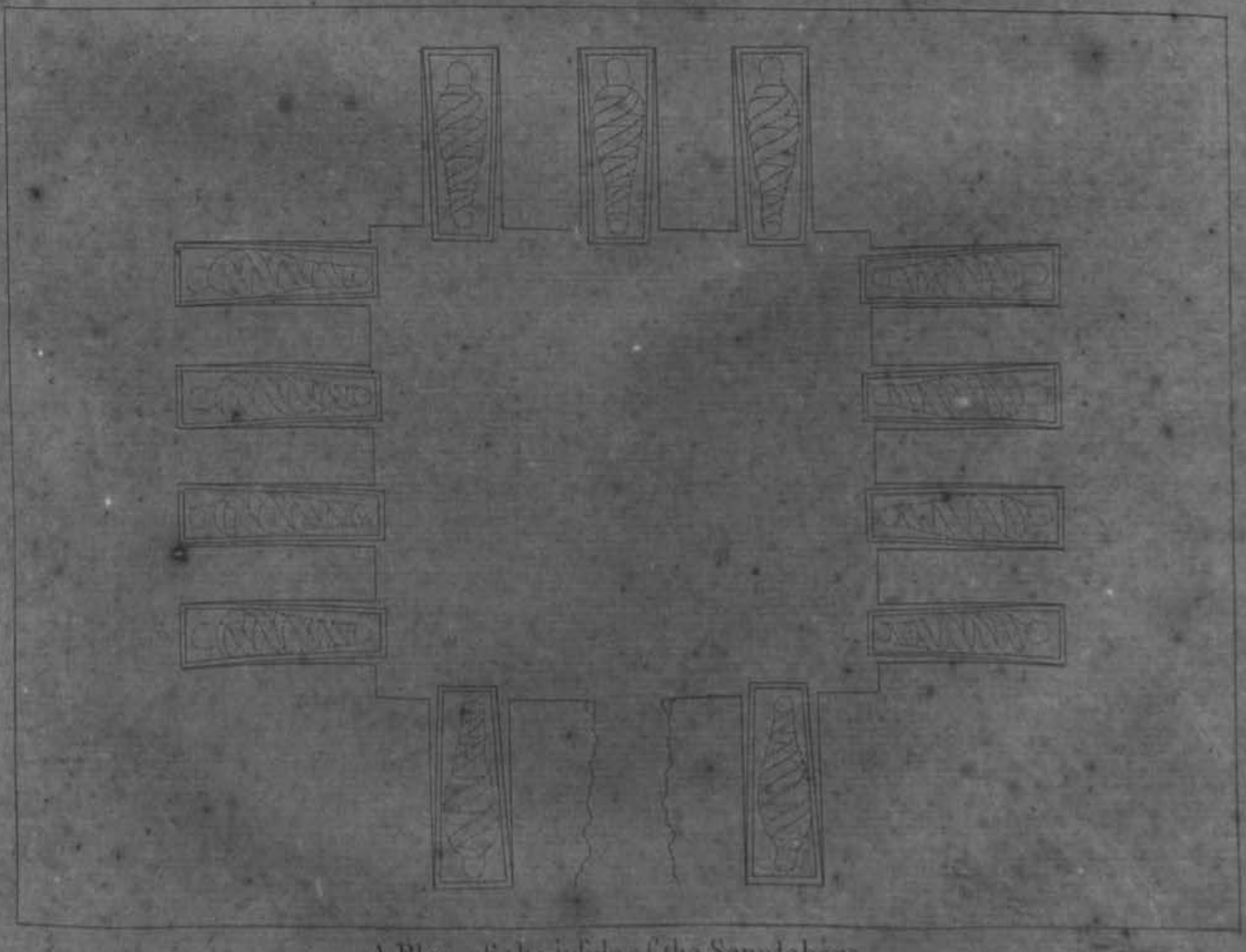
A View of the inside: 2. fig.



A Plan of the inside of the Sepulchers.



A View of the inside 3. fig.



A Plan of the inside of the Sepulchers.

A View of the Inside 4. fig.

A Plan of the Inside of the Sepulchers

Evod. Epist. ad Aug. ep. 259. inter Augustin. *Evodius* in St. *Austin*, say, that after the Death of *Moses*, there were found two Bodies of this Law-giver, one to be buried in his Tomb, and the other which was to remain with the Angel that was his Guide.

Cedren. Hist. l. 1. *Cedrenus* relates, that *Moses*'s Tomb is always cover'd with a bright Cloud, which conceals it from the Eyes of Men, and hinders them from approaching to it. The Deuteron. xxxiv. 6. Text of *Deuteronomy* says expresly, that no one knows the Place of his Burial to Vid. Horn. hist. Eccles. sæcul. 17. art. 31. this Day. Yet, for all this, it is told, that in 1655, in the Month of *October*, as some *Marionite* Shepherds were feeding their Goats in the Mountains of *Nebo* and *Abutim*, they observed that, from time to time, some of their Goats would straggle from the Flock for two or three Days Journey, and, at their return, they appear'd as it were embalmed with Perfumes of a most excellent Scent. To find out the Reason of such an extraordinary Event, they follow'd their Goats, and arrived at Precipices of a prodigious Depth, in the midst of which they perceived a small Valley, but extremely agreeable, at which they could not come but over a Number of broken Rocks, which had probably been tore up from the neighbouring Mountains by Earthquakes.

They got thither with a great deal of Trouble, where they found a Cave dug into a living Rock, wherein was a short Inscription which they could not understand. The whole Cavern was fill'd with a most delicious Perfume; and the Shepherds went back with their Cloaths scented strongly with this Perfume. This Affair was presently related by them to *Mataxat* Patriarch of the *Marionites*, who dwelt upon Mount *Libanus*, in the Monastery of *Canobeaa Kadischa Mariam*. The Smell of their Cloaths, was a sufficient Proof of the Truth of what they related.

The Patriarch sent thither two of his Priests, Men of approved Knowledge and Wisdom, particularly *Aben-Useph*, who had recommended himself by his great Learning and Capacity. They found the Monument which had been described to them, and read the Inscription upon it, which was, *Moses, the Servant of God.* The Patriarch was transported with Joy, and went to wait on *Morat* the Basha of *Damascus*, to ask of him the Keeping of the Tomb. The *Greeks*, the *Armenians*, the *Jews*, the *Franciscans* were inform'd of this Affair, made great Interest, and disbursed a great deal of Money, to obtain the Care of this precious Tomb, exclusive of others: The *Jews* especially bestirr'd themselves much in this Matter, to have it determin'd in their Favour: They remonstrated, that it belong'd to them preferably to all others, because *Moses* was their Founder and Law-giver. The *Ottoman's* were already flatter'd with the Glory of being the Depositaries of the Sepulchres of *Jesus Christ* at *Jerusalem*, of *Moses* upon Mount *Nebo*, and of *Mahomet* at *Mecca*.

*Hornius* adds, that to elude the Hopes and frustrate the Pretensions of all these Competitors, the *Jesuits* obtain'd from the *Turks*, that the Tomb and all the Avenues to it should be shut up, and that, upon Pain of Death, all Persons should be prohibited from going thither. So that the Basha *Morat* sent Orders to the *Saniac* of *Jerusalem* and of *Saphet*, to have the Tomb and the Cave stopt up. But this was not the View of those who had procured this Order: They did it with this Design, that they themselves might remove the Body out of the Tomb, and carry it into *Europe*; for which Purpose they took with them the *Druses* of Mount *Libanus*, and went privately to open the Sepulchre; but they found nothing in it: Yet however, they resolved to bring along with them at least some of the Stones of this Tomb. But the *Saniac* of *Jerusalem* being inform'd of this Enterprize, sent People after them, who dispersed them, and disappointed their Expectations.

This Accident made a great Noise at the Court of *Constantinople*, and the Learned were divided in their Sentiments about this Discovery. A learned *Jew* named *Jechonias*, Son of *Gad*, who dwelt at *Saphet*, composed a Book to prove, that this was not the Sepulchre of *Moses* the Law-giver of the *Hebrews*, but of another *Moses* who was his Junior by many Ages. Thus that Hope vanish'd, with which they had fed themselves upon this Occasion. This is what *Hornius* acquaints us with. But *Bartolocci* [a], who has nicely enquir'd into this whole History, shews the Falshood of it, or at least makes it to be very suspicious, by these three Observations. The First is, That the Jew *Jechonias* Son of *Gad* is unknown, and seems to be an imaginary Person. Secondly, The Patriarch of the *Marionites*, who lived in 1655, was not call'd *Mataxat*, but *John*, whose Successor was *George Beshebel*. Thirdly, The Basha of *Damascus* at that time was call'd *Beschis*, and not *Morat*.

*The Sepulchre of* Elisha, is known to us by a very remarkable Circumstance: In the very Year of the Death and Burial of this Prophet, some Parties of *Moabites* 2 Kings xiii. 20, 21. coming to make an Inroad upon the Territories of *Israel*; it happen'd that some *Israelites* going to bury a Man, threw him hastily into the Tomb of this Prophet, that they might fly away with more Expedition. But the Corpse had no sooner touch'd the dead Body of *Elisha*, but the Man re-

[a] Bartholoc. Bibl. Rabbin. l. 3. p. 930. See Basnage's History of the Jews, l. 4. l. 6. c. 17.

vived and stood upon his Feet. They are not agreed as to the Place where the Tomb of this Prophet was: St. *Jerom* [a], and several others after him, have told us, that it was at *Samaria*, or thereabouts; and they found themselves upon this, that probably he died at *Samaria*, and therefore may be presum'd to be buried there too. Others will have him to have been buried at *Abel-meula* his own Country; others, on Mount *Carmel*. See the Article ELISHA.

*Sepulchre of* David. We have already spoke of it under the Article DAVID, as also of the Riches that were pretended to be there conceal'd. Here is the Description that curious Travellers give us of this Sepulchre: [b] 'Tis a magnificent Edifice, which now is without the Walls of *Jerusalem*, but probably was then included within the Walls of the City. You first enter into a large Court, about six and twenty Foot square, cut out and smooth'd within the Rock, which is of Marble. On the Left-hand is a Gallery, cut out of the Rock likewise, as also the Pillars that support it. At the End of the Gallery there is a little Opening, thro' which you pass by, creeping upon the Ground, to go into a large Chamber of about four and twenty Foot square, round about which there are other smaller Chambers, which communicate one with the other, by Doors of Stone. The Ceiling, the Doors, as well as the rest, their Hinges, their Posts, their Frames, &c. are all out of the same Rock, which is justly look'd upon as a Wonder; for the Doors were never out of their present Places, nor brought from elsewhere; they were work'd before the Chambers, and they still adhere to the same Rock, out of which they were wrought. In the Sides of the small Chambers now mention'd are several Niches, within which the Bodies of the Kings are deposited in Stone Coffins. This Work is perhaps the only real one that now remains of Ancient *Jerusalem*. See the Figure.

*Sepulchre of the Maccabees*, at *Modin*. See the Article of JONATHAN the *Asmonean*.

*Sepulchre of the Kings of* Judah. See the Article DAVID.

*Sepulchre or Tomb of our Lord* Jesus Christ. This was upon Mount *Calvary*, to the North-west of *Jerusalem*, and was hewn out of a Rock, as the Gospel informs us. (John xix. 41.) 'Tis a kind of small Chamber, almost square within; its Height from Bottom to Top eight Feet and an Inch, its Length six Feet and an Inch, and its Breadth fifteen Feet and ten Inches. The Entrance, which looks towards the East, is but four Feet high, and two Feet four Inches wide: This Door was shut up by a Stone out of the same Rock: 'Twas to this Stone that the Chief Priests affix'd their Seal, and which the holy Women doubted they had not Strength to remove: *Who shall roll us away the Stone from the Door of the Sepulchre?* (Mark 16. 3.) Lastly, 'Twas upon this same Stone that the Angel sate down, after *Jesus Christ* was come out of the Tomb. (Matthew xxviii. 2.) The Place where the Body of our Saviour was laid takes up a whole Side of this Cave; 'tis a Stone rais'd from the Ground to the Height of two Feet and four Inches; its Length is five Feet eleven Inches, and its Breadth two Feet and eight Inches, placed lengthwise from East to West. It remains even to this Day, but all incrusted with a white Marble. See the Voyage of *Paul Lucas* in *Asia Minor*, t. 2. p. 12, &c. He has several times visited this holy Place, and gives an exact Description of it, as it is to be seen at this Day.

*Sepulchre of the Holy Virgin.* There are two Traditions concerning the Burial of the Holy Virgin, as there are two concerning the Place of her Death. Those who affirm, that she follow'd St. *John the Evangelist* to *Ephesus*, and that she died there, pretend, that her Tomb was still to be seen in the Year 431, when the Council of *Ephesus* was held: And this Opinion is expresly taken Notice of, in a Letter of this Council's. (Concil. t. 3. p. 561, 574.) According to another Opinion, she died at *Jerusalem*, where her Tomb is to be seen; which Opinion is as much follow'd as the other. *Juvenal* Bishop of *Jerusalem*, who could not be ignorant of what had pass'd at the Council of *Ephesus*, since he himself was present at it, wrote to the Empress *Pulcheria*, and to the Emperor *Marcian*, who sent to him for Relicks of the Virgin *Mary*, That her Tomb was shewn at *Gethsemani* near to *Jerusalem*, but that it was empty. (Niceph. Hist. l. 2. c. 32. & l. 15. c. 14.) 'Tis added, that when the Emperor was inform'd of this, he caus'd this Tomb to be brought to *Constantinople*, with an Handkerchief that was put therein, and which he caus'd to be set up about the Year 455, in the new Church consecrated to our Lady of *Blaquern*.

Yet since that time they have not left off to shew the Tomb of the Virgin at *Jerusalem*. *Adamnan* says, that it was to be seen in the Valley of *Jehoshaphat* near to this City. (Adamnan. de locis sanctis, c. 9.) *Bede* testifies, that it might be seen at *Jerusalem* in his Time, but empty. (Beda, l. 3. lib. de loc. SS. c. 3.) It was put into the *Basilicon* that the Empress *Helena* caused to be built there. Travellers assure us, [b] that it may still be seen in the Vale of *Jehoshaphat*, wherein the Brook *Kedron* runs, but on the other Side of this Brook, over-against *Gethsameni*

[a] Hieron. in Epitaph. Paulæ Epiphan. seu alius. Vita Prophet. Isidor. Doroth. alii. [b] Thevenot. Voiage, part i. l. 2. c. 40. *Maundrel's* Journey from *Aleppo* to *Jerusalem*. [c] Brocard de locis SS. Adrichom. a Pietro della Valle, ex 13. &c.

and

An outward View of our Lord's Sepulcher.

A View of the inside or a section of our Lord's Sepulcher.

and the Mount of *Olives*; that the Part of the Monument which appears above-ground is very little raised; that they descend into the *Sepulchre* by fifty Steps; that it is made in the Form of a Cell, or small Grotto, where is seen something like an Altar of Stone, upon which the Coffin or the Body might have been placed; that both the Cell and the Altar are hewn out of the Rock. This is what they say of it; but this is not Authority enough to convince us, that this is the real *Sepulchre* of the Holy Virgin.

*Sepulchre of* Daniel, *of* Ezekiel, *of the* Maccabees, *&c.* See the Articles belonging to these Persons.

SEPULTURE, or Burial. The *Hebrews*, as is said, were always very careful about the Burial of their Dead. To be deprived of Burial, according to them, was one of the greatest Misfortunes that could happen to a Man. They did not refuse to pay this Duty to any one, not even to their Enemies. But it was not perform'd to such as had laid violent Hands upon themselves, [a] till after the Sun was set; and they believed that their Souls were plunged into Hell. This great Care about *Sepulture* proceeded from their full Persuasion of the Immortality of the Soul. (Tacit. Annal. c. 5.) The Scripture threatens the Wicked, that they should be deprived of *Sepulture*, as one of the greatest Calamities that can be inflicted on them. Altho' a Man should live a long Time, and should have an hundred Children; yet when he dies, if he should be deprived of the Honour of Burial, I maintain, says the Wiseman, (Eccles. vi. 3.) that he would be no better than an Abortion. (Jer. viii. 2.) *Jeremiah* threatens the Kings, Priests, and false Prophets, who have worshipp'd Idols, that their Bones should be cast out of their Graves as the Dung of the Earth. The same Prophet foretells, (Jer. xxii. 18, 19.) that *Jehoiakim*, King of *Judah*, who built up his House in Iniquity, who deliver'd up himself to all sorts of criminal Actions, to Avarice and Violence; he tells him, he should be buried with the Burial of Asses; *Sepulturâ asini sepelietur*; That he should be cast out of the Gates of *Jerusalem* to the Fowls of the Air. It is observable, (2 Macc. v. 10.) that *Jason*, who had hindred many *Jews* of the Honour of *Sepulture*, was himself treated after the same manner. He dy'd in a strange Country, and was thrown out like Carrion into the Fields, without so much as being put into a strange Grave. *Sepulturâ neque peregrinâ usus.* Good Men made it a Part of their Piety and Devotion to bury the Dead, as may be seen by the Example of *Tobit*.

See SEPULCHRE, and our Dissertation upon the Funerals of the *Hebrews*, printed before the Book of *Ecclesiasticus*; and the Book of *John Nicolai*, *De Sepulchris Hebræorum*, and what we have already said upon the Article of the DEAD.

I. SERAIAH, or *Saraia*, *David*'s Secretary. 2 *Sam.* viii. 17.

II. SERAIAH, Father of one call'd *Joab*, of the Tribe of *Judah*. 1 *Chron.* iv. 14.

III. SERAIAH, Son of *Asiel*, and Father of *Joshibah*. 1 *Chron.* iv. 35.

IV. SERAIAH, High-priest of the *Jews*, Successor of *Azariah*, and Father of *Jehozadak*. He was the last High-priest before the Captivity of *Babylon*. Being taken by *Nebuzar-adan*, he was carried to *Nebuchadnezzar* then at *Riblah*, where he was put to Death, with seventy others of the chief Men of *Jerusalem*, in the Year of the World 3416, before *Christ* 584, before the vulgar Era 588. (Jerem. lii. 24—27. 2 Kings xxv. 18, 21.) *Jehozadak*, Son to *Seraiah*, was carry'd Captive to *Babylon*.

V. SERAIAH, one of the chief among the *Jews*, that return'd from *Babylon* with *Ezra*. *Ezr.* ii. 2. *Nehem.* x. 2. xii. 1.

VI. SERAIAH, Son of *Tanhumeth*, a Native of *Netophah*. 2 *Kings* xxv. 23.

VII. SERAIAH, Son of *Neriah*, and Brother of *Baruch*, the Companion and Secretary of *Jeremiah*. (Baruch i. 1. Jerem. xxxii. 12.) *Seraiah* was sent to *Nebuchadnezzar* at *Babylon*, in the fourth Year of the Reign of *Zedekiah*, and of the World 3409, before *Christ* 591, before the vulgar Era 595. (Jerem. li. 59, 60. שר המנוחה) *Seraiah* was Head of the Prophecy. *Princeps Prophetiæ*, or Chief of the Embassy, appointed to carry the Word, or the Denunciations against *Babylon*. The *Hebrew* reads, *he was Prince of Menucha*; which may be translated by *Prince of Menucha*, a City or Canton of the Tribe of *Benjamin*; (see 1 *Chron.* ii. 52, 54. viii. 6.) or *Prince of Rest*, Guard of the King's Chamber or Bed; or *Prince of the Presents*, Distributer of the King's Liberalities, his Almoner, or Intendant of the Offerings the King made to the Temple; or rather, in this Deputation *Seraiah* was charged with the Tributes or Presents that *Zedekiah* sent to *Nebuchadnezzar*; and this Acceptation of the Words returns to that of the Vulgate, *Princeps Prophetiæ*, Head of the Embassy or Deputation.

When therefore *Seraiah* was sent to *Babylon* by King *Zedekiah*, [b] *Jeremiah* sent a Letter by him, which was to be read to the Captives there. This Letter contain'd a Prophecy of the Fall of *Babylon*; and after it was read, *Seraiah* was order'd to tie it to a Stone, and to throw it into the

[a] Joseph. de Bello l. 3. c. 25. in Græco p. 851, 853.

[b] Jerem. li. 54. The Vulgate insinuates, that *Zedekiah* went himself to *Babylon*, and that *Seraiah* only accompanied him; but the *Hebrew* will admit of another Sense, which is follow'd by several good Interpreters. Seraiah *went to* Babylon *on the behalf of* Zedekiah. בלכתו את צדקיהו. As if it had been מאת צדקיהו. We know that את is sometimes put for מאת. See Gen. iv. 1. xliv. 4. xlix. 25. Exod. ix. 29. &c.

Euphrates,

*Euphrates*, and to ſay; *Thus ſhall* Babylon *ſink, and ſhall not riſe from the Evil that I will bring upon her. Baruch* went with his Brother *Seraiah* upon this Commiſſion. See *Baruch*, l. 1.

Judg. iii. 3. סרנים Seranim, Satrapæ. SERANIM. This is the Name of the Lords, or of the *Satrapæ* of the *Philiſtines*. See SATRAPAS and SURENA.

SERAPHIM, or *Zeraphim*. This Word comes from the *Hebrew* Word *Zaraph*, which ſignifies to burn, to melt Metal, to purify. צרפים Zeraphim. Aurifices, Conflatores. Numbers xxi. 6. *Zeraphim* is us'd to ſignify Goldſmiths or Founders. Alſo the Name *Seraphim* or *Saraphim* is given to thoſe winged fiery Serpents, that deſtroy'd the *Iſraelites* in the Deſart, and which we have ſpoke of under the Article SARAPH, and ſhall mention again under the Title SERPENTS. Laſtly, Iſai. vi. 2. שרפים Sheraphim. *Seraphim*, in *Iſaiah*, is put for a Kind of Angels, which were over the Throne of the Lord, and had ſix Wings; with two of which they cover'd their Face, with two they cover'd their Feet, and flew with the two others. They cry'd to one another and ſaid; *Holy, holy, holy is the Lord of Hoſts, the whole Earth is full of his Glory*. The Word *Seraphim* taken in this Senſe, is found only in this one Place of the Old or New Teſtament. Their Name is writ with ש *Shin* or *Schin*; but the Signification is ſtill the ſame as if it had been writ with צ *Tzade*. In the Diſtinction of the nine Choirs of Angels, the *Seraphims* are put in the firſt Rank, and above the *Cherubims*.

SERAPIS, a God of the *Egyptians*. His Name is not to be found in the Text of Scripture; but we can hardly be excuſed from bringing it in here, becauſe it has been pretended, that the *Egyptians* adored the Patriarch *Joſeph* under the Name of *Serapis*. This Opinion is found Jul. Firm. de Errore prophan. Religion. Rufin. hiſt. l. 2. c. 23. in ſome antient Authors, as *Julius Firmicus* and *Rufinus*, and has been embraced by ſome learned Moderns, as *Voſſius*, *Onzelius*, *Spencer*, and ſome others. They found their Opinion upon ſeveral ſeeming Coincidences, between *Joſeph* and *Serapis*. 'Tis ſaid that *Serapis* had merited divine Honours in *Egypt*, for having deliver'd the Country from a grievous Famine; he is painted with a Basket, and Ears of Corn upon his Head.

They pretend that *Serapis* is the ſame as *Apis*, and that there is no more Difference between them, than between an Ox alive, and an Ox dead and put into a Coffin. While the Bull *Apis* was alive, he was worſhipp'd by the Name of *Apis*; but he was no ſooner dead, than they gave him the Name of *Serapis*, which is as much as to ſay in *Greek*, *Apis en ſoro*, *Apis* in his Coffin, or *Soros Apidos*, the Coffin of *Apis* [a]. *Serapis* was alſo confounded with *Pluto*, with *Jupiter*, with *Oſiris*, with the Sun, with *Eſculapius*. Beſides, they gave him an *Hebrew* Etymology, which is ſtill more conformable to the Character of *Joſeph*. *Sar*, [b] in *Hebrew*, ſignifies *a Prince*; *Apis*, *the Bull Apis*; or *Sar-abir*, *the powerful Prince*. And as between *Joſeph* and *Apis* or *Oſiris*, there are ſtill found other Strokes of Reſemblance, they are perſuaded, that the *Egyptians* intended to honour *Joſeph* under the Names of theſe Deities.

But to all this a Reaſon is oppos'd, which ſubverts this whole Hypotheſis. The Hiſtorians teach us, that *Serapis* is but an upſtart Deity in *Egypt*. *Tacitus* [c] relates the Hiſtory of his Tranſlation from *Sinope*, a City of *Pontus*, to *Alexandria*, by the Care of *Ptolemy*, the firſt King of *Egypt*. *Origen*, ſpeaking of this God, Origen. l. 5. contra Celſ. p. 237. ſays, that he was but a new Comer into *Egypt*; that his Story was long, and of little Credit, and that he was not in Vogue till King *Ptolemy* brought him in, who attempted to introduce his Worſhip into his Kingdom. Upon this Account it cannot be affirm'd, that *Serapis* is the ſame as *Joſeph*; or that the *Egyptians* intended to pay Adoration to this Patriarch under the Name of *Serapis*, ſince *Joſeph* was ſo many Ages more antient than *Serapis* in this Country. As for the Etymologies of the Word *Serapis*, taken from the *Greek* Language, they deſerve no Conſideration, ſince the *Greek* Tongue was not known in *Egypt* till after the Time of the *Ptolemy*'s; and beſides, theſe Etymologies prove nothing at all for that Opinion, that makes him the ſame as *Joſeph*.

'Tis true, ſome have thought, [d] that there were two *Serapis*'s acknowledged in *Egypt*, one more ancient, known long before him, who was brought from *Sinope*, ſince he is the ſame as *Apis* and *Oſiris*; the other more modern, of whom we have ſpoke before. *Tacitus* clearly diſtinguiſhes these two Deities, when he ſays, that King *Ptolemy* caus'd a magnificent Temple to be built to *Serapis*, at *Rachotis*, a Place where formerly was a Chapel conſecrated to *Serapis* and *Iſis*. Tacit. hiſt. l. 4. c. 84. *Fuerat illic ſacellum Serapidi atque Iſidi antiquitus ſacratum.* But how came this pretended antient *Serapis* to eſcape the Diligence of *Herodotus*, and other Antients, who have treated of the Religion of the *Egyptians*? Therefore *Tacitus* has certainly put *Serapis* and *Iſis* inſtead of *Oſiris* and *Iſis*.

SERED, or *Sared*, the eldeſt Son of *Zebulun*, and Head of the Family of the *Sardites*. Gen. xlvi. 14. Num. xxvi. 26.

[a] Suidas ex Plutarch. Aug. de Civit. l. 15. c. 8. Vide etiam Euſeb. præpar. l. x. c. 12. [b] שר *Shar*, *Princeps*. אבים *Apis*, *Taurus*; or שר אביר *Shar-abir*, *Princeps fortis*. [c] Tacit. hiſt. l. 4. Vide & Plutarch. de Iſide & Oſiride. Clem. Alex. protreptic. [d] See *Baſnage*'s Hiſtory of the *Jews*, l. 2. p. 625.

SERGIUS PAULUS, Proconsul or Governor of the Island of *Cyprus*, who was converted by St. *Paul*, in the Year of *Christ* 44 or 45. This Proconsul, who was otherwise a Man of Prudence, had a Magician about him, whom he took for a Man enlightened and favoured of God. Having heard of the Arrival of *Paul* and *Barnabas* in the Isle of *Cyprus*, he sent for them, and desired to hear the Word of God. But *Elymas* did what he could to hinder him from it. Then *Paul*, fill'd with the Holy Ghost, said to him; *O full of all Subtilty and all Mischief, thou Child of the Devil, thou Enemy of all Righteousness, wilt thou not cease to pervert the right Ways of the Lord? And now behold, the Hand of the Lord is upon thee, and thou shalt be blind, not seeing the Sun for a Season.* And he immediately became blind. When *Sergius Paulus* beheld this, he embraced the *Christian* Faith, and admired the Doctrine of the Lord. Some believe [a] *Sergius Paulus* to be the same whom the Church at *Narbonne* honours as its first Bishop; but the more knowing think, that this Bishop must be later than *Sergius Paulus* by above two Centuries. Others think [b], St. *Paul* did not bear this Name till after the Conversion of *Sergius Paulus*, and that he took it up as a Trophy of the Victory he had obtain'd upon this Occasion, over the Prince of Darkness. But this Opinion is not universally follow'd, tho' St. *Luke* does not give him the Name of *Paul* till after this Event.

Acts xiii. 7.

SERON, General of the Army of *Antiochus Epiphanes*. He having heard of the Defeat of *Apollonius*, and that *Judas Maccabæus* had gather'd together an Army of *Jews* zealous for the Law of their Fathers; fancied with himself, that he had an Opportunity of acquiring great Glory and Reputation, by fighting with *Judas* and those that adhered to him, who contemned the Orders of the King. He came therefore with a powerful Army, and advanced as far as *Bethoron*. *Judas* took the Field against him with his little Army; and his People seeing the Multitude of their Enemies, said to him; How shall we be able to fight with so great an Army, especially being weakened with Fasting, as we are this Day? But he encouraged them, saying; It is equally easy to God, either to give the Victory to the many or the few. And at the same Time he charged the Army of *Seron*, put it to flight, and pursued it as far as *Bethoron* and the Plain. He kill'd eight hundred of them, and the rest took Refuge in the Land of the *Philistines*. No farther mention is made of *Seron* in History after this Battle, which happen'd in the Year of the World 3838, before *Christ* 162, before the vulgar Era 166.

1 Macc. iii. 14, 23.

SERPENT; in *Latin*, *Serpens*; in *Greek*, *Ophis*; in *Hebrew*, *Nachash*. Interpreters have much speculated concerning the Nature of the first *Serpent*, that tempted *Eve*. Some have thought, that then the *Serpent* had two, or four, or many Feet. But there is no Probability that this Animal was otherwise than what it is now. And it cannot be doubted, but that under the Name of the *Serpent* we are to understand the Devil, who made use of a real *Serpent* to seduce the first Woman. In the Curse that God gave the *Serpent*, he told him, that the Seed of the Woman should bruise the *Serpent*'s Head; because in reality, the *Serpent* having his Heart under his Throat, and very near his Head, the readiest way to kill him is to squeeze or cut off his Head. Many have suppos'd that his chief Subtilty, or Wisdom, as the Gospel calls it, [c] consists in this, that he chuses to expose his whole Body to Danger, that he may save his Head.

נחש Ὄφις Serpens. Gen. iii. 15.

*Jesus*, the Son of *Sirach*, says, *There is no Head above the Head of a* Serpent; but by the Word Head in this Place, we should understand the Venom: For the *Hebrew* Word *Rosh*, which signifies the Head, signifies also the Venom of a *Serpent*, which some place in its Gall, others in its Tongue, and others in its Teeth. The Scripture in different Passages expresses itself, sometimes as supposing the Gall of the *Serpent* to be its Venom, *Job* xx. 14. *His Meat in his Bowels is turned; it is the Gall of Asps within him.* *David* seems to place it in the Tongue. *They have sharpened their Tongues like a* Serpent. And *Solomon* in the Teeth. *At the last it biteth like a* Serpent, *and stingeth like an Adder.*

Eccles. xxv. 15. See Deut. xxxii. 33. Psal. cxl. 3. Proverbs xxiii. 32.

Another Curse that God gave the *Serpent* was, that it should feed upon Dust. *Dust shalt thou eat all the Days of thy Life.* *Isaiah* says also, that Dust is the Food of the *Serpent*. *Dust shall be the* Serpent's *Meat.* And *Micah*; *They shall lick the Dust like a* Serpent. 'Tis true, however, that they eat Flesh, Birds, Frogs, Fish, Fruits, Grass, &c. But as they continually creep upon the Earth, it is impossible but that their Food must be often defiled with Dust and Dirt. Some of 'em may really eat Earth out of Necessity, or at least Earth-worms, which [d] they cannot swallow without a good deal of Dirt with them.

Gen. iii. 14. Isa. lxv. 25. Mic. vii. 17.

The Craft, the Wisdom, the Subtilty of the *Serpent*, are things insisted on in Scripture, as Qualities that distinguish them from other Animals. *Moses* intending

[a] Vide Bolland. 22. Mart. p. 371, 372, &c. [b] Aug. Confess. l. 8. c. 4. Hieronym. in Philemon. p. 259. [c] Matth. x. 16. Vide Epiphan. hæref. 37. & Physiolog. Chrysost. in Psal. cxiv. Isidor. Hispal. Orig. l. 12. c. 4. Pelusiot. l. 1. Ep. 126. alii. [d] Nicander. Theriac. v. 372. & Phil. c. 59. Vide Bochart. de animal. sacr. p. 1. l. 1. c. 4.

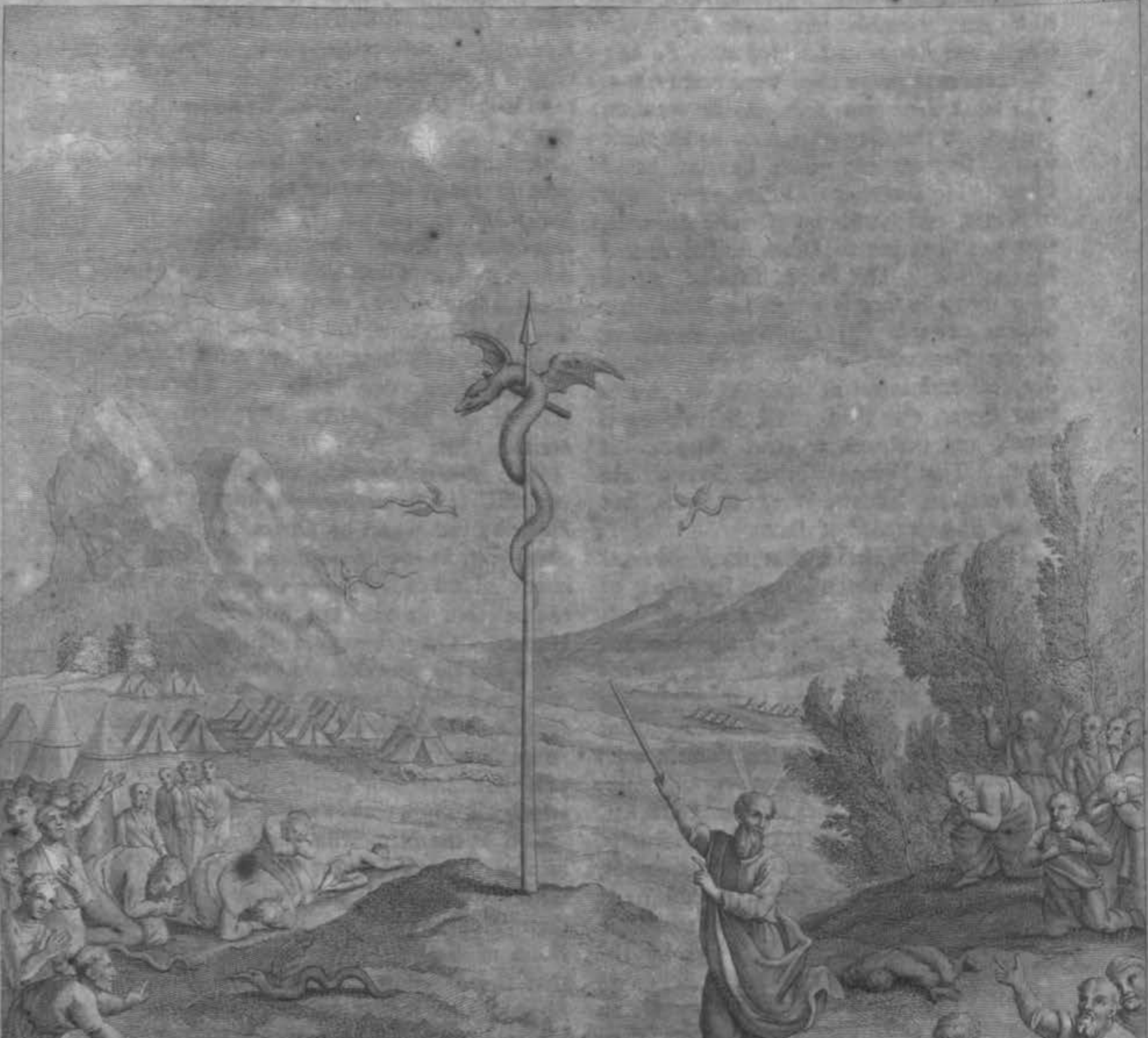
to prepare the Mind of his Reader for the relation of *Eve's* Temptation, begins with
Gen. iii. 1. affirming, *Now the* Serpent *was more subtil than any Beast of the Field which the Lord God had made.* And *Jesus Christ* himself recommends to his Apostles, to have the
Mat. x. 16. Wisdom of the *Serpent.* They bring several Proofs of this Subtilty of the *Serpent.* They tell us, that the *Cerastes* hides himself in the Sand, in order to bite the Horse's Foot, that he might throw his Rider. *Jacob* makes an Allusion to this
Gen. xlix. 17. in the Blessing he gave to *Dan.* Dan *shall be a* Serpent *by the Way, an Adder in the Path, that biteth the Horse-heels, so that*
Epiphan. Physiolog. *his Rider shall fall backward. Epiphanius* brings four Proofs of the Wisdom of the *Serpent.* First, When he is old, he has the Secret of growing young again, and of stripping off his old Skin or Slough, by squeezing himself between two Rocks. Secondly, He assaults a Man if he sees him naked, but flees if he finds him cloathed. But it is probable there is a Fault in this Passage of *Epiphanius*, and that he intends to say the contrary of this. For it is generally affirm'd, [a] that the *Serpent* is afraid of a naked Man, but attacks him if he has his Cloaths on. Thirdly, When he is assaulted, his chief Care is to secure his Head. This is attested by a great Number of Writers. Lastly, When he goes to drink at a Fountain, he first vomits up all his Poison, for fear of poisoning himself as he is drinking. This Observation is not assented to by every Body, tho' it has a great many Defenders.

They relate still other Instances of the *Serpent's* Subtilty; as, for Example, it stops up its Ears that it may not hear the Voice of the Charmer or Inchanter. The *Psalmist* takes notice of this piece of Sub-
Ps. lviii. 4. tilty of the Adder. *Like the deaf Adder that stoppeth her Ear, which will not hearken to the Voice of the Charmers, charming never so wisely.* 'Tis said it applies one of its Ears hard to the Ground, and stops up the other with the End of its Tail. We have written a Dissertation upon this, which is put before our second Tome upon the *Psalms.* See also *Bochart, De Animal. sacr. par.* 2. l. 3. c. 6. and the Commentators upon *Psalm* lviii. 4. Others say, the Subtilty of the *Serpent* consists it its Agility and Suppleness; or in a Secret it has in recovering its Sight by the Juice of Fennil. Lastly, every one proposes his own Conjectures in this matter.

We have particularly spoken of the *Serpents* mentioned in Scripture, under their proper Articles. There were eleven Kind of *Serpents* known among the *Hebrews*; [b] 1. *Ephe*, the Viper. 2. *Chephir*, a sort of Aspick, or a Lion. 3. *Acshub*, the Aspick. 4. *Pethen*, the Aspick. 5. *Tzeboa*, a speckled *Serpent*, call'd *Hyena* by the *Greeks* and *Egyptians.* 6. *Tzimmaon*, according to St. *Jerome.* This is the *Serpent* call'd *Dipsas*, because of the Thirst that its Biting produces. But *Bochart* maintains, that it does not signify a *Serpent*, but a dry and burnt-up Place. 7. *Tzepha*, or *Tziphoni*, a Basilisk: Not the fabulous *Serpent* or Cockatrice, of which they tell so many foolish Stories, but the true *Regulus* or Basilisk, which is a *Serpent* made like others, but more dangerous, and whose Poison is more subtil. See BASILISK, and *Bochart de Animal. sacr. p.* 2. *l.* 3. *c.* 9, 10. 8. The *Kippos*, which the Septuagint, St. *Jerome*, and the *Chaldee* understand of the Urchin or Hedge-hog; but the same *Bochart* thinks it to be the *Serpent* call'd by the *Greeks Acontias*, that is to say, the Dart, so call'd, because it darts itself very far and very high after its Prey. See *Bochart, de Animal. sacr. par.* 2. *l.* 3. *c.* 11, and the Authors he refers to. 9. The *Shephiphon*, which St. *Jerome* has translated by *Cerastes, Gen.* xlix. 17. This *Serpent* is of the Colour of Sand, in which it hides itself, and where it watches its Prey. The Name of *Cerastes* is given it, because it has a sort of fleshy Horns, or two Bunches in the Shape of Grains of Barley. *Bochart, de Animal. sacr. p.* 2. *l.* 3. *c.* 12. 10. The tenth sort of *Serpents* is call'd in *Hebrew*, *Shacal*, and is mention'd in *Psalm* xci. 13. *Thou shalt tread upon the Lion and Adder; the young Lion and the Dragon shalt thou trample under Feet.* The Septuagint, the *Syriack*, and the *Arabick* understand it here; *Bochart* supports their Opinion, [c] and shews, that the Name of Black, for that's the Signification of *Shacal*, agrees to several *Serpents*, and particularly to the *Aspick*, the *Dipsas*, the *Hydra*, &c. but the greatest Part of the more knowing Interpreters are of Opinion, that the Word *Shacal*, in this place, signifies a Lion, and not a *Serpent.* And this Sentiment seems to us much more probable. It is certain that this *Hebrew* Word generally signifies a black Lion, as this Author proves himself. 11. Lastly, the *Saraph* is a flying Bochart.
*Serpent*, and is the only *Serpent* that we de animal.
know that has Wings. The Word *Saraph* sacr. t. 1. l. 3. c. 5.
properly signifies to burn, and 'tis thought this Name was given it, either because of its Colour, or because of that Heat and

[a] Eustath. in Hexaemer. Hieronym. seu alius, Ep. ad Præsidium. Isidor. l. 12. c. 4. Origen. &c. [b] 1. אפעה *Ephe*, a Viper. 2. כפיר *Chephir*, a sort of Aspick. 3. עכשוב *Acshub*, an Aspick. 4. פתן *Peten*, an Aspick. 5. צבוע *Tzeboa*, a Serpent call'd *Hyena*. 6. צמאון *Tzimmaon*, a dry Place. See Boch. de animal. sacr. par. 2. l. 3. c. 8. 7. צפע or צפעני *Tzepha* or *Tziphoni*, the Basilisk. 8. קפוז *Kippos*, the Serpent call'd *Acontias*, or the Dart. 9. שפיפון *Shephiphon*; this is the *Cerastes* or *Hæmorrhous*. 10. שחל *Shacal*. LXX. λέων. 11. שרף *Sharaph*. Serpens adurens & volucer.
[c] Bochart. de animal. sacr. t. 2. l. 3. c. 3. p. 375, 376.

Thirst



THE BRASEN SERPENT SET UP BY MOSES IN THE WILDERNESS. Num. XXI. v. 6.

Herodot. l. 2. c. 75, 76. Thirst it creates by its Biting. *Herodotus*, who had seen of these *Serpents*, says, they had great resemblance to those which the *Greeks* and *Latins* call'd *Hydræ*. *Bochart* endeavours to prove they were real *Hydræ*. The same *Herodotus* tells us, he went on purpose to the City of *Butus*, to see those flying *Serpents* of which he had heard speak. He saw near this City great Heaps of Bones, and the Spines of those Animals, that had been put to Death and devoured by the *Ibis*. The Place, says he, where they are to be seen is a narrow Neck that widens towards *Egypt*. When therefore, at the Beginning of the Spring, these *Serpents* endeavour to come out of *Arabia* into *Egypt*, the Bird call'd *Ibis* sets upon them, and destroys a great Number of them. The Wings of these *Serpents* are not Feathers, like the Wings of Birds, but rather like to those of Batts.

Idem. l. 3. c. 107, 108, 109, 110. He says elsewhere, that these *Serpents* are not large; that they are speckled, or of several Colours; that they are in such great Quantities in *Arabia*, that the Inhabitants could not subsist for 'em, if Providence had allow'd them to multiply according to the usual Laws of Nature. But the *Arabians* affirm, that the Female puts the Male to Death when they engender, and that the young ones at their Birth kill their Mother. They love sweet Smells, and frequent such Trees as bear Spices, and the Marshes where the aromatick Reed (or Casia) grows. The *Arabians* drive them away from about the Trees by the Smoke of Styrax; and when they go to gather the Reed (or Casia) they cloath themselves with Skins, and cover their Heads, all but their Eyes; then they go into these Marshes, from whence they drive away the winged *Serpents*, whose Flight has something terrible, and whose Biting is very dangerous.

Numbers xxi. 9. Isa. vi. 2. xiv. 29. xxx. 6. We have a little enlarged upon these *Serpents*, call'd *Saraph* in Scripture, because it was these *Serpents* that made so great a Destruction among the *Israelites*, and were the Death of so many People in the Desart. 'Twas one of these *Saraphs* that *Moses* caus'd to be put up in the Wilderness, at the Sight of which the *Israelites* were made whole. On this Subject may be read *Bochart de Animal. sacr. p. 2. l. 3. c.* 13, and *Cicero, l.* 1. *de Natura Deorum*; *Mela, l. 3. c. 9. Lucan, l. 6. Solinus, c. 32. Ammianus Marcellinus, c. 22. Ælian, l. 2. c.* 38, and other of the Moderns, quoted by the same *Bochart*, who speak of these flying *Serpents*.

*Brazen Serpent*. This was a Figure of the *Serpent Saraph*, of which we have now spoke, which *Moses* caus'd to be put on the Top of a Pike, promising the *Hebrews*, that all those that should be bit by *Serpents*, and who should look upon this Image, should be presently healed. The Event was answerable to this Promise. Our Saviour in the Gospel of St. *John* informs us, that this *Serpent* thus rais'd up, was a Representation of his Passion and Crucifixion. *As* Moses *lifted up the* Serpent *in the Wilderness, even so must the Son of Man be lifted up*. This *Brazen Serpent* was preserved among the *Israelites* down to the Time of *Hezekiah*, who being inform'd the People paid a superstitious Worship to it, had it broke in Pieces, and by way of Contempt gave it the Name of *Nehushtan*, that is to say, a brazen Bawble or Trifle. See HEZEKIAH and NEHUSHTAN.

Numbers xxi. 9. — John iii. 14. — 2 Kings xviii. 4.

*The Arrow Serpent*, call'd in *Greek*, *Acousias*, is a flying *Serpent*, known to the *Turks* by the Name of *Ocilan*. They are often seen in the *Archipelago*, and chiefly in the Island of *Metelin*; they fight with one another in the Air, but do Men no Harm. 'Twas this kind of *Serpent* that set upon the *Israelites* in the Wilderness. A learned *English-man* pretends [a], that the Activity and Splendor accompanying these Animals, may serve for an Emblem to express the Zeal and Purity of the Angels which in Scripture are call'd *Seraphim*, which is the Name that the *Hebrews* gave to the *Serpents* we are speaking of. He thinks that the Angels, when they made their Appearances to Men, assum'd the Form of *Seraphs*, or of flying *Serpents*; that the Devil spoke to *Eve* in the same Shape; that it was this that deceived her, and made her fall into the Snare, imagining him to be a *Seraphim* or Angel. He adds, that it was this that gave occasion to that odd Thought of some antient Hereticks, [b] who pretended, that the *Serpent* who tempted *Eve* was the Son of God, or the *Christ*, very different from *Jesus*, and that she believed him as such. But to leave these Whimsies;

Bib. Orien. p. 684.

I think we may put into the same Class another Opinion of a learned Man, who imagin'd that the Brazen *Serpent* was a kind of *Talisman*, that is to say, one of those Pieces of Metal which are cast and engraven under certain Constellations, from whence they derive an extraordinary Vertue to procure Love, to cure Distempers, and such like. Some impute their Effects to the Devil; others to the Nature of the Metal, and to the Influence of the Constellation. This Author, therefore, would make us believe, that the Brazen *Serpent* set up by *Moses* cured the *Hebrews* when bit by *Serpents*, just as the *Talismans* cure certain Distempers by the Sympathy there is between the Metals of

Marsham. Canon. Chronic.

[a] *Thom. Tennison*, Discourse of Idol. c. 14. p. 354.

[b] Tertull. de præscript. Hæretic. c. 4, 7. Epiphan. hæres. 37.

which

which they are made, or the Influence of the Stars under which they are form'd, and the Diſeaſe they are to cure. *Buxtorf*, on the contrary, thinks, [a] that the Sight of the Brazen *Serpent*, ought naturally to increaſe the Diſtemper of the Wounded, inſtead of healing it; and that God ſhew'd a double Efficacy of his Power, by healing with Means which ought to have had a quite contrary Effect. But it is to little purpoſe to multiply Miracles here; that which God wrought by the Brazen *Serpent* is here very manifeſt.

In the Church of St. *Ambroſe* at *Milan* they pretend to keep a Brazen *Serpent*, which they ſhew for that of *Moſes*; but every one may believe of this as he pleaſes. The *Serpent* that is always repreſented with *Eſculapius*, and with the Goddeſs *Salus*, and often with the *Egyptian* Deities, is a Symbol of Healing or Health, which perhaps is derived from the Brazen *Serpent* of *Moſes*.

The Worſhip of the *Serpent* is obſerved through all the Pagan Antiquity. The Devil who tempted the firſt Woman under the Shape of a *Serpent*, takes a Pleaſure to deify this Animal, as a Trophy of his Victory over Mankind. The *Babylonians* in *Daniel*'s Time worſhipp'd a Dragon, which was demoliſh'd by this Prophet. (Bell and Dragon.) 'Tis well known what Worſhip was paid to the *Serpent* at *Epidaurus*, and the Manner in which it was pretended he was brought to *Rome*. The *Egyptians* ſometimes repreſented their Gods with the Bodies of *Serpents*; and they paid an Idolatrous Worſhip to theſe ſo odious and dangerous Animals. They call'd them their good *Genius's*, and look'd upon them as the Symbol of Medicine, of the Sun, of *Apollo*. They were put into the Charge of *Ceres* and *Proſerpine*. (Herodot. l. 2. c. 74.) *Herodotus* ſays, that in his time, near *Thebes*, were to be ſeen tame Serpents conſecrated to *Jupiter*. They did nobody any harm, and after their Death they were buried in *Jupiter*'s Temple. They were of the *Ceraſtes*, had two Horns, and were but ſmall.

(Ælian. de anim. l. xi. c. 22.) *Elian* ſpeaks of a ſacred Dragon, that was kept in *Phrygia*, in a Wood dedicated to *Diana*. He alſo ſpeaks of domeſtick *Serpents*, which were in the Houſes of the *Egyptians*, were there fed, and look'd upon as Houſhold-Gods; and of another (Idem. l. xi. c. 17.) *Serpent* worſhipp'd in a Tower at *Melitus* in *Egypt*. He had a Prieſt and Officers to attend him. He was ſerved every Day upon a Table or Altar with Meal kneaded up with Honey, which the next Day was found to be eaten up. At this Day *Serpents* are honour'd in *Calecut*; the Kings and the Bramins look upon them as ſacred Animals, created by God to afflict Men, and to puniſh them for their Sins.

The *Ophites* took their Name from *Ophis*, which, in *Greek*, ſignifies a *Serpent*. Theſe antient Hereticks [b] worſhipp'd the *Serpent* that betray'd *Eve*, and aſcribed all ſorts of Knowledge to this Animal, of which they thought them to be Maſters and Inventors. In a word, they believed the *Serpent* that tempted *Eve* was the *Chriſt*, which afterwards came down and was incarnate in the Perſon of *Jeſus*. That it was *Jeſus*, but not the *Chriſt*, that ſuffer'd. For which reaſon they made all Proſelytes to their Sect to renounce *Jeſus*. When their Prieſts celebrated their Myſteries, they made one of theſe Creatures to come out of his Hole, and after he had roul'd himſelf upon the things that were to be offer'd in Sacrifice, they ſaid that *Jeſus Chriſt* had ſanctified them, and then gave them to the People to worſhip them.

*Serpent croſſing like a Bar*; *Serpens vectis*, Vulgate. This *Serpent* is found in two Paſſages of Scripture: Firſt in *Iſaiah*, *In die illa viſitabit Dominus in gladio ſuo —— ſuper* Leviathan *ſerpentem vectem*, * *& ſuper* Leviathan *ſerpentem tortuoſum*. (Iſa. xxv. 1. נחש ברח) The *Hebrew* ſays, *Nachaſh beriach*, and *Nachaſh aktalon*. *Job* [c] ſpeaks of the ſame *Serpent*; but St. *Jerome* has tranſlated the *Hebrew* by *ſerpentem tortuoſum*. Some render the *Hebrew*, *Nachaſh beriach*, by flying *Serpent*, or ſhutting *Serpent*, as a Bar that ſhuts a Door. *Bochart* [d] thinks, that this *Serpens vectis* is no other than *the Baratell*, a Fiſh known in *Oppian*, *Elian*, *Galen*, *Suidas*, under the Name of *Zygæna*. Its Head is neither round, nor high, nor flat, nor pointed, but ſwelling on the two Sides, one ſtretching tranſverſly like a Bar. 'Tis known that the *Hebrews* reckon'd Fiſhes in the Tribe of Reptiles and *Serpents*, and that the Crocodile or Leviathan is alſo of this Number.

*Serpent* is alſo taken for the Devil. The inviſible *Serpent* that tempted *Eve* by the Organs of the ſenſible *Serpent*, was the Devil, as the Scripture and the Commentators allow. Some alſo explain of the Devil what *Job* ſays of *the crooked Serpent*, (Job xxvi. 13.) and what *Iſaiah* ſays of the *Serpent like a Bar*. (Iſ. xxvii. 1.) See the foregoing Article. St. *John* (Rev. xii. 9, 14.) in his *Revelation* obſerves plainly, that the *Old Serpent* is the Devil and Satan. *And the great Dragon was caſt out, that* Old Serpent *call'd the Devil and Satan, which deceiveth the whole Word.* The *Jews* alſo call the Devil, *the Old Serpent*.

SERUG, or *Sarug*, Son of *Reu*, and Father of *Nahor*. (Gen. xi. 20, 21, 22. 1 Chron. i. 26.)

[a] Buxtorf. fil. Hiſt. de Serpente æneo. [b] Epiphan. de hæreſ. 37. Iren. l. 1. c. 34. Origen. l. 6. contra Celſ. Tertull. de præſcript. c. 47. * In our Tranſlation, *the piercing Serpent*. [c] Job xxvi. 13. נחש ברח Vulg. Serpentem tortuoſum. [d] Bochart. de animal. ſacr. p. 2. l. 5. c. 13.

'Tis pretended that it was *Serug*, who was the first after the Deluge, that began to worship the Creatures. In his Time Men form'd a Multitude of Idols, by which the Devil perform'd many Prodigies. He thought he might adore the Images of Men, who had distinguish'd themselves by their Vertues, and by the good Deeds they had perform'd for Mankind. This introduced the Worship of the Dead, and by natural Consequence, all sorts of of Idolatry and Polytheism. Clem. Alex. Euseb. Epiphan. Theodor.

I. SERVANT. This Word generally signifies a Slave. For formerly among the *Hebrews*, and the neighbouring Nations, the greatest Part of Servants were Slaves, that is to say, they belong'd absolutely to their Masters, who had a Right to dispose of their Persons, their Bodies, Goods, and even of their Lives in some Cases.

II. SERVANT. The *Hebrews* had two sorts of *Servants* or Slaves. Some were Strangers, either bought, or taken in the Wars, and their Masters kept them, exchanged them, or sold them; in a Word, dispos'd of them as their own Goods. The others were *Hebrew* Slaves, who being poor, sold themselves, or were sold to pay their Debts; or were deliver'd up for Slaves by their Parents, in Cases of Necessity. This sort of *Hebrew* Slaves continued in Slavery but to the Year of Jubilee; then they might return to Liberty again, and their Masters could not retain them against their Wills. If they would continue voluntarily with their Masters, they were brought before the Judges; there they made a Declaration, that for this Time they disclaim'd the Privilege of the Law, had their Ears bored with an Awl, by applying them to the Door-posts of their Master; and after that they had no longer any Power of recovering their Liberty, except at the next Year of Jubilee, which was at the end of nine and forty Years. Levit. xxv. 44, 45, &c. Exod. xxi. 2, 5, 6, 7, &c.

III. SERVANT, is also taken for a Man that dedicates himself to the Service of another, by the choice of his own Will and Inclination. Thus *Joshua* was the *Servant* of *Moses*, *Elisha* of *Elijah*, *Gehazi* of *Elisha*, St. *Peter*, St. *Andrew*, St. *Philip*, and the rest, were *Servants* of *Jesus Christ*.

IV. SERVANT, is also put for the Subjects of a Prince. The *Servants* of *Pharaoh*, the *Servants* of *Saul*, and those of *David*, are their Subjects in general, and their Domesticks in particular. In like manner also the *Philistines*, the *Syrians*, and several other Nations, were *Servants* of *David*; they obey'd him, they were his Subjects, they paid him Tribute.

V. *The* SERVANTS *of God*, the *Servants* of the Lord, are the Priests, the Prophets, those that make Profession of a particular Piety. The Name of the Man of God, and the *Servant* of God, is often given to *Moses* by way of Eminence; and St. *Paul* often takes the same Character. He gives very excellent Rules of Morality to *Christian* Slaves. See 1 *Cor.* vii. 21, 22, &c. *Ephes.* vi. 5, 6, 7. *Colos.* iii. 22. 2 *Tim.* ii. 9.

VI. SERVANTS, or *Slaves*, as oppos'd to those that are *free*, and to *the Children of the Promises*, represent the *Jews* in Contradistinction to the *Christians*. The *Jews* were the Slaves, represented by *Hagar* and by *Ishmael*; the *Christians* are the Children of Liberty, represented by *Sarah* and by *Isaac*. St. *Paul* confirms this Truth through all his Epistles, and especially in that to the *Galatians*.

SESOSTRIS, a King of *Egypt*. We should not have mention'd this Prince here, since his Name is not to be found in Scripture; but that several have pretended that he is the same as *Shishak*, or *Sesac*, who came to invade *Rehoboam*, Son of *Solomon* King of *Judah*; wherefore it is proper to speak a Word or two of him in this Place. This is what *Herodotus* informs us of him. This Author says, that from *Maris* till *Sesostris*, there was no King whose Actions deserved any Notice. When this Prince had reduced the People which were beyond the Gulph of *Arabia*, or the *Red-sea*, he turn'd his Arms against those Nations that dwelt upon the Continent, and brought them under his Obedience. But those whom he found to be warlike, and valiantly to fight for their Liberties, he distinguish'd from others by honourable Inscriptions, which he set up in their Countries, that made mention of their Valour and brave Resistance. But those, on the contrary, who did not gallantly defend themselves, he set a Mark of Infamy upon, by erecting Monuments in their Country, which shew'd they had behaved themselves like Women. And this was expressed upon the Monuments after a manner that was equally shameful and ignominious, not only by Letters, but also by Figures engraven thereon. Herodot. l. 2.

He was not satisfied with subduing the Nations of *Asia*, but he passed into *Europe*, and conquer'd the *Thracians* and *Scythians*; and what made it believed that he went no farther, was, that none of *Sesostris*'s Monuments are found beyond these Countries. *Herodotus* thinks, that from thence they pass'd into the Country of the *Colchians*, of which he has no certain Proofs, except that the *Colchians*, as well as the *Egyptians*, received Circumcision; that their Tongue is the same, and that they make Linen after the same manner. *Herodotus* assures us, that in *Palestine* he had seen these Inscriptions and Monuments of *Sesostris*, with disgraceful Figures, shewing the

the ſmall Reſiſtance, and little Generoſity he had found among thoſe People. The Inſcriptions bore theſe Words; *I have won this Country by my Shoulders.*

While he was abſent, his Brother uſurped the Government of *Egypt*; and when *Seſoſtris* return'd, he was invited by his Brother to enter into a Houſe, where he was immediately ſurrounded by Flames, which proceeded from Wood placed round about. On this Occaſion *Seſoſtris* follow'd the Counſel of his Wife, who had kept him Company in all his Expeditions. He caſt two of his ſix Sons upon the lighted Wood, and thus making himſelf a Paſſage through the Flames, he ſtep'd over their Bodies with his other Sons, and ſo eſcaped the Danger. He ſeverely puniſh'd his Brother for what he had done againſt him, and employ'd a Multitude of Captives, which he had brought along with him, to perform ſeveral great Works in *Egypt*. His Succeſſor was *Pheron*. This is the Subſtance of what *Herodotus* informs us concerning *Seſoſtris*, wherein he mentions but one Word about the Conqueſts of this Prince in *Paleſtine*; yet this is all the Foundation that they have, who make *Shiſhak* to be the ſame as *Seſoſtris*.

SESTERTIUS, a *Roman* Money. Its Name is not found in Scripture. Its value was about three Half-pence; * ten *Seſtertii* made one Shilling and five Pence; one hundred *Seſtertii* made fourteen Shillings and three Pence; and a thouſand *Seſtertii* made ſeven Pounds, two Shillings, ſix Pence three Farthings, and three Quarters of a Farthing, Sterling.

A great *Seſtertius*, *unum Seſtertium*, was valued at a thouſand ſmall *Seſtertii*.

Gen. v. 3, 6, 10, 11. SETH, Son of *Adam* and of *Eve*, was born in the Year of the World 130. *Seth* at the Age of one hundred and five Years begat *Enos*, in the Year of the World 235. He lived after this eight hundred and ſeven Years; in all nine hundred and twelve Years, and died in the Year of the World 1042, before *Chriſt* 2958, before the vulgar Era 2962. *Seth* was the Chief of the Race of the Saints, and of *the Children of God*, as the Scripture (Gen. vi. 2.) calls them, who preſerved the true Religion and Piety in the World, when as the Deſcendants of *Cain* gave themſelves up to all Sorts of Wickedneſs.

(Syncell. Chronic. p. 10. ex parva Geneſi.) The Apocryphal Book call'd *the leſſer Geneſis*, pretends, that when *Seth* was forty Years of Age, he was rapt, up into Heaven by the Angels, and was there told of the Crime that the Watchers or Angels ſhould commit; the Deluge that ſhould drown the World, and the coming of our Saviour into the World: Of which Events he inform'd his Parents *Adam* and *Eve*. 'Tis there read alſo, that the Poſterity of *Seth* continued for a thouſand Years after the Creation of the World in the Country, juſt above *Eden*, where they lived in profound Peace and Quiet; but the Devil being envious of their Happineſs and Innocence, ſeduced them by the Charms and Beauty of the Daughters of Men. Or as *Moſes* ſays, *The Sons of God ſaw the Daughters of Men, that they were Fair; and they took them Wives of all which they choſe.* Laſtly, the ſame Book tells us, that *Seth* at the Age of one hundred and ninety one Years, took to Wife his own Siſter call'd *Azura*. *Epiphanius* [a] calls her *Orea*; and *Irenæus*, or rather the *Gnoſticks* in *Irenæus*, call her *Norea*. (Irenæ. l. 1. c. 34. ex Gnoſt.)

The Hereticks call'd *Sethians* believed, that *Seth* was the *Chriſt*, and that *Jeſus Chriſt* was no other than this Patriarch, (Epiphan. hæreſ. 39. c. 1.) who after having been tranſported out of the World, did at laſt return into it again in a miraculous Manner, and was named *Jeſus*. They did not acknowledge his Birth of the Virgin *Mary*, but pretended he appear'd again in the World after a Manner that was altogether miraculous. They ſaid he had the Name of *God* given him before the Deluge; [b] for it was of his Sons that it was ſaid, *The Sons of God ſaw the Daughters of Men.* And this was either becauſe of his eminent Piety, or becauſe he invented the Uſe of Letters and Writing, and the Names of the Stars and Planets. An antient Chronicle ſays [c], that this Patriarch being ſnatch'd up into Heaven, as we have ſaid before, his Face ever afterwards appear'd luminous, like *Moſes*'s Face after he had converſed with the Lord upon Mount *Sinai*. (Ex. xxxiv. 29, 30.) Several impertinent Books have been aſcribed to *Seth*. 'Tis known what *Joſephus* ſays of the two Columns erected before the Deluge by the Children of *Seth*. (Joſeph. Antiq. l. 1. c. 2.) One was of Brick, to withſtand the Fire; and the other was of Stone, to withſtand the Water, upon which they inſcribed their Diſcoveries in Aſtronomy. *Lambecius* cites a Manuſcript in the Emperor's Library, call'd, *The Aſtronomy delivered by an Angel to the Patriarch* Seth. (Lamb. l. 7. p. 261.) The Author of the imperfect Work upon St. *Matthew*, ſpeaks of a certain Book that bore the Name of *Seth*, which mention'd the Star that appear'd to the *Magi*, and the Preſents they made to our Saviour. (Aut. Oper. imperf. in Matth. homil. 2.) *Epiphanius* ſays, [d] that the *Gnoſticks* and *Sethians* had ſeveral Books that bore the Name of *Seth*. The *Mahometans* aſſure us, [e] that God ſent *Seth* not leſs than fifty Volumes, which were

* The *Roman Seſtertius*, according to Dr. *Arbuthnot*, was in Value ſomething more than is determin'd by our Author. He makes it one Penny, three Farthings, and three Quarters of a Farthing of our Money. [a] Epiphan. hæreſ. 39. quæ eſt Sethianorum, c. 5. [b] Theodoret. qu. 47. in Geneſ. Suidas in Seth. [c] Vide Rader. animadverſ. in Chronic. Alex. p. 18. [d] Epiphan. hæreſ. 28. Gnoſtic. c. 8. & hæreſ. 39. c. 5. [e] Compend. Theolog. Mahamedicæ, cum verſion. Reland. p. 73.



brought

brought him from Heaven. The *Arabians*, the *Ethiopians*, and the *Samaritans*, pretend also to have the Books of this antient Patriarch. See *Fabricius, Apocrypha* V. T. Art. SETH.

The *Mussulmen* hold by a fabulous Tradition, that those who are call'd in Scripture, *the Children of God*, were of a peculiar Species, between Men and Angels. They made a continual War with the *Dives* or Giants, which were the Children of *Cain*. The Patriarch *Seth* had made a Law, which was contain'd in a Book call'd, *the Book of Seth*, wherein were the pretended Revelations he had received to confirm his Mission. And his Descendants usually swore, *by the true Law of the Prophet Seth*. The same *Mussulmen* believe, that when this Patriarch had visited the Sepulchre of *Adam*, which was in the midst of the Earth, in the Place where afterwards was built *Jerusalem*, and the Temple; he came into *Arabia fœlix*, and there built the City *Medinath Al-Scheith*, the City of *Seth*, and *Medinoth Al-Jemen*, the Capital City of *Jemen*, which still bear those Names.

D'Herbel. Bib. Orien. p. 734. col. 2. Gen. vi. 2.

SETHIANS, or *Sethites*, certain Hereticks which took their Name from the Patriarch *Seth*. See the Article SETH.

SETHON, King of *Egypt*, reign'd in this Country, at the Time that *Sennacherib* invaded *Hezekiah* King of *Judah*. *Herodotus* l. 2. thus speaks of this King *Sethon*: "He succeeded King *Amasis*, "who was Blind. *Sethon* committed a "great Fault in Government, by neglecting warlike Men, as useless, disgracing "them on all Occasions, and taking from "them those Estates that had been given "them by the Kings his Predecessors. "This was the Reason that in the War, "which was declared against him by *Sennacherib* King of *Assyria* and *Arabia*, "they refused to obey him. In this Perplexity *Sethon* address'd himself to his "God, and with Tears laid before him "the Danger he was in. After Prayer he "fell asleep, and while he slept his God "commanded him in a Dream, to march "out boldly to meet his Enemy, and he "would supply him with auxiliary Troops. "He therefore took with him what Soldiers he had, and went to encamp at "*Pelusium*, which is, as it were, the Key "of *Egypt*. His little Army was compos'd only of Citizens and Merchants, "Men without Experience in Affairs of "War; for those that had made War "their Profession would not follow him. "The same Night that he arrived at *Pelusium*, a Multitude of Field Rats set "upon the Camp of the Enemy, gnaw'd "their Bows and Quivers, and the Thongs "of their Bucklers; so that the Day following, finding themselves unable for "War, they betook themselves to Flight, "after losing many of their Men. To "preserve the Memory of this Event, "they represented *Sethon* in the Temple "of *Vulcan*, in a Statue of Stone, holding a Rat in his Hand, with this Inscription; *Those that look upon me, let them remember to be pious.* This Figure was still to be seen in *Herodotus*'s "Time."

'Twas thus the *Egyptian* Priests related the Defeat of *Sennacherib*; but the *Hebrews* tell it in another Manner, as may be seen under the Article of this Prince.

SEVEN. The Number *Seven* is consecrated in the holy Books, and in the Religion of the *Jews*, by a great Number of Events and mysterious Circumstances. God created the World in the Space of *seven* Days, and consecrated the seventh Day to Repose. This Rest of the seventh Day, according to St. *Paul*, intimates eternal Rest. And not only the seventh Day is honour'd among the *Jews*, by the Repose of the Sabbath, but every seventh Year is also consecrated to the Rest of the Earth, by the Name of a Sabbatical Year; as also the seven times seventh Year, or forty-nine Years, is the Year of Jubilee. In the Prophetick Style, a Week often stands for seven Years. *Jacob* served his Father-in-law *Laban* seven Years for each of his Daughters. *Pharaoh*'s mysterious Dream represented to his Imagination seven fat Oxen, and seven lean ones; seven full Ears of Corn, and as many that were empty and shrivell'd. These stood for seven Years of Plenty, and seven of Scarcity. The Number of seven Days is observed in the Octaves of the great Solemnities of the Passover, of Tabernacles, of the Dedication of the Tabernacle and the Temple, the seven Branches of the golden Candlestick, the Number of seven Sacrifices appointed on several Occasions: Seven Trumpets, seven Priests that sounded them, seven Days to surround the Walls of *Jericho*. In the *Revelations*, are the seven Churches, seven Candlesticks, seven Spirits, seven Stars, seven Lamps, seven Seals, seven Angels, seven Phials, seven Plagues, *&c.* In a word, we may say we find the Number seven in every Page of Scripture.

Heb. iv. 4. Dan. ix. 24, 25, 26. Numbers xxvii. 11. xxix. 17, 21, &c. Josh. vi. 4, 6, 8.

In certain Passages the Number Seven is put for a great Number. *Isaiah* says, that seven Women should lay hold on one Man, to ask him to marry them. *Hannah* the Mother of *Samuel* says, that she who was barren should have seven Children: Or, according to the Vulgate, hath had several Children: *Peperit plurimos*. *Jeremiah* makes use of the same Expression. God threatens his People, to smite them seven times for their Transgressions; that is to say, several times. The *Psalmist*, speak-

Isa. iv. 1. 1 Kings ii. 5. Jer. xv. 9. Lev. xxvi. 14.

speaking of very pure Silver, says it is *purify'd seven times*. And elsewhere; *Render unto our Neighbours sevenfold into their Bosom*. Punish them severely, and as often as they deserve it. The Slayer of *Cain* was to be punish'd seven times; but of *Lamech* seventy times seven times. The Wiseman says; *Sow not upon the Furrows of Unrighteousness, and thou shalt not reap them sevenfold*; that is, many times. The slothful Man thinks himself wiser than seven Men, that set forth Proverbs. He thinks himself of more Worth than seven wise Men. St. *Peter* asks our Saviour, How many times shall I forgive my Neighbour? Till seven times? And *Christ* answers him, I say not only seven times, but seventy times seven times. *Amos* often repeats, *Super tribus sceleribus, & super quartam non parcam*. I will not pardon the seven Sins of *Damascus*, of *Edom*, of *Gaza*, of *Tyre*, of *Ammon*, &c. but I will punish them with the utmost Rigour.

Psal. xii. 6. Psal. lxxix. 12. Gen. iv. 15, 24. Ecclus. vii. 3. Prov. xxvi. 16. Mat. xvii. 21, 22. Amos i. 3, 6, 9. ii. 13.

See the Articles WEEK, SABBATH, SABBATICAL YEAR, JUBILEE, &c.

*The seventy Weeks of Daniel*. We have spoke of them sufficiently under the Article WEEK. Dr. *Prideaux*, in the new History of the *Jews* lately publish'd, begins them from the seventh Year of King *Artaxerxes Longimanus*, the Year of the Decree, which he made in favour of *Esdras*, for his returning to *Jerusalem*. He treats of this Matter very amply.

Prideaux Conexion. t. 1. p. 13, 14, &c.

SEVENTY *Interpreters*. See SEPTUAGINT.

SEVENTY *Disciples*. This is the Name that is given to those seventy-two Disciples that were chosen by *Jesus Christ*, and sent to preach before him, in all the Places where he was to come himself. *Luke* x. 1, 17. See the Article DISCIPLE.

SEXTARIUS, a *Roman* Measure for Liquids. It contain'd two *Heminæ*, or ten *Roman* Ounces, according to *Fannius*.

*Heminas recipit geminas Sextarius unus.*

*Budeus*, l. 5. *de Asse*, thinks the *Sextarius* was nearly the same as the Pint of *Paris*. St. *Jerome* upon *Ezekiel* says, that a Man might be supported, by only drinking two *Sextarii* a Day.

SHAALABBIN, *Shaalbin*, *Salebim*, or *Selebin*. A City of *Palestine*, in the Tribe of *Dan*, *Josh*. xix. 42. It joins to *Ajalon*, and to *Heres*, *Judg*. i. 35, and to the Cities of *Makaz* and *Bethshemesh*. All which Circumstances pretty nearly shew its Situation. The present *Hebrew* Text reads it *Shaalabim*. *Eusebius* calls it *Salaba*, and places it in the Canton of *Samaria*. St. *Jerom* calls it *Salebi*, and joins it to *Ajalon* and to *Emmaus*. The *Septuagint* call it *Salamin*, or *Talamin*.

Euseb. in locis Hebr. Hieron. Com. in Ezekiel xlviii. LXX. in Græc.

SHAALBON, or *Salabon*, the Name of a Place in *Judea*. We read of *Eliahba* of *Shaalbon*, one of the Heroes of *David's* Army, 2 *Sam*. xxiii. 32. and 1 *Chron*. xi. 32. *Shaalbon* is doubtless the same as *Selbon* beyond *Jordan*. This must be a considerable Place, since *Josephus* takes Notice of it, as giving Name to the Canton *Selbenite*, which limits *Perea* towards the East, with *Philadelphia* and *Gerar*.

Josh. xix. 42. Judg. i. 8. Joseph. de Bello, l. 5. c. 2. p. 835.

SHAARAIM, or *Saarim*, a City of the Tribe of *Simeon*, 1 *Chron*. iv. 31. apparently the same as *Sharaim*, or *Saraim*, of the Tribe of *Judah*, *Josh*. xv. 36. Several of the Cities of *Judah* were afterwards yielded up to the Tribe of *Simeon*.

SHADRACH, or *Sidrach*: This is the *Chaldean* Name that was given to *Ananias* the Companion of *Daniel*, at the Court of King *Nebuchadnezzar*. See ANANIAS. Dan. i. 7.

SHAGE, or *Sage*, Father of *Jonathan*: This *Jonathan* was one of the Heroes of *David's* Army, 1 *Chron*. xi. 34. Jonathan *the Son of* Shage *the* Hararite. But 2 *Sam*. xxiii. 33. reads *Jonathan*, *Shammah*, the *Hararite*.

SHAHARAIM, or *Saharaim*, Son of *Uzzah*, and Father of *Jobab*, *Zibia*, *Mesha*, &c. He was of the Tribe of *Benjamin*, 1 *Chron*. viii. 8.

SHALIM, or *Salim*. See SALEM, and 1 *Sam*. ix. 4. where *Shalem* may stand very well for *Jerusalem*.

SHALISHA, or *Salissa*, or *Baal-salisa*. Mention is made of *Shalisha*, 1 *Sam*. ix. 4. and of *Baal-shalisha*, 2 *Kings* iv. 42. *Shalisha* was fifteen Miles from *Diospolis*, in the Canton *Thamnitica*, to the North of *Jerusalem* [a].

I. SHALLUM, *Shillem*, *Salom*, *Sellem*, or *Sellum*, Son of *Naphtali*, Chief of the large Family of the *Shallumites*, *Numb*. xxvi. 49.

II. SHALLUM Son of *Jabesh*, or perhaps a Native of *Jabesh*. He treacherously kill'd *Zechariah* King of *Israel*, and usurp'd his Kingdom, but kept it but one Month. *Menahem* the Son of *Gadi* kill'd him in *Samaria* [b]. The Scripture says, that *Shallum* was the Executioner of the Threatnings of the Lord, against the House of *Jehu*.

III. SHALLUM, Son of *Tikvah*, or *Tikvath*, or Native of *Tikvah*: He was the Husband of the Prophetess *Huldah*, who lived under *Josiah* King of *Judah*. 2 Kings xxii. 14.

IV. SHALLUM Son of *Sisamai*, and Father of *Jekamiah*, 1 *Chron*. ii. 40. He was of the Tribe of *Judah*.

[a] See *Eusebius*, and St. *Jerom*, in *Beth-schalisa*.

[b] 2 Kings xv. 10, 11, 12. In the Year of the World 3232, before *Christ* 768, before the Vulgar Era 772.

V. SHAL-

V. SHALLUM Son of one call'd *Shaul*, and Father of *Mibſam*, of the Tribe of *Simeon*, 1 *Chron.* iv. 25.

VI. SHALLUM the fourth Son of *Joſiah* King of *Judah*, 1 *Chron.* iii. 15. and *Jer.* xxii. 11. He is the ſame as *Jehoahaz*, who was made King after the Death of *Joſiah*, and whom the King of *Egypt* took
2 Kings xxiii. 30, 31, 34. Priſoner, and carry'd into *Egypt*. See his Hiſtory before, under the Title JEHOAHAZ.

VII. SHALLUM Son of the High-prieſt
1 Chron. vi. 12, 13. *Zadok*, and Father of *Hilkiah* the High-prieſt. *Shellum* is call'd *Meſhullam*, 1 *Chron.* ix. 11. He lived in the Time of *Hezekiah*, or of *Ahaz*, and was the immediate Father of *Azariah*, and only Uncle to *Hilkiah*. See our Diſſertation upon the Succeſſion of the High-prieſts of the *Jews*. It ſeems to be him that is call'd *Salom* in *Baruch* i. 7.

VIII. SHALLUM Son of *Kore*, 1 *Chron.* ix. 19, 31. He was ſpared in the Deſart, when the Earth opened and ſwallowed up his Father, *Numb.* xxxi. 11. The Deſcendants of *Shallum* had an Office in the Temple, which was to take Care of the Cakes that were fried there.

IX. SHALLUM Son of *Colhoſeh*, Chief of the Town of *Mizpah*; he rebuilt at his
Nehem. iii. 15. own Charge the Fountain-gate at *Jeruſalem*, after the Return from the Captivity.

SHALMANESER, or *Salmanaſar*, King of *Aſſyria*; he ſucceeded *Tiglath-pileſer*, and had *Sennacherib* for his Succeſſor: He began to reign in the Year of the World 3276, reigned fourteen Years, and died in 3290. It is very probable 'tis he who is
2 Kings xvii. 3. Tob. i. 2. Hoſ. x. 14. call'd *Enemeſſar* in the *Greek* of *Tobit*, and *Shalman* in *Hoſea*: Here is what the Scripture tells us of *Shalmaneſer*. This Prince came into *Paleſtine*, ſubdued the Kingdom of *Samaria*, and obliged *Hoſhea* the Son of *Elah* to pay him Tribute. *Hoſhea* continued in Subjection to *Shalmaneſer* for three Years [a]; but in the third Year, being weary of paying Tribute, he took ſecret Meaſures with *So* King of *Egypt*, to deliver himſelf out of this Subjection. When *Shalmaneſer* knew this, he brought an Army againſt him, ravaged the whole Country of *Samaria*, beſieged *Hoſhea* in his capital City; and notwithſtanding his long Reſiſtance, (for he held out three Years [b]) he took the City, put *Hoſhea* into Bonds, carry'd away the People beyond the *Euphrates*; and thus he ruin'd the City and Kingdom of *Samaria*, which had ſubſiſted for two hundred and fifty-four Years, from the Year of the World 3030, to the Year 3283, before *Chriſt* 717, and before the Vulgar
Tob. i. 14. Era 721. *Tobit* was of the Number of thoſe Captives that were carry'd away by *Shalmaneſer*, but afterwards got into the good Graces of this Prince, who gave him Liberty to do what he pleas'd, and to live where he would: He even made him his Purveyor, according to the *Greek*, which was an Officer to furniſh Proviſions to the King's Houſhold. This is all we know of *Shalmaneſer*. His Succeſſor was *Sennacherib*, whom we have ſpoken of already.

But beſides what we know from the Scripture concerning *Shalmaneſer*, profane Authors tell us, [c] that this Prince made War alſo with the *Tyrians*. *Eluleus* King of *Tyre*, ſeeing the *Philiſtines* were much weaken'd by the War which they had with *Hezekiah* King of *Judah*, took this Opportunity of reducing to his Obedience again the City of *Gath*, which had revolted from him ſome time before. The *Gittites*, fearing the Power of the King of *Tyre*, had recourſe to *Shalmaneſer*, who marched with all his Forces againſt the *Tyrians*. At his Approach the City of *Sidon*, otherwiſe *Ace*, afterwards *Ptolemais*, and now *Acre*, and the other maritime Cities of *Phenicia*, which 'till then were ſubject to the *Phenicians*, ſhook off this Yoke, and ſubmitted themſelves to *Shalmaneſer*.

But the *Tyrians*, with only twelve Ships, having in a Sea-fight defeated the united Fleet of the *Aſſyrians* and *Phenicians*, acquired by this Victory ſo great a Reputation at Sea, and became ſo formidable, that *Shalmaneſer* durſt no more engage with them by Sea: He withdrew therefore into his own Dominions, but left a great Part of his Army to form the Siege of *Tyre*. But when the Beſiegers made but a ſlow Progreſs, by reaſon of the brave Reſiſtance of the Beſieged, the Troops of *Shalmaneſer* ſtopt up the Aqueducts, and cut the Pipes that brought the Water into the City, which brought the *Tyrians* to the laſt Extremity. To remedy this Scarcity of Water, the *Tyrians* began to dig Wells in their City, and, by means of this Aſſiſtance, they held out well enough for five Years longer; and in the mean time, *Shalmaneſer* happening to die, they were then deliver'd of their Siege. *Uſher* places this Siege of *Tyre* in the Year of the World 3287, before *Jeſus Chriſt* 713, before the Vulgar Era 717.

SHAMA, or *Samma*, Son of *Hothan* the *Aroerite*, 1 *Chron.* xi. 44. He is call'd *Shammah* the *Harodite* in 2 *Sam.* xxiii. 25. and *Shammoth* the *Harorite*, 1 *Chron.* xi. 27.

SHAMAI, a famous Rabbin. We have already ſpoke of him, under the Word SAMEAS.

SHAME, *Ignominia*. To uncover the *Shame*, Ignominy, or Nakedneſs of a Perſon, are ſynonymous Terms. *Iſaiah* threatens the *Egyptians*, that they ſhould be led away Captive ſtark naked, without any thing to Lev. xviii. 15, 17, &c. Iſai. xx. 4.

[a] From the Year of the World 3276, to 3279, apud Joſeph. Antiq. l. 9. c. 14. & cont. Ap. l. 1.

[b] 2 Kings xvii. 1, 5, 6, 7, &c. and xviii. 9, 10,

[c] Menander

cover their Shame, or their Nakedneſs. The golden Calf worſhipped by the *Iſraelites* in the Wilderneſs, is call'd by *Moſes*,
Exodus xxxii. 25. *Ignominia ſordis*, a filthy Shame, an Idol of Droſs and Filth. *Habakkuk* calls *ſhame-*
Hab. ii. 16. *ful Spewing*, that which a Man is obliged to return, in a ſhameful and indecent manner, after drinking to Exceſs. St. *Paul*
Rom. i. 26. calls ſhameful or *vile Affections*, thoſe ignominious and brutiſh Paſſions, which were
Prov. iii. 35. indulged by the carnal Pagans: *Shame ſhall be the Promotion of Fools*; *Stultorum exaltatio ignominia.* The Promotion of Fools ſhall be their own Shame, and the Diſgrace of thoſe who promote them. *He*
Prov. ix. 7. *that reproveth a Scorner, getteth to himſelf Shame*: He loſeth his Labour, and ſhall
Pſal. lxxxii. 16. only get Diſcredit by it. *Fill their Faces with Shame*, ſays the *Pſalmiſt*: Reprove them, O Lord, and let them fall into Diſgrace. When the *Syrians* took King *Joaſh* Captive, they executed ſhameful Judg-
2 Chron. xxiv. 24. ments againſt him; they treated him ſhamefully, or made him ſuffer Corrections that were ſhameful, and not befitting the Dignity of a King.

SHAMED, or *Samad*, Son of *Elpaal*, of the Tribe of *Benjamin*, 1 *Chron.* viii. 12.

SHAMGAR, or *Samgar*, Son of *Anath*,
Judg. iii. 31. who was the third Judge of *Iſrael*, after *Ehud*, and before *Barak*. The Scripture informs us of none of the Particulars of his Adminiſtration, except that he defended *Iſrael*, and kill'd ſix hundred *Philiſtines* with an Ox-goad. From the Peace obtain'd by *Ehud* in the Year of the World 2679, to whom *Shamgar* ſucceeded, 'till the Servitude under the *Canaanites*, which happen'd in 2699, are twenty Years.

Jer. xxxix. 3. SHAMGAR-NEBO, or *Semegar-nabu*, one of the Great Men or General Officers of *Nebuchadnezzar*'s Army.

SHAMHUTH, or *Samaoth*, of *Iſrah*, one of the Generals of *David*'s and *Solomon*'s Army, who commanded twenty-four thouſand Men, 1 *Chron.* xxvii. 8.

I. SHAMIR, or *Samir*, Son of *Micah*, a *Levite*, 1 *Chron.* xxiv. 24.

II. SHAMIR, a City of the Tribe of *Judah*, *Joſh.* xv. 48. Some Copies of the *Septuagint* read *Saphir* inſtead of *Shamir*.

III. SHAMIR, a City of the Tribe of *Ephraim*, in the Mountains belonging to this Tribe, where dwelt *Tola* the Judge of *Iſrael*, *Judg* x. 1.

IV. SHAMIR [a]: This Word is found in ſeveral Places of the *Hebrew* Text of the *Old Teſtament*, and ſignifies ſometimes Thorns, Briars [b], or the Place where they grow; and ſometimes a Stone [c], or an Inſtrument of extraordinary Hardneſs, proper to poliſh Precious-ſtones; from whence it is ſometimes tranſlated by *Diamond*. The Rabbins have much amuſed themſelves about the *Shamir*; they pretend it was a Worm, and that it was one of the ten Things that God created on the *Saturday* Vid. Pirke Aboth.
Evening: They think that *Moſes* made uſe of it to poliſh and engrave the Precious-ſtones of the Breaſt-plate; that *Solomon* uſed it alſo to poliſh and cut the Stones that were uſed in the building the Temple, where the Scripture ſays, there was neither 1 Kings vi. 7.
Hammer, nor Axe, nor any Iron Tool to be heard; becauſe, according to the Rabbins, *Solomon* without any Noiſe, by means of the *Shamir*, cut all the Stones as they were brought out of the Quarry. Some *Hebrews* pretend, that the Devil *Aſmodeus*, having been taken and chain'd by this Prince, was forc'd to give him this marvellous Worm. Others tell us, that *Solomon* having incloſed the Young-ones of a Lapwing in a Glaſs Veſſel; in order to deliver her Young-ones out of Priſon, the Lapwing went and fetch'd the Worm *Shamir*, by means of which ſhe eaſily broke the Glaſs. This Experiment let *Solomon* into the Knowledge of the Virtue of this little Animal. *Vincent* of *Beavais*, in his Vincent. Bellov.
*Doctrinal*, was not unacquainted with this l. 16.
Fable; but inſtead of a Lap-wing, he c. 123.
has put an Oſtrich; and inſtead of *Shamir*, he has put *Thamur*.

*Bochart* having well examin'd what is Bochart. de Animal.
ſaid of the *Shamir*, has very well proved, ſacr. p. 2.
that it was neither a Worm, nor a Rock, l. 6. c. 12.
nor a Diamond, but a Stone that is ſo hard, that the Lapidaries commonly make uſe of it to poliſh their Precious-ſtones. This Author ſhews, againſt the Opinion of *Cardan*, that the Antients knew it, and apply'd it to this Uſe. [d] *Heſychius* ſays, it was a kind of Sand; but this is, becauſe it is reduced to Powder, which Powder is uſed in poliſhing Gems.

I. SHAMMAH, *Samma*, or *Semma*, Son of *Reuel*, and Grandſon of *Eſau*, *Gen.* xxxvi. 13.

II. SHAMMAH, Son of *Jeſſe*, and Brother of *David*, 1 *Sam.* xvi. 9.

III. SHAMMAH, the *Harorite*, Son of *Agee*, one of the Heroes of *David*'s Army, 2 *Sam.* xxiii. 11.

I. SHAMMAI, *Sammai*, or *Sameas*, Son of *Rekem*, and Father of *Maon*, 1 *Chron.* ii. 44. *Rekem* is the ſame as *Petra*, the capital City of *Arabia Petrea*. *Maon* is alſo a City of the ſame Canton. *Maon* is near *Beth-ſhur*, another City on the Southern Part of *Judah*. Theſe Genealogies of Cities, are to ſhew the People that firſt inhabited them.

II. SHAMMAI. See SAMEAS.

I. SHAMMUA, *Sammua*, *Simmaa*, or *Samua*, Son of *Zaccur*, of the Tribe of

[a] שמיר Shamir. Spinæ, adamas, lapis ſmiris.

[b] Iſai. v. 6. vii. 23, 24, 25. ix. 18. x. 17. xxvii. 4. xxxii. 13.

[c] Jerem. xvii. 1. Ezek. iii. Zech. vii. 12.

[d] Diaſcorid. l. 5. Σμύρις λίθος ἐστιν, ᾗ τὰς ψήφους οἱ δακτυλιογλύφοι σμήχουσι.

Reuben,

*Reuben*, *Numb.* xiii. 4. He was one of those whom *Moses* sent from *Kadesh-barnea* to view the *Land of Promise*.

II. SHAMMUA, or *Shimea*, Son of *David* and *Bathsheba*, 1 *Chron.* iii. 5.

I. SHAPHAM, *Shaphan*, or *Saphan*, Son of *Azaliah*, Secretary of the Temple in the Time of King *Josiah* [a]. It was *Shaphan* who inform'd this Prince, that the Book of the Law of the Lord was found in the Temple. We find several Sons of *Shaphan*, viz. *Ahikam*, *Elasa*, *Gamariah*, and *Jezoniah*; but I cannot say they are all Sons of the same *Shaphan*.

שפן Shaphan. II. SHAPHAN, an Animal often mention'd in Scripture, and which is sometimes (Lev. xi. 5. *Vulgat.*) render'd by *Chœrogrillus*, at other times (Prov. xxx. 26.) by *Lepusculus*, and lastly by *Herinacium*. (Psal. ciii. 8.) *Moses* declares it to be unclean, tho' it is (Deut. xiv. 7.) a ruminating Animal, because it does not divide the Hoof *. (Prov. xxx. 26.) *Solomon*, in his *Proverbs*, says, that the *Shaphan* keeps it self among the Rocks; and he insinuates, that they keep together in Troops. *Bochart* thinks it to be a kind of great Rat common in *Arabia*, and good to eat, call'd *Aliarbubo*. It is not so large as a Squirrel, of a greyish Colour, with the Fore-feet and Tail of a Rat: The End of its Tail, the Eyes, and the Head, are like those of a Rabbit: Its Hind-legs are longer than those before: It chews the Cud, loves to be among the Rocks, and they herd together in Flocks. These are the Qualities agreeing with the *Shaphan*.

III. SHAPHAN, Son of *Gad*, who dwelt in the Country of *Basan*, 1 *Chron.* v. 12.

IV. SHAPHAN Son of *Machir*, 1 *Chron.* vii. 15.

I. SHAPHAT, or *Saphat*, Son of *Hori*, of the Tribe of *Simeon*, and one of the twelve that were deputed to view the Land of *Canaan*, *Numb.* xiii. 5.

II. SHAPHAT, of the City of *Abelmeholah*: He was Father to the Prophet *Elisha*, 1 *Kings* xix. 16, 19. 2 *Kings* iii. 11.

III. SHAPHAT Son of *Shemaiah*, 1 *Chr.* iii. 22. He was of the Royal Family of *David* by *Jeconiah*.

IV. SHAPHAT Son of *Adlai*, who had the chief Care of the Herds of Cattle that King *David* had in *Basan*, 1 *Chron.* xxvii. 29.

SHAPHER, or *Sephir*, *Numb.* xxxiii. 23. Mount *Shapher* was one of the Encampments of the *Israelites* in the Desart, between *Kehelathah* and *Haradah*.

SHARAI, or *Sarai*: He was one of those who, after the Captivity of *Babylon*, dismiss'd their strange Wives, *Ezra* x. 40.

SHARAIM, or *Saraim*, a City of the Tribe of *Judah* [b]. See *Zorah*.

SHARESER, or *Serefer*, or *Sar-ezer*, one of the Lieutenants or Officers of *Nebuchadnezzar*, *Jer.* xxxix. 3. His Name signifies *the Prince of the Treasure*, because probably he had the Care of the King's Treasures.

I. SHAREZER, or *Sarasar*, second Son of King *Sennacherib*: He assassinated his Father while he was paying his Devotions to his God *Nisroch*, 2 *Kings* xix. 37. *Tob.* i. 21.

II. SHAREZER, and *Regem-melech*, *Jews* of *Babylon*, who consulted the Prophet *Zechariah* concerning the Fast of the fifth Month. See *Regem-melech*. (Zech. vii. 2.)

SHARON, or *Saron*, or *Sarona*. There are three Cantons of *Palestine* known by the Name of *Sharon*. This Name was almost become a Proverb, to express a Place of extraordinary Beauty and Fruitfulness. See *Isai.* xxxiii. 9. and xxxv. 2.

I. SHARON, a Canton between Mount *Tabor* and the Sea of *Tiberias*. (Euseb. & Hieron. in Saron.)

II. SHARON, a Canton between the City of *Cæsarea* of *Palestine* and *Joppa* [c].

III. SHARON, a Canton beyond *Jordan*, in the Country of *Basan*, and in the Division of the Tribe of *Gad*. (1 Chron. v. 16.) Mr. *Reland* maintains, that there was no *Sharon* beyond *Jordan*; and that those of the Tribe of *Gad* came to feed their Flocks as far as the Canton that lies about *Joppa*, *Cæsarea*, and *Lydda* [d]: which to us seems incredible, because of the Distance of the Places: Besides the Country of *Basan* it self was very fine and fruitful.

IV. SHARON. Modern Travellers give this Name also to the Plain that lies between *Ecdippe* and *Ptolemais*.

V. SHARON, or *Lasharon*, a City whose King was taken and slain by *Joshua*, *Josh.* xii. 18. St. *Luke*, in the *Acts*, seems to take notice of a City by the Name of *Sharon* or *Saron*; (Acts ix. 35.) and in the *Chronicles* we find one call'd *Shitrai the Shoronite*: (1 Chron. xxvii. 29.) But these Passages may well enough be suppos'd to stand for a Country or Canton, and not a City by the Name of *Sharon*.

SHARUHEN, or *Sarohen*, a City of the Tribe of *Simeon*, *Josh.* xix. 6. probably the same as *Saharem*.

SHASHAK, or *Sesac*, one of the Posterity of *Benjamin*, who dwelt at *Jerusalem* with his Children, probably at the Return from the Captivity of *Babylon*, 1 *Chron.* viii. 25.

SHAVEH, or *Save*, the Valley of *Shaveh*, otherwise call'd *the Valley of the King*. (Gen. xiv. 17.) It was probably pretty near *Jerusalem*; because *Melchisedech* King of this City,

[a] 2 Kings xxii. 12. 2 Chron. xxxiv. 20. Jer. xxix. 3. & xxxvi. 10. Ezek. viii. 11. * In all the Texts here quoted, our Interpreters render *Shaphan* by *Coney*. [b] Josh. xv. 36. 1 Kings xvii. 52. 1 Chron. ii. 54. Dimidium requietionis Sarai. Vid. Joseph. Antiq. l. 8. c. 3. [c] Euseb. & Hieronym. in loco citato. Vid. Hieronym. in Isai. xxxiii, & lxv. [d] Reland. Palæst. l. 1. c. 55. p. 370. & l. 3. p. 988.

and the King of *Gomorrha*, came to meet *Abraham* at his Return from the Defeat of the five Kings, as far as the Valley of *Shaveh*.

SHAVEH-KIRIATHAIM. The *Emims*, Gen.xiv.5. an ancient People beyond *Jordan*, dwelt at *Kiriathaim*. *Chedorlaomer* and his Confederates defeated them the same Year that they attack'd the five Kings of *Pentapolis* [a]. Deut. ii. 10. Afterwards the *Moabites* drove out the *Emims*, and destroy'd them. *Shaveh-kiriathaim* is probably a Plain near the City of *Kiriathaim*: But this City was beyond *Jordan*, ten Miles from *Medaba* towards the Euseb. in locis. West, as *Eusebius* says. It was given to Numbers xxxii. 37. Josh. xiii. 19. the Tribe of *Reuben*; but afterwards it was possess'd by the *Moabites*. See *Ezek.* xxv. 9.

SHAVING. The Use of *Shaving* the Beard and Hair, and sometimes the whole Body, was common among the *Hebrews*. Numbers viii. 7. Lev. xiv. 8, 9. Deut. xxi. 12. The *Levites* on the Day of their Consecration, the Lepers at their Purification, *shaved* all the Hair of their Bodies. A Woman taken Prisoner in War, when she married a *Jew*, *shaved* the Hair of her Head. The *Hebrews*, and Nations bordering upon *Palestine*, *shaved* themselves when they mourn'd, as also in Times of great Calamity, whether publick or private [b]. God Lev. xxi. 5. Numb. vi. 9, 18. commanded the Priests to cut neither their Hair nor Beards in their Mournings. The *Nazarites* also meddled not with their Hair for the whole Time of their *Nazariteship*: But if it should happen that, during this time, any Man should die in their Presence, they were to *shave* their Hair, and begin the Exercises of their *Nazariteship* anew. The Strength of *Samson*, was in the Hair that he wore without cutting it, in the manner of a *Nazarite*; for no sooner was he *shaved*, but he became as feeble as another Man.

To *shave* the whole Beard and all the Hair, or but half the Beard and Hair, was 2 Sam. x. 4. 1 Chron. xix. 4. an Insult, and a Piece of Mockery. *Hanun* King of the *Amorites* having thus treated *David*'s Ambassadors, this Prince took his Revenge by a War, which was fatal to the *Ammonites*: God said, he would make use of a borrow'd Razor, to *shave* off all the Hair from the Body of his People: Isai.vii.20. *Radet Dominus in novacula conducta, caput, & pilos pedum, & barbam universam*; that is to say, he would take Vengeance against his People, by the Sword of the People inhabiting beyond the *Euphrates*. In Mourning, sometimes, they suffer'd their 2 Sam. xix. 24. Beards to grow long. *Mephibosheth* did not *shave* his Beard for the whole time that King *David* was driven away from *Jerusalem* by *Absalom*. Jer. xi. 26. *Jeremiah* describes the *Arabians* bordering upon *Judea*, by their manner of *shaving* their Heads: *His qui attonsi sunt in comam.* They cut their Hair in a Circle, in Honour of a profane Deity. God prohibits the *Israelites* to imitate them, *Levit.* xix. 27. *Neque in rotundinem attondebitis comam.* See SISOE.

SHAUL, or *Saul*, Son of *Simeon*, and Grandson of *Jacob*, *Numb.* xxvi. 13.

SHAVSHA, or *Susa*, one of *David*'s Secretaries, 1 *Chron.* xviii. 16.

SHEAF. The Day after the Feast of Lev. xxiii. 10, 11, 12. the *Passover* they brought a *Sheaf* into the Temple, as the First-fruits of the Barley-harvest; and these are the Ceremonies that were then perform'd: On the fifteenth of the Month *Nisan*, in the Evening, when the Feast of the first Day of the *Passover* was ended, [c] and the second Day was begun, which was a Working-day; the House of Judgment deputed three Men to go in Solemnity and gather the *Sheaf* of Barley. The Inhabitants of the neighbouring Cities came together, to be present at the Ceremony. The Barley was gather'd in the Territory of *Jerusalem*. The Deputies demanded, three times together, if the Sun was set; and were as often answer'd, that it was. Afterwards they demanded three times, if they might have Leave to cut the *Sheaf*; and Leave was as often granted. They reap'd it out of three different Fields with three different Sicles, and put the Ears into three Boxes, to carry them to the Temple.

When the *Sheaf*, or rather the three *Sheaves*, were in the Temple, they were thresh'd in the Court; and of the Grain that came out, they took a full Omer, that is, about three Pints: After it had been well winnow'd, parch'd, and bruised, they sprinkled over it a Log of Oil, that is, near a Pint.

They added to it an Handful of Incense; and the Priest that receiv'd this Offering shook it before the Lord, towards the four Quarters of the World cross-wise; he cast part of it upon the Altar, and the rest was his own. After this, every one might begin their Harvest.

SHEAL, or *Saal*, Son of *Bani*: He was one of those that quitted their Wives, which they had married contrary to the Appointment of the Law, *Ezra* x. 29.

SHEALTIEL. See SALATHIEL.

I. SHEBA, Son of *Raamah*. 'Tis thought Gen. x. 7. שבא Sheba. he inhabited *Arabia Fœlix*, where his Father *Raamah* had his Dwelling.

II. SHEBA, Son of *Joktan*. *Bochart* Gen.x. 26. שבא Sheba. places him in *Arabia Fœlix*; but we rather think he should be placed in *Persia* or *Armenia*. There are found Footsteps

[a] In the Year of the World 2092, before *Christ* 1908, before the Vulgar Era 1912. [b] Jer. xlviii. 37. & xli. 5. Baruch vi. 30. Isai. vii. 20. & xv. 7. [c] Cod. Menæchot. 6. 3. Vide Maimonid. in Temidim & Mosaphim.

of

of his Name; and his Father *Joktan*, with his other Children, had their Settlements about these Countries.

Gen. xxv. 3. III. SHEBA Son of *Jokshan*. Probably he dwelt in *Arabia Deserta*, or thereabouts. We think, with *Bochart*, that they were Job i. 15. the Descendants of this *Sheba*, who took away *Job's* Cattle.

IV. SHEBA, *the Queen of Sheba*, of whom mention is made in the Book of *Kings* [a], and who in the *Gospel* is call'd [b] *Queen of the South*, was, according to some [c], a Queen of *Arabia*; according to others [d] a Queen of *Ethiopia*. *Josephus* says, that *Sheba* was the ancient Name of the City of *Meroe*, before *Cambyses* gave it that of his Sister; and that it was from thence the Queen came, of whom we are speaking. This Opinion has much prevail'd. The *Ethiopians* at this Day maintain, that this Princess was of their Country, and that her Posterity reign'd there for a long time [e]. They preserve the Catalogue of them, their Names, and Successions. The Eunuch of Queen *Candace*, Acts viii. 27. who was converted and baptized by Saint *Philip*, was an Officer belonging to a Princess of the same Country. The Antients acknowledge, that Women are us'd to govern in this Country [f]. The Isle of *Meroe* is sometimes comprehended in *Ethiopia*; and this Country, as well as *Egypt*, is to the South of *Palestine*.

Those who would have this Princess to come from *Arabia*, rely, First, upon the general Consent of all the World, that there are *Sabeans* and *Cushims*, or *Ethiopians*, in *Arabia*. This Princess was Queen of *Sheba*, or of *Cush*, and *Ethiopia*. Secondly, *Arabia* is to the South from *Judea*. Thirdly, This Country, I mean *Arabia Fxlix*, may very well be said to be at the uttermost Parts of the World; as it is said, Matth. xii. 42. that the Queen of *Sheba* came from the uttermost Parts of the Earth, to hear the Wisdom of *Solomon*; because *Arabia the Happy* borders upon the Ocean to the South, and formerly they knew no Land beyond Tacit. l. 5. hist. it: *Terra, finesque, quæ ad orientem vergunt, Arabiâ terminantur*, says *Tacitus*. Fourthly, *Arabia* abounds in Gold, Silver, Spices, and Precious-stones, which are the Presents that this Princess made to *Solomon*; which cannot be conveniently said of the Island of *Meroe*. Lastly, several understand these Verses of *Claudian*, of the *Sabeans* in *Arabia Fœlix*, where, he says, the Women are us'd to govern:

Claudian. in Eutrop. l. 11. v. 321.

> *Medis, levibusque Sabæis*
> *Imperat hic sexus, Reginarumque sub armis*
> *Barbariæ pars magna jacet.*

And if popular Traditions may be any thing rely'd on, that of the *Arabians* may be produced, who think that Queen *Balkis* came out of the City of *Sheba*, otherwise call'd *Marib* or *Mareb*, situated in *Yemen*, to visit *Solomon*.

The Reader may see what has been said in the Article of *Candaule*, which is the Name that *Josephus* and several others give to the Queen of *Sheba*: She came to see *Solomon* about the Year of the World 3012, before *Christ* 988, before the Vulgar Era 992.

V. SHEBA, a City of the Tribe of *Simeon*, *Josh.* xix. 2.

VI. SHEBA, *Josh.* xix. 2. the same City as *Beer-sheba*, or perhaps the same as *Shema*, *Josh.* xv. 26.

VII. SHEBA, Son of *Abihail*, of the Tribe of *Gad*, who dwelt in the Country of *Bashan*, 1 *Chron.* v. 13.

VIII. SHEBA, Son of *Bichri*, of the Tribe of *Benjamin*, a very turbulent Fellow, who was very near engaging the *Israelites* in a Civil War. After the Defeat of *Absalom*, when the Tribe of *Judah*, without waiting for the other Tribes, came to King *David*, and brought him over the River *Jordan* on his Way to *Jerusalem*; the other Tribes resented the little Notice that was taken of them, and said [g], Why have you taken our King away, and brought him over *Jordan* without us? Those of *Judah* answer'd, Because we are most concerned in the King. There was other provoking Language given on both Sides, insomuch that *Sheba* the Son of *Bichri* sounded a Trumpet, put himself at the Head of the Mal-contents of *Israel*, and proclaim'd; We have no Share in 2 Sam. xx. 1, 2, 3, &c. *David*, nor any thing to do with the Son of *Jesse*: O *Israel*, return every Man to his own House. Thus all *Israel* forsook *David*, and followed *Sheba*.

When *David* came to *Jerusalem*, he sent *Abishai*, with what Troops were at hand, in pursuit of this Traytor. *Joab* also took the Soldiers under his Command, and crossing over the Country which is to the North of *Jerusalem*, he arrived at *Abel-Beth-maacha* a City lying at the Entrance of the Pass that is between *Libanus* and *Antilibanus*, whither *Sheba* was retired, with the Choice of his Army. *Joab* besieged the Place, and began to demolish the Walls, when a Woman of the City, who was wiser than the rest, spoke to him from the Wall, and asked, If he was come to destroy *Abela*? *Joab* answer'd, That he had to do with none but with *Sheba* the Son of *Bichri*, who was a Rebel. She told him, That *Sheba*'s Head should be thrown to him over the Wall. She then persuaded the People to cut off *Sheba*'s Head, and to

[a] 1 Kings x. 1, 2, &c. 1 Chron. ix. 1. [b] Matth. xii. 42. Mark xi. 31. [c] Raban, Hugo. Dionys. Tost. Jansen. Maldon. Cornel. alii. [d] Hieronym. in Isai. lx. Theodor. & Procop. in 3 Reg. Vatab. Sanct. &c. [e] See *Ludolph*, and *Jerom Almeida*, Hist. of *Ethiopia*. [f] Strab. l. 16. c. 17. Plin. l. 6. c. 26. [g] 2 Sam. xix. 41, 42, 43. *&c.* In the Year of the World 2981, before *Christ* 1019, before the Vulgar Era 1023.

throw it to *Joab*. This was no sooner done, but *Joab* and his Army retired, without entring into the Town.

Numbers xxxii. 3. SHEBAM, or *Sebama*, a City beyond *Jordan*, in the Distribution of the Tribe of *Reuben*. See SHIBMAH.

SHEBAN, or *Saban*, a City of the Tribe of *Reuben*, *Numb.* xxxii. 3. Perhaps it may be the same as SHEBAM above.

1 Chron. xv. 24. I. SHEBANIAH, *Sabania*, or *Sebenias*, a Priest in the Time of *David*: He assisted at the Ceremony of bringing the Ark, and blew the Trumpet therein.

II. SHEBANIAH, a Priest who return'd from the Captivity with *Zerubbabel*, *Nehem.* xii. 3.

III. SHEBANIAH, one of the principal *Jews*, *Nehem.* ix. 4.

SHEBARIM, or *Sabarim*, a Place about *Ai* and *Bethel*. The Inhabitants of *Ai* pursu'd the *Israelites* from the Gate of their City as far as *Shebarim* [a]. Some [b] take *Shebarim* in an Appellative Sense. They pursu'd them 'till they had intirely routed them.

SHEBAT, *Sebat*, *Sebet*, or *Shebet*, the fifth Month of the Civil Year of the *Hebrews*, and the eleventh of the Ecclesiastical Year. It answers to our Moon of *January*. The *Jews* began by *Shebet*, to number the Years of the Trees they planted, the Fruits of which were esteem'd profane and impure 'till the fourth Year.

The Tenth of *Shebet* was a Fast for the Death of the Elders, who succeeded *Joshua* in the Government of the People, *Judg.* ii. 7, 10.

The Twenty-third of *Shebet* was made a Fast in Memory of the Resolution that was taken by the *Israelites*, to make War with *Benjamin*, to revenge the Outrage that was done to the Wife of the *Levite*, *Judg.* xix, xx.

On the Thirteenth of the same Month *Simon Maccabæus* was assassinated by *Ptolemy* Son of *Abubus* his Son-in-law, 1 *Mac.* xvi. 14, 15, 16. in the Year of the World 3869, before *Christ* 131, before the Vulgar Era 135.

SHEBER, or *Saber*, Son of *Caleb* and of *Maacah* his Concubine, 1 *Chron.* ii. 48.

SHEBNAH, or *Sebna*: He exercised the Office of Secretary under King *Hezechiah*, 2 *Kings* xviii. 18. This Prince sent *Shebnah*, *Joah*, and *Asaph*, to hear what *Rab-shakeh* had to propose from King *Sennacherib*. Some have pretended, that *Shebna* had been High-priest; but the Scripture
Isai. xxii. 15. only gives him the Title of Treasurer, or *Præpositus Templi*, which is very different from the Dignity of High-priest. See the Prophecy that *Isaiah* pronounced against him: *Go*, says the Lord, *get thee unto this Treasurer (Sochen), even unto* Shebna, *which is over the House*, or the Temple. The Word *Sochen*, signifies one that has the Oversight of the King's Magazines, a Treasurer. אל הסכן ad hunc Sochen.

What he is to say to him there, follows; *What hast thou here; and whom hast thou here; that thou hast hewed thee out a Sepulchre here, as he that heweth him out a Sepulchre on high, and that graveth an Habitation for himself in a Rock? Behold, the Lord will carry thee away with a mighty Captivity* (as a Cock with the Feet tied together, says St. *Jerom*) *and will surely cover thee* [c]: Or, He will fall upon you, as a Bird of Prey falls upon his Game. *He will surely violently turn and toss thee, like a Ball, into a large Country; there shalt thou die, and there the Chariots of thy Glory shall be the Shame of thy Lord's House: And I will drive thee from thy Station, and from thy State shall he pull thee down. And it shall come to pass in that Day, that I will call my Servant* Eliakim *the Son of* Hilkiah. 'Tis thought that all this happen'd to *Shebna*, under the Reign of *Manasseh*, and that he was taken Captive with this Prince to *Babylon*, in the Year of the World 3328, before *Christ* 672, before the Vulgar Era 676.

SHEBUEL, or *Subael*, eldest Son of *Gershom* Son of *Moses*, 1 *Chron.* xxiii. 16. He had the Care of the the Treasures of the Temple, 1 *Chron.* xxvi. 24. He that is mention'd in 1 *Chron.* xxvi. 24. must be only a Descendant from *Shebuel* the Grandson of *Moses*.

I. SHECANIAH, or *Sechenias*. There are several Persons by this Name: There was one very well known under *Nehemiah*. See *Nehem.* vi. 18.

II. SHECANIAH, Son of *Obadiah*, and Father of *Shemaiah*, of the Race Royal of *Judah*, 1 *Chron.* iii. 21.

III. SHECANIAH, a Priest, Head of the tenth Family of the Priests, 1 *Chron.* xxiv. 11. *Ezra* viii. 3, 5.

I. SHECHEM, *Sechem*, or *Sichem*, Son of *Gilead*, and Chief of the Family of the *Shechemites*, *Numb.* xxvi. 31.

II. SHECHEM, Son of *Hamor*, Prince of the *Shechemites*: He took away *Dinah* the Daughter of *Jacob*, as she went to see one of the Festivals of the *Shechemites* [d], and dishonoured her: Then asking her in Marriage, he obtain'd her, on this Condition, That he, and all the Men of *Shechem*, should be circumcised. This was agreed to; but on the third Day after, when the

[a] Josh. vii. 5. עד השברים

[b] LXX. Ἕως συνέτριψαν αὐτούς.

[c] The *Hebrew* says, *The Lord will transplant you elsewhere, O mighty Man*, powerful Warrior, &c. יהוה מטלטלך גבר In translating this Passage, St. *Jerom* has follow'd the Sense that *Gibbar* ought to have here, according to the Opinion of the *Jew* that taught him *Hebrew*. Elsewhere it signifies a *stout Man*; but here he pretended it signify'd a *Cock*.

[d] Gen. xxxiv. 1, 2, 3, &c. About the Year of the World 2265, before *Christ* 1735, before the Vulgar Era 1739.

Wound

Wound of the Circumcision was at the sorest, *Simeon* and *Levi*, the two Brothers of *Dinah* by the same Mother, took their Swords and enter'd the City of *Shechem*, and slew all the Males they could meet with. After which, the other Sons of *Jacob*, and their Domesticks plunder'd the City.

III. SHECHEM, [a] a City of *Samaria*, call'd otherwise *Sichar*, *Neapolis*, or *Naplouse*. *Josephus* says, that the People of the Country call'd it *Mabartha*; perhaps because of the Vale of *Moreh* that was
Josh. xvii. 7. xx. 7. hard by. *Joshua* appoints this City to the Tribe of *Benjamin*; it was in the Mountains belonging to this Tribe. We have elsewhere spoke of Mount *Gerizim*, situate
Gen. xlviii. 22. near *Shechem*. *Jacob* bought a Field in the Neighbourhood of this City, which by way of Overplus he gave to his Son
Josh. xxiv. 32. *Joseph*, who was buried there. Near the same City was to be seen *Jacob's* Well or
John iv. 5. Fountain, near which *Jesus Christ* enter'd into Discourse with the Woman of *Samaria*. After the Ruin of *Samaria* by *Shalmaneser*, *Schechem* was the Capital of the *Samaritans*; and *Josephus* says, [b] it was still so in the Time of *Alexander* the Great. It was ten Miles from *Shiloh*, [c] forty from *Jerusalem*, and fifty-two from *Jericho* [d]. St. *Jerome* says, [e] that St. *Paula* visited the Church that was built upon *Jacob's* Fountain. *Antoninus Martyr*, *Adamnanus*, and *Villibaldus*, who wrote in the eighth Century, speak then of this Church. *Phocas* who wrote in the twelfth Century makes no mention of it.

SHEDEI, or *Sedei*, Father of *Zedekiah*. *Baruch* i. 1.

SHEDEUR, or *Sedeur*, Father of *Elizur*, of the Tribe of *Reuben*. *Numb.* i. 5.

SHEEP. The *Sheep* or Lamb was a very common Sacrifice of the old Law. When *Moses* speaks of this kind of Victims, he never omits to appoint, [f] that the Rump must be laid whole upon the Fire of the Altar. This was the most delicate and valuable Part of this Animal. In the *East* there are seen *Sheep*, whose Tails or Rumps are all over fat, and weigh sometimes five and twenty Pounds or more. Those of *Tartary*, according to the Testimony of *John Kinson*, are so large, that they weigh sometimes eighty Pounds. Those of *Indostan* have also their Tails large and heavy, and their Wool very short and fine. The Tails alone of the *Sheep* of *Madagascar* weigh fifteen or six-
Herodot. l. 3. c. 113. teen Pounds. *Herodotus* says, that in *Arabia* are seen two sorts of *Sheep* of a singular Kind. Some have their Tails so long, that they reach even three Cubits, and if they are suffer'd to draw them along the Ground, they are much bruised, and become ulcerous. Therefore the Shepherds of that Country are forced to make little Carriages, upon which they lay the Tails of these *Sheep*, and draw them about with them where-ever they go. The other *Sheep* are not less extraordinary; they have their Tails two Cubits long, or about three Feet. *Busbequius* tells us in his Voyage, that some of this sort are found in *Asia Minor*. Busbeg. Ep. 3.
*In eam aliquando magnitudinem accrescit, ut duas rotulas cum media tabella subjici necesse sit.*

When *Jacob* was employ'd in *Mesopotamia*, in feeding the *Sheep* of his Father-in-law *Laban*, the Angel of the Lord appear'd to him, and said: *Lift up now thine Eyes and see, all the Rams which leap upon the Cattle are ring-streaked, speckled, and grisled.* Gen. xxxi. 12, 13, 14.
At the same Time he discover'd to him a Secret, to make all the *Sheep* be produced of different Colours, by means of Branches of Trees, half peeled and half with the Bark on; which were to be placed near the Troughs at which the *Sheep* drank. The Matter is related at full length in the thirtieth Chapter of *Genesis*; as also how *Laban* alter'd and changed *Jacob's* Wages several times. We shall not dwell upon that, but shall content ourselves to examine three things. First, whether the Artifice here made use of by *Jacob* were natural or miraculous. Secondly, in what *Jacob's* Request consisted, for the Text does not clearly explain it. And thirdly, whether this Artifice of *Jacob* may be look'd upon as lawful, fair, and allowable.

As to the first Question, it is agreed, that the Females of all Animals, have received from Nature a very great Power of communicating to their Offspring certain Inclinations, Antipathies, Figures, Marks, and Colours. We have so many Evidences of this from every Day's Experience and Observation, that it cannot by any means be doubted. Women have experience of this every Day; and we see it especially in domestick Animals, which are more exposed than others to receive Impressions from the several Objects that are presented to their View. Horses, Dogs, Cats, Pigeons, Fowls, tame Rabbits, are often of different Colours, and their Young generally take the Colour of what strikes the Imagination of the Dam the most forcibly at the Time of Conception. This is what is observed by both antient and modern Philosophers; [g] and this is what St. *Jerome*, [h] and St. *Austin* [i],

[a] שכם Shechem. Νεάπολις, Neapolis, Σίκιμα, Sichima, Σιχάρ, Sichar, Μαβαρθα. Mabartha. Joseph. de Bello, l. 5. c. 4. Flavia Neapolis. [b] Joseph. Antiq. l. xi. c. 8. [c] Euseb. & Hieron. in locis. [d] Vide Reland. in Sichem. [e] Hieron. Epitaph. Paulæ. [f] Exod. xxix 22. Levit. iii. 9. vii. 3. viii. 25, &c. [g] Aristot. prob. sect. x. Plin. lib. 7. c. 12. Oppian. de Venal. l. 1. [h] Hieron. quæst. Hebr. in Genes. [i] Aug. qu. 93. in Genes. & lib. 13. c. 5. de Civ. Dei.

and the greatest Part of the Commentators acknowledge after them, upon the present Question. Therefore there was nothing miraculous in what *Jacob* did in this Matter; but the Miracle consisted in the Appearance of the Angel, who discovered to him in a Dream a natural Method of propagating *Sheep* of different Colours.

As to the second Difficulty, we think that *Jacob* requir'd of *Laban*, 1*st*, Every thing that should be born spotted and of several Colours, both of the *Sheep* and Goats. 2*dly*, What should be produced quite black, or with some white Spots. He left to *Laban* whatever should be quite white, both among the *Sheep* and the Goats. After this *Laban* and he separated from the rest whatever was wholly white, both among the Goats and *Sheep*, and *Laban* left all these Animals to the Care of *Jacob*, thinking that *Sheep* or Goats would be produced from them only of one Colour. This was to make *Jacob*'s Condition the least favourable to him that was possible, and would certainly have been so, had he not prevented it by a Stratagem. The party-colour'd Branches of Trees laid at the Watering-places, had the same Effect upon the Imaginations of the *Sheep* and Goats, as party-colour'd *Sheep* and Goats themselves would have had. As to *Laban*, he took under his own immediate Care all the Animals of different Colours, that might naturally be presum'd to produce young ones of different Colours.

A second Artifice of *Jacob* was, not to expose the party-colour'd Branches at all times, nor to all sorts of *Sheep* or Goats; but only to expose them in the Spring, that he might have his Young in Autumn; and, on the contrary, to let Nature proceed in her ordinary Course in Autumn, that *Laban* might have the Lambs conceived in Autumn, and yean'd in the Spring. Or according to others, he expos'd his Branches only to the best and strongest Ewes in the Flock, letting the others take the natural Course. Besides, it is thought, that when the Number of Lambs and Kids of several Colours was sufficient, instead of the striped Branches he expos'd these Lambs and Kids, which would produce the same Effect. (Boch. de animal. sacris.)

As to the third Difficulty, it is objected, that *Jacob* made use of a kind of Trick to out-wit *Laban*. No doubt but *Laban* understood the Bargain made between him and *Jacob* in the most obvious and natural Sense, in which *Jacob* was to yield up to him all such Lambs and Kids as should be produced white, and reserve to himself only the black ones, or party-colour'd; and instead of honestly pursuing this Intention, he has Recourse to an Artifice unknown to *Laban*, and of which he had no Suspicion, to make the greatest Part of the Kids and Lambs fall to his own Share. This appears to be directly contrary to all the Rules of common Honesty and fair proceeding. It signifies nothing to say, that *Jacob* had a Right to do himself Justice against the Incroachments and Iniquity of *Laban*, who for so many Years had made him no Recompence for all the Service he had done him; for according to the Rules of true Morality, No-body is to make himself a Judge in his own Cause, nor to take it upon himself to do himself Justice. Besides, in Strictness, what did *Laban* owe to *Jacob*? Had he not obliged himself to serve *Laban* fourteen Years for his two Daughters? After this Term was ended, *Jacob* had nothing else to do but to withdraw. But the best Argument for *Jacob*'s Vindication is this, that God himself approved of his Conduct, and suggested this Method to him by the Mediation of an Angel. This Judge, infinitely Just, saw *Laban*'s Injustice, and intimated to *Jacob* a sure Method how he might grow rich at *Laban*'s Expence, without giving *Laban* any just Cause of Complaint, if he consider'd the Matter in Strictness and Rigour. Is it not allow'd every one to make Use of his own Industry, and to advance his Interests by Art and Stratagem, especially when he has to deal with Persons of *Laban*'s Character? (Gen. xxxi. 11, 12.)

By the Name of *Sheep*, the Scripture often understands the People; *We are thy People, and the Sheep of thy Pasture.* (Ps. lxxviii. 3.) And elsewhere, *O Shepherd of* Israel, *thou that leadest* Joseph *like a Flock.* (Ps. lxxx. 1.) *Jesus Christ* says, that he was sent only to the lost *Sheep* of *Israel*. (Matth. xv. 24.) The Righteous are often compared to *Sheep*, exposed to the Violence of the Wicked, to the Fury of Wolves, to the Slaughter. *Psal.* lxiii. 22. *Æstimati sumus sicut oves occisionis.* At the last Judgment, the Just, being represented by *Sheep*, shall be at the Right-hand of the Sovereign Judge, and put in Possession of the Kingdom of Heaven. Our Saviour says, that Deceivers are Wolves that are cloathed in *Sheep*'s Cloathing. *Matth.* vii. 15.

SHEKEL, *Siclus*; an *Hebrew* Weight and Money. It is derived from the Verb *Shacal*, which signifies to weigh. (שקל *Shekel, siclus.*) The Name of *Shekel* is used to denote the Weight of any thing, as Iron, Hair, Spices, and all other things. (Exod. xxx. 23, 24. 2 Sam. xiv. 26.) Among the different Opinions that have been proposed, concerning the Weight and Value of the *Shekel*, we shall adhere to the Sentiments of M. *Le Pellitier* of *Rohan*, who says it is of the Weight of half an Ounce, or four *Roman Drachmæ*, or nine Peny-weight and three Grains; and that the *Shekel* of Silver is worth two Shillings three pence Farthing and half a Farthing of our Money. *Moses* and *Ezekiel* say, it

was

was worth twenty *Oboli*, or twenty *Gerah*. *Numb.* xviii. 16. *Ezek.* xlv. 12. See the Table of Weights and Measures.

*The Shekel of Gold* was of half the Weight as the *Shekel* of Silver, and was worth eighteen Shillings and three Pence of *English* Money.

*The Shekel of the Sanctuary*, according to several Interpreters, was double to the common *Shekel*; but this Opinion wants good Proof. We think it to be the same as the common *Shekel*, and the Words *of the Sanctuary* are added, to express a just and exact Weight, according to the Standards that were kept in the Temple or Tabernacle.

שכינה Shekinah. SHEKINAH. Nothing is more frequent in the Writings of the *Jews*, than the *Shekinah*, by which they understand the Presence of the Holy Spirit. In the *Targums*, or *Chaldee* Paraphrases, we find the Names *Jehovah*, or God; *Memar*, or the Word; and *Shekinah*, or the Holy Ghost. [a] They suppose the Holy Spirit, as speaking and communicating itself to Men by Revelation, first, in the Prophets; secondly, in the *Urim* and *Thummim*, which were in the Highpriest's Breast-plate; and thirdly, the *Shekinah* resides in what the *Hebrews* call *Bath-col*, or the Daughter of the Voice. The *Shekinah* was given them only since the Ruin of the first Temple, and when Prophecy and the Oracle of *Urim* was taken away from them. The *Bath-col* is Tradition, which supplies the Place of Revelation, and explains the Law. The *Shekinah* is the Presence of the Holy Ghost, which resided in the Temple of *Jerusalem*, and which, as the Rabbins say, drove away from thence the Princes of the Air, and communicated a particular Sanctity to it.

They say also, that it rests upon the Mild and the Humble, but that it flies from the fierce and passionate Man. It resides with him, whose House is open to the Stranger, and is found in the midst of two or three Persons that meet to study the Law. Lastly, they say, that the *Shekinah* has ten times changed its Dwelling; (Echa Rab. fol. 59. 1.) and lastly, going upon the Mount of *Olives*, it continued there three Years and an half, crying out to the *Israelites*; Return to me, my Children, and I will return to you. But seeing they would not be converted, it retired to its own Place. This last Circumstance seems to denote our Saviour's Preaching among the *Jews*, and his Ascension that happen'd to be from the Mount of *Olives*.

The *Shekinah* was the most sensible Mark of the Presence of God, which was to be observed among the *Hebrews*, and which rested over the Propitiatory, or over the golden Cherubims, which adhered to the Propitiatory, or the Covering of the Ark. There the *Shekinah* abode in the Shape of a Cloud. 'Twas from thence that God gave forth his Oracles with an articulate Voice, when he was consulted by the Highpriest in Favour of his People. Thence it is that it is often said in Scripture, that God sits upon the Cherubims, or between the Cherubims; that is to say, that he gives the most evident Tokens of his divine Presence, by answering from hence the *Israelites* that consulted him. The Rabbins tell us, that the *Shekinah* first resided in the Tabernacle prepared by *Moses* in the Wilderness, and that it descended therein on the Day of its Consecration in the Figure of a Cloud. It passed from thence into the Sanctuary of *Solomon*'s Temple, on the Day of its Dedication by this Prince; where it continu'd to the Destruction of *Jerusalem* and of the Temple by the *Chaldeans*, and was not afterwards to be seen there.

See in the Article SAMUEL, what we have related from the Orientals concerning the *Shekinah*.

SHELAH, or *Sela*, Son of *Judah*. (Genesis xxxviii. 11.) *Judah* having successively given his two Sons *Onan* and *Er* to *Tamar*, and God having put them to Death because of their Wickedness; *Judah* bid *Tamar* continue a Widow, till his third Son *Shelah* should grow up. But *Judah* having no mind to give him to *Tamar* for a Husband, for fear the same should happen to him as to his Brothers; wherefore she went in to *Judah*, as may be seen under the Articles TAMAR or JUDAH. *Shelah* was Chief of the Family of the *Shelanites*. *Numb.* xxvi. 20.

I. SHELEMIAH, *Selemia*, or *Salmiau*. He was one of those that put away their Wives, which they had taken contrary to the Law, at their Return from the Captivity of *Babylon*. *Ezr.* x. 39.

II. SHELEMIAH, of the Race of the Priests. *Nehem.* xiii. 13. He was appointed by *Nehemiah* to have the Inspection of the First-fruits and Tenths that belong'd to the Temple.

SHELEPH, or *Saleph*, second Son of *Joktan*. *Gen.* x. 26.

SHELESH, or *Selles*, Son of *Helem*, of the Tribe of *Asher*. 1 *Chron.* vii. 35.

SHELOMI, or *Salomi*, Father of *Ahihud*, of the Tribe of *Asher*. This *Ahihud* was one of the Commissioners for dividing the Land of Promise. *Numb.* xxxiv. 27.

I. SHELOMITH, *Salomith*, or *Salumith*, Daughter of *Dibri*, of the Tribe of *Dan*, and Mother of that Blasphemer, who having blasphemed the Name of the Lord (Lev. xxiv 10, 11.)

[a] See *Basnage*, History of the *Jews*, l. 6. c. 5. art. 19.

in the Camp, was condemned to be ſtoned. The Scripture tells us, that *Shelomith* had this Blaſphemer by an *Egyptian*, which ſhould be naturally underſtood of an *Egyptian* that had marry'd her: But the Rabbins explain it otherwiſe. They ſay that *Shelomith* was a very handſome and virtuous Woman, who having been much tempted by an *Egyptian* to criminal Converſation with him, one who was an Overſeer of the *Hebrews* Labours, without complying with him in the leaſt; he at laſt found an Opportunity by Night, of ſlipping into the Houſe and Bed of *Shelomith*, in the Abſence of her Husband, and ſo abuſed her Simplicity.

The Day following, when this Woman had diſcover'd the Injury that had been done her, ſhe bitterly complain'd of it to her Husband, as ſoon as he return'd. He at firſt thought of putting her away from him, but he ſtill kept her for ſome time, to ſee if ſhe ſhould prove with Child by the *Egyptian*. After ſome Months her Pregnancy was evident, he ſent her away, and with Words he aſſaulted the Officer, who had done this Outrage to him. But the *Egyptian* abuſed him ſtill further, both by Words and Blows; ſo that *Moſes* coming thither by Chance, and hearing of the Injury that the *Egyptian* had done to the *Iſraelite*, he took up his Defence, kill'd the other, and buried him in the Sand.

The Brethren of *Shelomith* ſeeing their Siſter to be put away like an Adultereſs, from the Houſe of her Husband, pretended to call him to Account for it, and to oblige him to take her again. He refus'd it, and the Quarrel grew ſo high, that at laſt they came to Blows. *Moſes* happening to be there again, had a mind to reconcile them; but the Husband of *Shelomith* ask'd him, What he had to do in the Matter? Who had made him a Judge over them? and, Whether he had a mind to kill him alſo, as Yeſterday he kill'd the *Egyptian*? *Moſes* hearing this, was afraid, and withdrew out of *Egypt*, into the Country of *Midian*.

Lev. xxiv. 10, 11. The Blaſphemer that was ſton'd in the Wilderneſs was, as the *Jews* ſay, the Son of *Shelomith* and the *Egyptian*. The Officer who had the Overſight of the *Hebrews* Labour, is he that *Moſes* ſpeaks of *Exod.* ii. 11, 12. and the Husband of *Shelomith* is intimated in the ſame Place, *Exod.* ii. 13, 14. 'Tis thus the *Jews* ſometimes corrupt the Scriptures, by ſupplying the Text, and refining upon its Narrations.

II. SHELOMITH, Daughter of *Zerubbabel*, Prince of *Judah*. 1 *Chron.* iii. 19.

III. SHELOMITH, Son of *Shimei*, a *Levite* of the Family of *Gerſhom*. 1 *Chron.* xxiii. 9.

IV. SHELOMITH, Son of *Izhar*, a *Levite* of the Family of *Gerſhom*, the Son of *Moſes*. 1 *Chron.* xxiii. 18.

V. SHELOMITH, Daughter of *Rehoboam* King of *Judah*; and of *Maachah*, the Daughter of *Abſalom*. 2 *Chron.* xi. 20.

VI. SHELOMITH, Son of *Zichri*, a Deſcendant of *Eliazar* the Son of *Moſes*, Keeper of the Treaſures of the Temple. 1 *Chron.* xxvi. 26.

SHELOMOTH, or *Salemoth*, Son of *Izhari*, and Father of *Jahath*. 1 *Chron.* xxiv. 22. perhaps the ſame as *Shelomith* IV.

SHELUMIEL, or *Salamiel*, Son of *Zuriſhaddai*, Prince of the Tribe of *Simeon*. Numb. i. 22. vii. 36, 37. x. 19. He came out of *Egypt* at the Head of fifty-nine thouſand, three hundred Men, that carried Arms, and made his Offering to the Tabernacle in his Order, as Head of his Tribe.

SHEM, or *Sem*, Son of *Noah*. He Gen. vi. 10. was born in the Year of the World 1558, before the Deluge 98 Years, before *Chriſt* 2442, before the vulgar Era 2446. We think he was younger than *Japheth*, and older than *Ham* [a]. He enter'd into the Ark with *Noah* his Father; and when the good old Man was overtaken with Wine, and was found lying naked in his Tent, [b] *Shem* and *Japheth* cover'd him, nor would ſee any thing in him that was indecent. When *Noah* awoke, he conferr'd his Bleſſings upon *Shem*, ſaying; Let the Lord God of *Shem* be bleſſed, and let *Canaan* be the Slave of *Shem*. The greateſt Prerogative of *Shem* was, that from his Race the *Meſſiah* was to proceed, and the Worſhip of the true God was to be preſerved among his Poſterity. Being an hundred Years of Age he begat *Arphaxad*, and died at the Age of ſix hundred Years, in the Year of the World 2158, before *Chriſt* 1842, before the vulgar Era 1846. The Poſterity of *Shem* obtain'd for their Portion the beſt Provinces of *Aſia*.

The *Jews* aſcribe to *Shem* the Theological Tradition of the Things that *Noah* had learn'd from the firſt Men. *Shem* communicated them to his Children, and by this means the true Religion was preſerved in the World. The Rabbins think alſo, that *Shem* ſet up an Academy or School of Religion upon Mount *Tabor*. They ſay that *Shem* is the ſame as *Melchizedek*, and that he himſelf had been at the School of *Methuſelah* before the Deluge for ſeventy-eight Years; that he gave *Abraham* the whole Tradition, the Ceremonies of the Sacrifices of Religion, according to which

[a] See the Commentary upon Gen. v. 31, 32. and the Article of JAPHETH.

[b] Gen. ix. 23, 24, 25. In the Year of the World 1665, or thereabouts.

this

this Patriarch afterwards offer'd his Sacrifices. Lastly, the *Hebrews* think, that he taught Men the Law of Justice, and the manner of reckoning Months and Years, and the Intercalations of the Months. They pretend God gave him the Spirit of Prophecy an hundred Years after the Deluge, and that he prophesy'd for four hundred Years, tho' with little Succefs, because Men were become so corrupted. *Methodius* says, that he dwelt in the Island of the Sun, that he invented Astronomy, and that he was the first King that govern'd upon the Earth. They impute to him the Foundation of *Septa*, a Maritime City of *Africa*, of *Salernum* in *Italy*, and of *Salem* in *Judea*. Those that confound him with *Melchizedek*, ascribe to him *Psalm* cx. *The Lord said unto my Lord*, &c. and a Book of Physick which is found in an *Hebrew* Manuscript in the Library of the Elector of *Bavaria*. See *P. Scipio Sgambat, Archiv. vet. Testament*. l. 1. p. 165.

*Shem* had five Sons, *Elam*, *Asher*, *Arphaxad*, *Lud*, and *Aran*, who peopled the finest Provinces of the *East*. See their several Articles. The principal Design of *Moses* being to give the History and the Laws of the *Jews*; he has carry'd the Genealogy of *Shem* farther than that of the other Sons of *Noah*, which did not directly belong to his Subject. 'Tis pretended that *Noah* committed to *Shem* the Care of the Body of *Adam*, which he sent and buried upon *Calvary*. 'Tis said also, he deposited his Will with him, by which he distributed the whole Earth among his three Sons. There is reason to conjecture, that the Heathen have confounded him with *Typhon* a famous Giant, or hurtful Deity. *Ham* is *Jupiter*, *Japheth* is *Neptune*, and *Shem* is *Pluto*. See *Bochart's Phaleg*. l. 1. c. 1.

I. SHEMA, *Sama*, or *Samma*, a City of the Tribe of *Judah*. *Josh*. xv. 26.

II. SHEMA, the fourth Son of *Hebron*, and Father of *Rahan*. 1 *Chron*. ii. 42, 43.

III. SHEMA, Son of *Joel*, and Father of *Azaz*, of the Tribe of *Reuben*. 1 *Chron*. v. 8.

SHEMAAH, or *Samaa*, Father of *Joash*, of the Tribe of *Benjamin*; he was one of those that join'd himself to *David* at *Gibeah*, while *Saul* persecuted him. 1 Chron. xii. 3.

I. SHEMAIAH, *Samaias*, or *Semeias*, Father of *Shimri*, of the Tribe of *Simeon*. 1 *Chron*. iv. 37.

II. SHEMAIAH, Son of *Joel*, of the Tribe of *Reuben*. 1 Chron. v. 4.

III. SHEMAIAH, a Prophet of the Lord. He was sent to *Rehoboam* King of *Judah*, [a] with this Message from God; *Ye shall not go up, nor fight against your Brethren the Children of* Israel; *return every Man to his House, for this thing is from me. They hearkened therefore to the Word of the Lord, and returned to depart, according to the Word of the Lord.*

Some Years after this, [b] *Shishak* King of *Egypt* came into *Judea*, made War against *Rehoboam*, and took the best Places of his Kingdom. Then the Prophet *Shemaiah* told *Rehoboam* and the Princes of *Judah*, who had retired into *Jerusalem*, that they had forsaken the Lord, and now he in his Turn would forsake them, and deliver them into the Hands of *Shishak* King of *Egypt*. The King and the Princes being in a Consternation, answer'd; The Lord is Just. God seeing their Humiliation, sent his Word to *Shemaiah*, saying; Since they have humbled themselves under my Hand, I will not entirely destroy them, I will give them some Succour, and my Wrath shall not be poured out upon *Jerusalem*; but I will bring them into Subjection to this foreign Prince, that they may know the Difference between my Government, and that of the Kings of the Earth. *Shishak* enter'd into *Jerusalem*, and contented himself with taking away what was most valuable in the Treasuries of the Temple, and the King's Treasury, and so return'd into *Egypt*. The same Prophet *Shemaiah* wrote the History of King *Rehoboam*. 2 Chron. xii. 15.
This is all we know of this Prophet.

IV. SHEMAIAH, Son of *Shecaniah*, of the Royal Family of *Judah*. 1 *Chron*. iii. 22.

V. SHEMAIAH, Son of *Hasshub*, a *Levite*. 1 *Chron*. ix. 14.

VI. SHEMAIAH, of the Race of *Elizaphan*, a *Levite*; he officiated in the Tabernacle with two hundred of his Brethren, of whom he was Head. 1 *Chron*. xv. 8, 11.

VII. SHEMAIAH, Son of *Galal*, and Grandson of *Jeduthan*. 1 *Chron*. ix. 16.

VIII. SHEMAIAH, Son of *Nathaniel*, Secretary of the Temple. 1 *Chron*. xxiv. 6. I imagine him to be the same as *Shemaiah*, the Descendant of *Elizaphan*, mention'd before, and 1 *Chron*. xv. 8, 11. and also 1 *Chron*. xxv. 17.

IX. SHEMAIAH, Son of *Obed-edom*, a *Levite*, and Porter of the Temple. 1 *Chron*. xxvi. 4, 7.

X. SHEMAIAH, a *Levite*, who lived in the Time of King *Jehoshaphat*, and with several others was sent by this Prince to instruct the People in the Cities of *Judah*. 2 *Chron*. xvii. 8.

XI. SHEMAIAH, a *Levite* of the Race of *Jeduthun*, in the Time of King *Hezekiah*. 2 *Chron*. xxix. 14.

[a] 1 Kings xii. 22, 23, &c. In the Year of the World 3030, before *Christ* 970, before the vulgar Era 974. [b] 1 Kings xiv. 25, 26. &c. In the Year of the World 3033, before *Christ* 967, before the vulgar Era 971. See 2 Chron. xii. 5.

XII. SHE-

XII. SHEMAIAH, a Prieſt in the Time of *Hezekiah*. 2 *Chron.* xxxi. 15.

XIII. SHEMAIAH, Prince of the *Levites*, in the Time of King *Joſiah*. 2 *Chron.* xxxv. 9.

XIV. SHEMAIAH, one of the principal *Iſraelites*, who return'd from the Captivity with *Ezra*. *Ezr.* viii. 16. x. 21, 31. and perhaps *Nehem.* viii. 4.

XV. SHEMAIAH, Son of *Dalaiah*, a falſe Prophet in the Time of *Nehemiah*, who being corrupted by *Sanballat*, and the other Enemies of *Nehemiah*, would have perſuaded him to retire into the Temple. *Nehem.* vi. 10.

XVI. SHEMAIAH, the *Nehelamite*, a falſe Prophet that lived at *Babylon* while *Jeremiah* was in *Judea*, and at *Jeruſalem*. *Jeremiah* having ſent ſome Prophecies to the captive *Jews* at *Babylon*, *Shemaiah* the *Nehelamite* wrote back to the People of *Jeruſalem*, to decry this Prophet; and to *Zephaniah* Prince of the Prieſts, and to the reſt of the Prieſts, to reproach them for not ſeizing *Jeremiah*, and not putting him in Priſon, as one poſſeſſed with a Spirit of falſe Prophecy. *Jeremiah* in his Turn wrote back to all the People who were in Captivity at *Babylon*, in ſuch Terms as theſe. Since *Shemaiah* the *Nehelamite* has ſpoke to you in my Name, tho' he had no Commiſſion from me; and ſince he has given you falſe Hopes; this is what the Lord ſays againſt *Shemaiah* the *Nehelamite*, and againſt his Poſterity; None of his Race ſhall ever ſit in the midſt of the People, and he ſhall have no Share in the Happineſs that I ſhall ſhower down upon my People. (Jer. xxix. 24, 25.— 31, 32.)

XVII. SHEMAIAH, Father of *Delaiah*, one of the Princes of *Judah* in the Time of King *Jehoiakim*. *Jerem.* xxxvi. 12.

I. SHEMARIAH, or *Samarias*, one of thoſe ſtout Men who repair'd to the Aſſiſtance of *David* at *Ziklag*. 1 *Chron.* xii. 5.

II. SHEMARIAH, one of thoſe that had married ſtrange Wives, and divorced them after their Return from the Captivity. *Ezr.* x. 32.

SHEMEBER, or *Semeber*, King of *Zeboïm*; he was one of the five Kings that were defeated by *Chedorlaomer* and his Allies, *Gen.* xiv. 2, &c. In the Year of the World 2092, before *Chriſt* 1908, before the vulgar Era 1912.

SHEMER, *Semer*, or *Somer*. This is the Name of him that ſold the Mount of *Somer* to *Omri* King of *Iſrael*, upon which he built the City of *Samaria*. [a] The Name of *Semer* or *Somer* is alſo given to the Mountain itſelf. See SAMARIA.

*Shemer*, or *Shomeron*, was a very agreeable and fruitful Mountain, and of an advantageous Situation, about twelve Miles from *Dothaim*, twelve from *Merrom*, and four from *Atharoth*, [b] upon which King *Omri* built the City of *Samaria*. Before that Time this Mountain was famous for the Battle between *Abijah* King of *Judah*, and *Jeroboam* King of *Iſrael*. *Abijah* at the Head of four hundred thouſand Men, encamped upon the Mountain of *Shemer*; *Jeroboam* was as ſtrong again, having an Army of eight hundred thouſand Men, all ſtout and choſen Soldiers. The King of *Judah* had a mind to harangue *Jeroboam* and his People, who were encamped in the Plain, to endeavour to bring them to their Duty, by repreſenting to them the Guilt and Injuſtice of the Cauſe they were engaged in. While he was thus ſpeaking, *Jeroboam*, having the ſuperior Army, caus'd his Troops to file off, in order to ſurprize *Abijah*, and to hem him in behind. But he perceiving this, cry'd out to the Lord, and the Prieſts ſounded the Trumpets. At the ſame Time the whole Army of *Judah* put forth loud Cries, and the Lord ſpread a Pannick Terror into the whole Army of *Iſrael*, who betook themſelves to Flight. The Children of *Judah* then falling upon them, kill'd ſo great a Number of them, that they counted five hundred thouſand of thoſe that were routed. *Abijah* purſu'd his Victory, and took ſeveral Cities from the Enemy; and after this time *Jeroboam* was no longer in a Condition to make any Enterprizes upon *Judah*. (2 Chron. xiii.)

☞ Here is a famous Battle between two Armies, whoſe Numbers would be almoſt incredible, did we not find Armies ſtill more numerous in Scripture. (Obſervations upon the Defeat of *Jeroboam* by *Abijah*, at the Foot of Mount *Shemer*. 2 Chron. xiii. 3, &c.)

Here are all the Subjects of two Kings, that were able to bear Arms, aſſembled together to decide the Fate of two Kingdoms, and to finiſh a War at one Stroke. The *Jews* were all Soldiers; for their perpetual Wars, either with neighbouring Nations, or among one another, had extreamly inured them to War. Therefore the Scriptures tell us, that they were all brave and valiant. However, if we are to believe *Abijah* in his Harangue, the Army of his Enemy was compoſed of a Multitude of worthleſs, wicked, and ſcoundrel People.

It is a Hardſhip upon the Subjects of two neighbouring Kingdoms, that they muſt be obliged to expoſe their Lives, to forſake their Wives, Children, and Eſtates, to engage in an uncertain Enterprize, only to decide the Quarrel of two wicked and paſſionate Princes. It is a ſad thing to

[a] 1 Kings xvi. 24. About the Year of the World 3079, before *Chriſt* 921, before the vulgar Era 925.

[b] Euſeb. in Dothaim, in Merro, & in Atharo.

have ſuch Governors, and that a People muſt hazard all that is near and dear to 'em, to gratify the Ambition of ſuch a King as *Jeroboam* was; who to his Wickedneſs and Impiety, had join'd Cowardice and want of Experience. For it is the Completion of Misfortune, and a certain Loſs of an Army, when it is commanded by a General who has neither Courage, Honour, Conduct, nor any other Quality that makes him fit to command. Neither the Superiority nor the Valour of his Troops are of any Effect; that they know him, and deſpiſe him is enough to make them deſpair of a Victory.

*Abijah* was not the ſtronger; for he had but four hundred thouſand Men againſt *Jeroboam*, who had an Army of eight hundred thouſand. So that being no very expert Warrior, he had need of all his Rhetorick to encourage his Army. He did not fail to make uſe of the Topick of Religion; for that was the ſureſt Means of raiſing the Courage of a People, who were full of Zeal for the Worſhip of the Lord, and who had not yet forgot the Miracles that had been done in their Favour, tho' they were always ungrateful and unworthy of them, as may be obſerved here; eſpecially in the Caſe of *Jeroboam* and his Subjects, who were plunged in Wickedneſs and Idolatry.

When two Generals have taken a Reſolution to fight, they are not long without finding an Occaſion. Tho' *Abijah* was inferior to his Enemy, yet he did not intend to decline Battle; for he knew very well what kind of Perſon he had to do with. He encamped upon Mount *Shemer*, or *Zemaraim*, which is in Mount *Ephraim*. There theſe two Armies faced one another, and *Abijah* made an Oration to them. It is a very good one, and full of Craft. I call it crafty, becauſe he pretends to be very devout, and delivers it like an Apoſtle, tho' he was not much better than *Jeroboam* as to Matter of Religion. It was no hard thing to impoſe upon the *Jews*, who were generally ſimple and ignorant People; but to awaken them and provoke their Courage, it is enough that Religion be the Theme; they were immediately fired with Zeal for the Lord, and ſo he gave them the Victory. Their King had hardly any Share in it, if it is of him that the ſacred Author ſpeaks, when he ſays; *And the Lord ſtruck him, and he died.* (2 Chron. xiii. 20.)

When *Abijah* thus turn'd Preacher, and ſeem'd as if he were inſpired, the Audience muſt have been very attentive to hear him. For while he was ſpeaking, *Jeroboam* endeavour'd to ſurprize him with an Ambuſh behind him, which encompaſs'd him before he was aware. *Jeroboam* had cauſed ſome Troops to file off behind the Hills, in order to ſurround him with the Multitude of his Army, and afterwards to attack him in Front and in Rear, and to cut off all Retreat from him. That he might have Time for ſuch a Motion as this, *Abijah*'s Speech muſt have been longer than what is deliver'd in Holy Writ. However this be, the Troops of *Jeroboam* ſet themſelves in Array, and began to extend themſelves, and to get behind the Army of *Abijah*.

There is Nobody but will imagine, when they read this Piece of Management of *Jeroboam's*, that I am not very conſiſtent with my ſelf, when I deſcribe him as a meer Ignoramus in the Art of War, and that this Stratagem of his, confutes my Opinion of him; ſince *Abijah* turns Haranguer, while his Enemy lays a Snare for him, into which he was very like to have fall'n. I cannot accuſe *Abijah* of Imprudence in this, tho' I do not think he was very skilful in martial Affairs. But I find here a Piece of Cunning, which was not however the Reſult of any deep Reaſoning. Perhaps he might not be the Author of this Management himſelf, but God thought fit to bring it about, in order to give the Victory to that ſmaller Number of his People who were faithful to him; and intended that the Stratagem of *Jeroboam* ſhould be the Occaſion of his Defeat, and of the Loſs of his reprobate Army.

That this may be the better apprehended, it muſt be explain'd as clearly as poſſible, and in a few Words. Does it appear, at firſt Sight, that this Ambuſh of *Jeroboam* was a ſubtle, crafty, and profound Artifice? Not at all. For by thus dividing his Forces, to ſurround and encompaſs ſo large an Army on all Sides, he makes half of his Troops uſeleſs, by making a Motion that could not be done in a ſmall Time. What he has left to oppoſe his Enemy in Front, is no more than what his Enemy has to oppoſe him. And ſuch a Motion of a ſtronger Army, which is intended to encompaſs a weaker, ſerves only to make them deſperate, that is, they are reduced to a Neceſſity either to conquer or to die.

*And when* Judah *looked back, behold, the Battle was before and behind.* When *Abijah* perceived that he was almoſt incloſed, and that his Enemy requir'd more Time to compleat his Stratagem, than was neceſſary for him to fall on with equal Force, he takes the Advantage of ſo favourable an Opportunity. *And they cried unto the Lord, and the Prieſts ſounded with the Trumpets. Then the Men of* Judah *gave a Shout; and as the Men of* Judah *ſhouted, it came to paſs that God ſmote* Jeroboam *and all* Iſrael *before* Abijah *and* Judah; that is to ſay, *Judah* made a vigorous Aſſault, and pierced through every

every thing that durst oppose them. The Slaughter must be very dreadful, since *there fell down slain of* Israel, *five hundred thousand chosen Men.* Thus was this Kingdom almost depopulated by the Sword, in the Cause of a Prince who had neither Courage, Experience, nor Religion.

SHEM-HAMPHORASH, or *Schemhamphorasch*, [a] that is, *the Name manifested*, or *the Name distinguished*; the Name *Jehovah*, the incommunicable Name, which the *Jews* never pronounce, and do not so much as know the true Pronunciation of it. See the Article Jehovah.

SHEMIDA, or *Semida*, Son of *Gilead*, of the Tribe of *Manasseh*. He was Head of the Family of the *Shemidaites*. *Numb.* xxvi. 32. 1 *Chron.* vii. 19.

SHEMINITH, or *Seminith*; [b] this *Hebrew* Word is found before some of the *Psalms*, and is generally translated by *Octava*. But it signifies either an Instrument of eight Strings, or the eighth Band of the Musicians of the Temple.

SHEMIRAMOTH, or *Semiramoth*, a *Levite*, a Porter of the Temple. 1 *Chron.* xv. 18.

שן Shen, dens.

SHEN, or *Sen*; this *Hebrew* Word signifies a Tooth; 'tis also given to a sharp Rock, naked as a Tooth. See 1 *Sam.* viii. 12. *Samuel* erected a Stone between *Mishpat* and *Sen*, to serve as a Monument of the Victory that the *Hebrews* had obtain'd over the *Philistines*, and to this Stone he gave the Name of *the Stone of Assistance.*

SHENAZAR, or *Senneser*, Son of *Jeconiah* King of *Judah*. 1 *Chron.* iii. 18.

שני Shene, Dentes, Scopuli.

SHENE, or *Sene*; this Word is plural, and signifies Teeth or Rocks, *Jonathan* and his 'Squire penetrated into the Camp of the *Philistines*, by passing between two Rocks, one of which was call'd *Bozez*, and the other *Seneh*. 1 *Sam.* xiv. 4.

SHEPHAM, or *Sephama*, a City of *Syria*, which was the Eastern Limit of the *Land of Promise*. *Numb.* xxxiv. 10, 11. This might be the same as *Apamea*.

I. SHEPHATIAH, *Saphatia*, or *Sephatia*, Son of *David* and *Abital*. 2 *Sam.* iii. 4. 1 *Chron.* iii. 3.

II. SHEPHATIAH, Son of *Reuel*, and Father of *Meshullam*. 1 *Chron.* ix. 8.

III. SHEPHATIAH, one of the Men of Might that came over to *David* at *Ziklag*. 1 *Chron.* xii. 5.

IV. SHEPHATIAH, Son of *Maachah*. He was Chief of the Tribe of *Simeon*, in the Time of King *David*. 1 *Chron.* xxvii. 16.

V. SHEPHATIAH, one of the Sons of King *Jehoshaphat*. 2 *Chron.* xxi. 2.

VI. SHEPHATIAH, Son of *Hattil*. His Posterity returned into *Judea*, after the Captivity of *Babylon*. *Ezr.* ii. 57. They were to the Number of three hundred and seventy-two. See *Nehem.* vii. 9.

VII. SHEPHATIAH, Son of *Mahalaleel*, of the Race of *Pharez*.

VIII. SHEPHATIAH, Son of *Mattan*; he was one of those that accused *Jeremiah* of intimidating the People by his doleful Predictions. *Jerem.* xxxviii. 1.

SHEPHELAH, or *Sephela*; [c] this *Hebrew* Word signifies an open Field, or a Plain. The *Greek* and *Latin* Interpreters generally translate it by a Plain; but the Seventy have sometimes preserved the Word *Sephela* [d]. *Eusebius* and St. *Jerome* inform us, [e] that even in their Time, the whole flat Country, which is to the North and West about *Eleutheropolis*, was call'd *Sephela*. *Simon Maccabæus* fortify'd the City of *Adida* in *Sephela*, or in the Plain of which we are speaking.

SHEPHERDS, or *Pastors*. When the Patriarch *Joseph* invited his Father and Brethren to settle in *Egypt*, he bid them tell *Pharaoh*, that they were *Shepherds* or Breeders of Sheep, that they might have the Land of *Goshen* assign'd to 'em for an Habitation; Because, says *Joseph*, the *Egyptians* have an Abomination to *Shepherds*. *Quia detestantur Ægyptii omnes Pastores ovium.* Now it is inquir'd, whence it is that the *Egyptians* had such an Abhorrence to *Shepherds?* There are two Reasons generally assign'd for this. *First*, because the *Hebrews* who bred Sheep, made no Difficulty to kill and eat them, or to sacrifice them to their Gods. Whereas the *Egyptians* worshipped Sheep and Goats, and all Creatures of that Kind, and would have thought it a great Crime to kill or sacrifice them. *Diodorus Siculus* says, that Sheep are in very great Veneration throughout all *Egypt*. And *Strabo* assures us, that they sacrificed them only in the Nome or Province of *Nitria*, or in that of *Mendese*, according to *Herodotus*.

(Gen. xlvi. 31, 32, 33, 34.) (Diodor. Sicul. l. 1.) (Strab. l. 17.) (Herodot. l. 2. c. 42.)

*Tacitus* observes, that the *Israelites* sacrificed Sheep and Lambs, as if it were to insult *Jupiter Ammon*, a Deity of the *Egyptians*; and that they kill'd Oxen without any Scruple, to affront the Ox *Apis*. *Cæso ariete velut in contumeliam Ammonis; Bos quoque immolatur, quem Ægyptii Apim colunt.* But all this does not prove, that the Employment of Oxkeepers or Neatherds was of itself odious to the *Egyptians*, as the Scripture insinuates it was: On the contrary, this Office would have recommended them to the Esteem of the People, if they had not kill'd these Animals; as in the Nome of *Mendese*, the

(Tacit. hist. l. 5.) (Herodot. l. 2. c. 46.)

[a] שם המפרש Shem-hamporash, יהוה Jehovah. [b] שמינית Octava, vel Instrumentum octo chordis constans. [c] שפלה Sephela. LXX. τὸ πεδίον, or τὰ πεδινά, or τὴν πεδινὴν. Sym. Κοιλάδα. [d] LXX. in 2 Chron. xxvi. 10. Σεφηλά. Jer. xxxii. ult. xxxiii. 13. [e] Euseb. & Hieronym. in Onomast. in Sephela.

Keepers

Keepers of Goats were honour'd, because the Goat was the favourite Deity of that Canton.

We must therefore seek for another Cause of the Aversion which the *Egyptians* Joseph. cont. App. l.1.p.1042. express'd towards *Shepherds*. *Manetho* relates, that an Army of Strangers from the Coasts of *Arabia*, or from the East, made an Irruption into *Egypt*, and finding it without Defence, they subdued it, and had a Succession of Kings in Lower *Egypt* for about five hundred and eleven Years. After which the Kings of *Thebais*, and of the rest of *Egypt*, maintain'd a long War against them, and at last drove them out of the Country. The Race of these Princes was call'd *Hic-sos*, that is to say, Kings of *Shepherds*. Some, says *Manetho*, affirm, they were *Arabians*; but we find in other Books, that they were not Kings, but Captives. For in *Egyptian*, the Word *Hic*, when pronounced as *Hoc*, signifies a Captive. This Reason of the Hatred of the *Egyptians* against *Shepherds* appears to be more plausible. But whatever the Motive was, the Fact itself is beyond Controversy. See before the Article EXODUS.

*Abel* was a Keeper of *Sheep*, according Gen. iv. 2. to *Moses*, and the greatest Number of the antient Patriarchs follow'd the same Profession. When Men began to multiply, and to be distinguish'd from one another by following different Employments, *Jabal*, Son of *Lamech bigamus*, and his Gen.iv.20. Wife *Adah*, was acknowledg'd as Father and Founder of *Shepherds* and *Nomades*, whose Dwelling was in Tents: *He was the Father of such as dwell in Tents, and of such as have Cattle.* God sometimes Isa. xl. 11. takes the Name of the *Shepherd* of *Israel*; in the same manner as Kings, both in Scripture and antient Writers, are distinguish'd by the Title of *Shepherds of the* Eze.xxxiv. 23. *People*. And the People forsaken, are com-Numbers xxvii. 17. pared to a Flock without a *Shepherd*. *Isaiah* says, that the *Messiah* shall feed his 1 Kings xxii. 17. Flock. God calls *Cyrus* his *Shepherd*. Judith xi. 15. The Prophets often inveigh against the Isa. xl. 11. *Shepherds* of *Israel*, against the Kings, Isa.xliv.28. who feed themselves, and neglect their Flocks; who distress them, treat them ill, seduce them, and lead them astray. See to this purpose *Ezekiel* xxxiv.

The Lord says, that he brought through the *Red-sea* his People with their *Shep-*Isa.lxiii.11. *herds*; that is, having *Moses*, *Aaron*, and the Chief of the People at their Head. Mic. v. 5. *Micah* says, that the Lord shall raise up seven *Shepherds* over his People, and an eighth to govern the Land of *Assyria*, and to bring from thence the People of *Israel*. We take these seven or eight *Shepherds* to be the seven Princes confederate with *Darius* Son of *Hystaspis*, who killed *Smerdis* the *Magian*, who had possessed himself of the Empire of the *Persians*, after the Death of *Cambyses*.

*Zechariah* makes mention of three *Shep-* Zech.xi.8. *herds* that the Lord had cut off in one Month. These three *Shepherds* were *Aaron*, *Moses*, and *Miriam*, who died in the Wilderness; not indeed within the Space of one Month, but who all had the Sentence of Death passed upon them in a Month, and died at a little Distance of Time from one another. This is the Explication of the Rabbins. Others think that these three *Shepherds* were *David*, *Adonijah*, and *Joab*, who did indeed die all in the Space of one Month. Others are of Opinion, they were the three Brethren *Maccabees*, *Judas*, *Jonathan*, and *Simeon*, who died within a Month of Years, that is to say, within thirty Years. We think it may be understood of the three *Roman* Emperors who succeeded *Nero*, that is, *Galba*, *Otho*, and *Vitellius*, who were put to Death by their own Subjects within the Space of a Year and some Days. Afterwards the Prophet makes God speak in this manner; *And I took my Staff, even* Zec.xi.10. *Beauty, and cut it asunder.* This Rupture happen'd when the *Jews* revolted against the *Romans*; and when these attack'd them, took *Jerusalem*, destroy'd the Temple, and dispersed the Nation of the *Jews*.

The same *Zechary* received Order from the Lord, saying, *Take unto thee yet the* Zech. xi. 14, 15. *Instruments of a foolish Shepherd*; for, says the Lord, *I will raise up a Shepherd in the Land, which shall not visit those that be cut off*, &c. The *Shepherds* having forsaken *Jesus Christ*, who was their lawful *Shepherd*, were deliver'd up to foolish *Shepherds*, who misused them, and plunged them into Calamities. These *Shepherds* are the *Roman* Emperors, Successors of *Tiberius*, under whom *Jesus Christ* was crucified. *Caligula* succeeded *Tiberius*, *Claudius*, *Caligula*; and *Nero* succeeded *Claudius*. Every one knows the Characters of those Princes; that they were truly foolish *Shepherds*, mad, wicked, and cruel.

The *Messiah* is often represented under the Name of a *Shepherd*. *I will set up* Jer. xxiii. 4, 5. *Shepherds over them, which shall feed them. I will raise unto David a righteous Branch.* *Isaiah* speaks in the same manner. *He* Isa. xl. 11. *shall feed his Flock like a Shepherd, he shall gather the Lambs with his Arm, and carry them in his Bosom, and shall gently lead those that are with young.* And *Zechariah* says, *Awake, O Sword, against my Shepherd,* Zec. xiii. 7. *and against the Man that is my Fellow, saith the Lord of Hosts. Smite the Shepherd, and the Sheep shall be scattered, and I will turn mine Hand upon the little ones.* *Jesus Christ* makes the Application of this Matth. xxvi. 31. Passage to what should happen at his Passion. He takes upon himself the Title of

of a good *Shepherd*, who gives his Life for his Sheep. St. *Paul* calls him the great *Shepherd* of the Sheep; and St. *Peter* gives him the Appellation of Prince of *Shepherds*.

John x. 11, 14, 15. Heb. xiii. 20. 1 Pet. v. 4.

God gives up to his Ministers the Tythe of Oxen, of Sheep, and of Goats, which pass under the Crook of the *Shepherd*, or are under his Care. Or he makes an Allusion to what is done when the Tythe was given to the Priest: The *Shepherd* stands with his Hook at the Entrance of the Sheep-fold, and as the young Kids or Lambs go out of the Fold, he counts them, and retains the Tenth for the Priest or the Levite.

Lev. xvii. 32.

*Amos* says, that the Beauty of *Shepherds* is in Mourning during a dry Season. *Luxerunt speciosa pastorum.* The *Hebrew* says according to the Letter, the Huts or Abodes of the *Shepherds* are in Mourning. These are what are elsewhere call'd *Cameræ Pastorum*, or *Habitacula Pastorum.* St. *Jerome*, speaking of the City and Desart of *Tekoah*, says, that one cannot so much as see there the Hovel of the *Shepherds*, being like subterraneous Ovens, which the *Africans* call by the Name of *Mapalia*.

Amos i. 1. 2 Kings x. 12. Jerom. præf. in Amos.

In the Description that our Saviour gives us of a good *Shepherd*, he says, that he lays down his Life for his Sheep; that he knows them, and they know him; that they hear his Voice, and follow him; that he goes before them; that no one shall force them out of his Hands; that he calls them by their Name; that the Hireling, or the bad *Shepherd*, forsakes the Sheep, and the Thief enters not by the Door of the Sheep-fold, but climbs over by another Way.

John x. 11, 12, &c.

SHEPHI, *Sephi*, or *Shepho*, Son of *Shobal*, of the Race of *Seir*. 1 *Chron.* i. 38. *Gen.* xxxvi. 23. one of the antient Kings of *Idumea*.

SHEPHUPHAN, or *Sephuphan*, or *Shupham*, Son of *Bela*, and Grandson of *Benjamin*. 1 *Chron.* viii. 5.

SHERESH, or *Sares*, Son of *Peresh*, and of *Machir*. 1 *Chron.* vii. 16.

SHEREZER, or *Sarasar*. See SHAREZER.

SHESH. This is a pure *Hebrew* Word. It is generally translated by *Flax*.

שש Shesh, Linum.

SHESHACH, or *Sesach*; by this Name *Jeremy* hints at *Babylon*. *Jeremiah* was to cause all Nations to drink of the Cup of the Fury of the Lord, *and the King of* Sheshach *shall drink after them.* And elsewhere, *How is* Sheshach *taken, and how is the Praise of the whole Earth surprized! How is* Babylon *become an Astonishment among the Nations!* But how comes it that he gives this Name to *Babylon?* St. *Jerome* [a] thinks he does it out of Caution, that he might not provoke *Nebuchadnezzar*, who then was laying Siege to *Jerusalem*. We take *Sheshach* to be a Pagan Deity, who was chiefly worshipped at *Babylon*. He gives this City the Name of its tutelar Deity, as he says elsewhere, *Babylon* is taken, *Bel* is confounded, *Merodach* is broken in Pieces. *Bel* and *Merodach* were the Gods of the Country. *Sheshach* was probably the Moon. At *Babylon* [b] they celebrated Feasts call'd *Sacæa*, which had a great Resemblance to the *Saturnalia* of the *Romans*. The Servants then acted the Part of Masters. *Strabo* says, they were celebrated in Honour of *Anais*, which is the same as *Diana*, or the Moon. See our Commentary upon *Jeremiah* xxv. 26. and *Gerard John Vossius, de origine & progressu Idololat.* l. 2. c. 22.

Jer. xxv. 26. li. 41. Jer. l. 2. Strab. l. xi. p. 351, 352.

SHESHEAI, *Sesai*, or *Sasai*, a Giant, a Son or Descendant of *Anak*, who was drove away from *Hebron* with his Brethren *Ahiman* and *Talmai*, by *Caleb* the Son of *Jephunneh*. *Josh.* xv. 14.

SHESHBAZZAR, or *Sassabasar*. When King *Cyrus* restor'd to the *Jews* the sacred Vessels of the Temple of *Jerusalem*, which had been carried away to *Babylon* by *Nebuchadnezzar*; he had an Account taken of them, and committed them to *Sheshbazzar* Prince of *Judah*. The greatest Part of Interpreters think, that *Sheshbazzar* is the same as *Zerubbabel*, and that he bore the Name of *Sheshbazzar* among the *Babylonians*, as *Daniel* had that of *Belshazzar*. The Scripture says, that *Zerubbabel* laid the Foundation of the Temple, and it says the same of *Sheshbazzar*. Others will have *Sheshbazzar* to be a *Persian* Officer, sent to govern the *Jews*. It is not very certain that *Zerubbabel* had this Government conferr'd upon him. The *Grecians* give to *Sheshbazzar*, or (as they call him) *Sammanaser*, the Quality of Governor of *Judea* [c]. See the Commentators upon *Ezr.* i. 8.

Ezr. i. 8. Zec. iv. 9. Ezr. v. 16.

SHETHAR, or *Sethar*, one of the principal Officers of the Court of King *Ahasuerus*, Spouse to Queen *Esther*. *Esth.* i. 14.

SHETHAR-BOZNAI, or *Starbuzania*, one of the Officers of the King of *Persia* beyond the *Euphrates*, who wrote to Court against the *Jews* that were lately return'd from their Captivity. *Ezr.* v. 6.

SHEVA, or *Siva*, Secretary to King *David*, 2 *Sam.* xx. 25.

SHEW-BREAD. The *Hebrew* [d] signifies literally, *Bread of Faces*, or, *of the Face.* They thus call'd the Loaves of the Bread, that the Priest of the Week put

[a] Hieronym. in Jerem. xxv. Vide & Jarchi & Kimchi. [b] Athenæ. l. 14. c. 10. ex. Beroso & Ctesia. [c] 3 Esdras ii. Προστάτῃ τῆς Ἰουδαίας. [d] Exod. xxv. 30. לחם פנים Ἄρτοι ἐνώπιοι.

every

every *Sabbath-day* upon the Golden Table which was in the *Sanctum* before the Lord. These Loaves were ſquare, and had four Faces, as the Rabbins ſay: They were cover'd with Leaves of Gold: They were twelve in number, and repreſented the twelve Tribes of *Iſrael*. Every Loaf muſt be of a conſiderable Bigneſs, ſince they us'd two Tenth-deals of Flour for each, which are about ſix Pints. (Lev. xxiv. 5, 6, 7.) They ſerved them up hot on the *Sabbath-day* in the Preſence of the Lord, and at the ſame time took away the ſtale ones, which had been expos'd for the whole Week, and which could not be eaten but by the Prieſts alone. If, in an extraordinary Caſe, *David* thought he might eat of them, nothing but urgent Neceſſity could exempt him from Sin. (Mat. xii. 4. 1 Sam. xxi. 4.) This Offering was accompany'd with Frankincenſe and Salt. (Lev. xxiv. 7. Lev. xxiv. 7. Lev. ii. 13.) Some Commentators think, [a] that Wine was added to it alſo. The Frankincenſe was burnt upon the Golden Table every *Saturday*, when they ſet on freſh Loaves.

They are not agreed as to the Manner in which the Loaves of *Shew-bread* were ranged upon the Altar of the *Sanctum*. Some think there were three Piles of them, of four in each. Others will have them to be in two Piles of ſix in each; and it is hard to conceive it could be otherwiſe, or that a Table of two Cubits in Length, and one in Breadth, could allow Room enough for twelve Loaves, in each of which were ſix Pints of Flour. The Rabbins ſay, that between every two Loaves there were two Golden Pipes, ſupported by Forks of the ſame Metal, whoſe Ends reſted upon the Ground, to convey Air to the Loaves, and to hinder them from growing mouldy.

(Lev. xxiv. 8.) *Moſes* ſeems to ſay, that the *Iſraelites* furniſhed the Loaves that were preſented before the Lord; but this ought to be underſtood only, as it was the People that paid the Firſt-fruits and Tenths to the Prieſts, which was the chief of their Income. And of theſe Tenths and Firſt-fruits they took wherewith to make the *Shew-bread*, and whatever elſe belong'd to 'em to furniſh, in the Service of the Temple. In the Time of *David*, [b] the *Levites* of the Family of *Kahath* had the Care of the *Shew-bread*, or, as it is call'd in the *Chronicles*, *the Bread of Ordering*. Probably it was the *Levites* that baked and prepared them; but it was the Prieſts that offer'd them before the Lord, as it is ſaid in another Place, *Sacerdotes autem ſuper panes propoſitionis*. (1 Chron. xxiii. 28. Vulg. Hieron. in Mal. i.) However, St. *Jerom* ſays, from a Tradition of the *Jews*, that the Prieſts ſowed, reaped, ground, kneaded, and baked the *Shew-bread*: *Panes propoſitionis, quos juxta traditiones Hebraicas, ipſi ſerere, ipſi demetere, ipſi molere, ipſi coquere debeatis*. See the Commentary upon 1 *Chron.* ix. 33. & xxiii. 28.

There are ſtill ſeveral Rabbinical Remarks about theſe Loaves, which the Commentators take care to glean: They were placed ſix in a Pile one upon another, upon a Salver of Gold; and above they were cover'd with another Golden Salver, upon which ſtood a Golden Cup full of the pureſt Incenſe. They were made without Leven, and kneaded with Oil. *Toſtat* ſays, that they were baked on a Baking-pan of Gold. Others maintain, they were baked in an ordinary Oven, but one that was kept for this Uſe only; and that the Wood uſed on this Occaſion was choſen on purpoſe, the ſoundeſt and cloſeſt that could be got. Beſide theſe Loaves was a Veſſel full of excellent Wine; this Veſſel was cloſe ſtopt, that the Wine might not grow ſour, and it held the fourth-part of an *Hin*; that is, ſomething above two Pints.

When the Loaves were changed, the Wine was poured out as a Libation before the Lord. The Veſſel or Cup that was fill'd with Salt near theſe Loaves was of Gold, and cover'd, as well as the Veſſel of Incenſe, that no Duſt or any other thing ſhould defile it. Theſe Loaves were eaten in the Temple by the Prieſts of the Week; and it was not allow'd to take them out of the Temple, to eat them at Home.

SHIBBOLETH, or *Sibboleth*, an *Hebrew* Word which ſignifies an Ear of Corn, *Spica*. (שבלת Shibboleth, Spica.) After *Jephtha* had beat the *Ammonites*, the Men of *Ephraim* were jealous of this Advantage obtain'd by the Tribes beyond *Jordan*, [c] and came in Arms into the Country, complaining heavily that they had not been call'd to have a Share in this Expedition. *Jephtha* anſwer'd them with much Moderation; which yet did not reſtrain the *Ephraimites* from uſing Words of Contempt towards the Men of *Gilead*, telling them, they were only Fugitives from *Ephraim* and *Manaſſeh*, a kind of Baſtards that belong'd to neither of the two Tribes; in a Word, that they were only By-blows of *Joſeph*. But this Reproach was very falſe, ſince *Machir* the Father of *Gilead* was *Manaſſeh*'s own Son, *Numb.* xxvi. 29. It may be doubted, whether theſe Invectives happen'd before or after the Combat, but to Blows they went, wherein the Men of *Gilead* had the Advantage, and kill'd a great Number of the Children of *Ephraim*. After which, they ſet Guards at all the Paſſes of *Jordan*; and when any *Ephraimite* that had eſcaped out of the Battle came to the Water-ſide, and deſired to paſs over, they asked him if he was not an *Ephraimite*? If he ſaid, No; they bid

[a] Villalpand. de Templo, l. 4. c. 57. [b] 1 Chron ix. 32. על לחם המערכות LXX. Ἐπὶ τῶν ἄρτων τῆς προθέσεως. [c] Judg. xii. 6. In the Year of the World 2817, before *Chriſt* 1183, before the Vulgar Era 1187.

him pronounce *Shibboleth*, which signifies an Ear of Corn. But he pronouncing it *Sibboleth*, according to the Pronunciation of the *Ephraimites*, and not well pronouncing the first Letter, they kill'd him upon the Spot: So that, on this Occasion, there were kill'd no less than forty-two thousand *Ephraimites*.

Numbers xxxii. 38. SHIBMAH, or *Sabama*, or *Sibma*, a City
Josh. xiii. 9. of the Tribe of *Reuben*. *Isaiah* speaks of
Isai xvi.8. 19. the Vines of *Shibmah*, which were cut down by the Enemies of the *Moabites*: For these
Jer. xlviii. 32. People had taken the City of *Shibmah*, and others of the Country of *Reuben*, after this Tribe was carry'd away into Captivity, by *Tiglath-pileser* [a]. St. *Jerom* says, [b] that between *Heshbon* and *Sibmah* there was hardly the Distance of five hundred Paces.

SHICRON, or *Sechrona*, a City of the
Josh. xv. 11. Tribe of *Judah*, which is thought to have been yielded up, together with several others, to the Tribe of *Simeon*.

SHIELD. In Scripture, God is often
Gen. xv. 1. call'd the *Shield* of his People: *I am thy Shield*, says God to *Abraham*. The *Psalmist*
Psal. v. 12. says, *Thou, Lord, wilt bless the Righteous; with Favour wilt thou compass him, as with a Shield.* Princes and Great Men are also
2 Sam. i. 21. call'd the *Shield* of the People. *Saul* is
Ps. xlvii. 9. call'd the *Shield* of *Israel*. *The Shields of the Earth belong unto God*, or are in his Dependance. The *Septuagint* have it; The strong Gods of the Earth have greatly exalted themselves.

They hung their *Shields* upon Towers for Ornaments, and to make use of upon Occasion. The Tower of *David* was adorn'd with a thousand *Shields*, which hung round about it. There were to be found Arms
Cant. iv. 4. of all kinds: *Mille clypei pendent ex ea, omnis armatura fortium.* The *Maccabees* adorn'd the Front of the Temple with
1 Macc. iv. 57. *Shields* which they hung thereon: *Ornaverunt faciem templi coronis aureis & scutulis.* They took them down from thence when there was Occasion to march against
Isai. xxii. 6. the Enemy: *Parietem nudavit clypeus.* *Ezekiel* says, that the *Persians*, the *Lydians*, and the *Lybians* had hung up their *Shields*
Ezekiel xxvii. 10. in *Tyre*, for an Ornament to that City: *Clypeum & galeam suspenderunt in te, pro ornatu tuo.*

The common Materials of a *Shield* were Wood: It was cover'd with Leather, with Plates of Gold, or Brass. Sometimes they were made all of Gold, or Brass. Those that *Solomon* made were of massy Gold. *Shishak* King of *Egypt* took these away,
1 Sam. xvii. 45. and *Rehoboam* made others of Brass to serve
Nahum ii. 3. in their stead. *Goliah's Shield* was of Brass. *Nahum* describes the *Shields* of the *Chaldeans* as all bright and sparkling. The *Psalmist* says, that God shall cause Peace to reign among his People, and that they shall throw their *Shields* into the Fire: *Et scuta comburet igni*, *Psal.* xlv. 10. These *Shields* therefore were of Wood.

SHIGGAION, *Shigionoth*, or *Sigaion* [c]. This Word is found in the *Hebrews*, in the Title of *Psalm* vii. and in *Habakkuk* iii. 1. The *Septuagint* have translated it by *Psalm*, or *Canticle*; but *Aquila* and *Symmachus* have render'd it by *Ignorance*, or *Sins of Ignorance*. *Theodotion*, in *Habakkuk*, has it, *for voluntary Sins* [d]; but there is reason to doubt whether his Text be very intire. However it be, some think *Shiggaion* is an Instrument of Musick; others, that it is a certain Air or Tune, to which this Psalm was sung. Others translate it, *The Error of David*; others, *The Secret of David*; others, *The Delight of David*; and others again, *The Disquiet of David.* We think it ought to be translated, *A Song of Trouble*, or, *A Song of Consolation of David.* The *Arabick* Word *Schaga*, signifies *to be in Trouble*; and the *Hebrew* Word *Schagah*, or *Shagah*, *to rejoyce, to be comforted.* See our Preface to *Psalm* vii.

SHION, or *Seon*, a City of the Tribe of *Issachar*, *Josh.* xix. 19. The *Hebrew* [e] reads it, *Shion*, or *Sion*. *Eusebius* says, [f] that even in his Time there was a Place call'd *Seon*, at the Foot of Mount *Tabor*.

SHILHI, or *Salai*, Father of *Azubah*, the Mother of King *Jehoshaphat*, 1 *Kings* xxii. 42.

SHILHIM, or *Selim*, a City of the Tribe of *Judah*, *Josh.* xv. 32.

SHILLEM, or *Sallem*, or *Sellem*, or Gen. xlvi. 24.
*Shallum*, the fourth Son of *Naphtali*, Head of the great Family of the *Shallumites*, *Numb.* xxvi. 49.

I. SHILOH. This Term is famous among Interpreters and Commentators upon Scripture. It is found *Gen.* xlix. 10. to denote the *Messiah*. The Patriarch *Jacob* foretells his Coming, in these Words; *The Sceptre shall not depart from* Judah, *nor a Law-giver from between his Feet, until* Shiloh *come, and unto him shall the Gathering of the People be.* The *Hebrew* Text Gen. xlix. 10. עד כי יבא שלה
reads, *Donec veniat Shilo.* All *Christian* Commentators agree, that this Word ought to be understood of the *Messiah*, of *Jesus Christ*: But all are not agreed about its literal and grammatical Signification. Saint *Jerom*, who translates it by *Qui mittendus est*, manifestly read *Shiloach*, *Sent*, instead of *Shilo*. The *Septuagint* translate, [g] *Until the coming of him to whom it is reserved*; or, *Till we see arrive that which is reserved for him.*

[a] 1 Chron v. 26. 2 Kings xv. 29. [b] Hieronym. in Isai xvi. [c] Psal. vii. 1. שיגיון לדוד LXX. Ψαλμὸς τῷ Δαυίδ. Aqu. & Sym. pro Ignoratione. [d] Hab. iii 1. על שגיונות Vulg. pro Ignorantiis. Theodot. Ὑπὲρ τῶν ἑκουσιασμῶν. Pro voluntariis, supple peccatis. [e] שיאון Shihon. *or* Sihon. [f] Euseb. Onomast. in Seon.
[g] LXX. Ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ· Or, Ἕως ἂν ἔλθῃ ᾧ ἀπόκειται. As if they had read שלו instead of שלה.

† It

It must be own'd, that the Signification of the *Hebrew* Word *Shiloh* is not well known. Some translate, The Sceptre shall not depart from *Judah*, 'till he comes to whom it belongs [a]. Others, 'Till the Coming of the Peace-maker [b], or, the Pacifick, or, of Prosperity. *Shalah* signifies, to be in Peace, to be in Prosperity. Others, 'Till the Birth of him who shall be born of a Woman, who shall conceive without the Knowledge of a Man [c]. Otherwise, The Sceptre shall not depart from *Judah*, 'till its End, its Ruine; 'till the Downfall of the Kingdom of the *Jews*. Some Rabbins have taken the Name *Silo*, or *Shilo*, as if it signify'd the City of this Name in *Palestine*. The Sceptre shall not be taken away from *Judah*, 'till it comes to *Shiloh* [d]; 'till it shall be taken from him, to be given to *Saul* at *Shiloh*. But in what Part of Scripture is it said, that *Saul* was acknowledg'd as King, or consecrated, at *Shiloh?* If we would understand it of *Jeroboam* the Son of *Nebat*, the Matter is still as uncertain. The Scripture mentions no Assembly at *Shiloh*, that admitted him as King. A more modern Author [e] derives *Shiloh* from *Shalah*, which sometimes signifies *to be weary*, *to suffer*; 'till his Labours, his Sufferings, his Passion shall happen.

But not to amuse our selves about seeking out the grammatical Signification of *Shiloh*, it is sufficient for us to shew, that the ancient *Jews* are in this Matter agreed with the *Christians*: They acknowledge, that this Word stands for *the Messiah the King*. 'Tis thus that the Paraphrasts *Onkelos* and *Jonathan*, that the ancient *Hebrew* Commentaries upon *Genesis*, and that the *Talmudists* themselves explain it. If *Jesus Christ* and his Apostles did not make use of this Passage, to prove the Coming of the *Messiah*, 'twas because then the Completion of this Prophecy was not sufficiently manifest. The Sceptre still continu'd among the *Jews*; they had still Kings of their own Nation, in the Persons of the *Herods*; but soon after the Sceptre was intirely taken away from them, and has never been restored to them since.

The conceited *Jews* seek in vain to put forced Meanings upon this Prophecy of *Jacob*; saying, for example, that the Sceptre intimates the Dominion of Strangers, to which they have been in Subjection, or the Hope of seeing, one Day, the Sceptre, or supreme Power, settled again among themselves. It is easy to perceive, that all this is contrived, to deliver themselves out of Perplexity. In vain likewise they take Refuge in certain *Princes of the Captivity*, whom they pretend to have subsisted beyond the *Euphrates*, exercising an Authority over their Nation little differing from Absolute, and being of the Race of *David*. This pretended Succession of Princes is perfectly chimerical; and tho' at certain Times they could shew a Succession, it continu'd but a short Time, and their Authority was too obscure, and too much limited, to be the Object of a Prophecy so remarkable as this was. This Affair is treated on in its due length in the Commentaries upon *Genesis*, and in such Authors as have expresly discoursed upon it. See our BIBLIOTHECA SACRA annex'd to this DICTIONARY.

II. SHILOH, or *Silo*, a famous City of Josh. xviii,
the Tribe of *Ephraim*, at twelve Miles or xix, xxi.
four Leagues Distance from *Shechem*, according to *Eusebius*; or ten Miles, according to St. *Jerom*. It was in *Acrabatena*, according to both of 'em. In St. *Jerom's* time *Shiloh* was intirely ruin'd [f], and nothing remarkable was found there, but the Foundation of the Altar of Burnt-offerings, which was there when the Tabernacle was set up there. It was at *Shiloh* that *Joshua* assembled the People, [g] to make the second Distribution of the *Land of Promise*. 'Twas in the same Place that the Tabernacle of the Lord was set up, when the People were settled in the Country, *Josh.* xix. 51. The Ark and the Tabernacle of the Lord continu'd at *Shiloh*, from the Year of the World 2560, when it was set up by *Joshua*, to the Year of the World 2888; before *Christ* 1112, before the Vulgar Era 1116, at which time it was taken by the *Philistines*, under the Administration of the High-priest *Eli*. 'Twas at *Shiloh* 1 Sam. iv.
that *Samuel* began to appear: 'Twas there 1 Kings xiv. 2.
also that the Prophet *Abijah* dwelt. *Jere-* Jer. vii.
*miah* foretold, that the Temple of *Jeru-* 12, 14. & xxvi.
*salem* should be reduced to the same Con- 6, 9.
dition as *Shiloh* was. After the Return of the Ark out of the Country of the *Phi-*
*listines*, instead of taking it back to *Shiloh*, 1 Sam. vi. 21.
it was laid up at *Kirjath-jearim*.

Mr. *Reland* conjectures, that it is from Pausan.
the Name *Shiloh*, that *Pausanias* took Oc- l. 6. c. 24.
casion to say, that *Silenus* the Companion of *Bacchus* was buried in *Palestine*. *Benjamin* of *Tudela* affirms, that the Tomb of *Samuel* was still to be seen there. Upon the Medals of *Shechem*, or *Neapolis*, we see *Silenus* represented; which should make us think, that it was rather at *Shechem* than at *Shiloh*, that they might expect to find the Tomb of this Demi-god.

SHILONITES, or *Siloni*, 1 *Chron.* ix. 5. This is taken by some for the Name of a Man, Father of *Asaiah*, and of the Tribe of *Judah*. Others will have it deriv'd

[a] שלה, or שלו, instead of לו אלו. [b] שלה *prosperatus est.* [c] שיל, or שליא, Secundina, Fluxus. Arab. Lud. de Dieu. [d] שאל, or שלח, *it has ceased, it has finished.* Le Clerc. in Genes. [e] Gousset. Comment. Ling. Heb. p. 415. שלה, *Fatigare.* [f] Hieronym. in Sophon. 1, & in Epitaph. Paulæ. [g] Josh. xviii. 1, 2, 3, &c. In the Year of the World 2560, before *Christ* 1440, before the Vulgar Era 1444.

from

from the City of *Shiloh*, or from *Selah* the Son of *Judah*.

SHILSHAH, or *Salusa*, Son of *Zophah*, of the Tribe of *Asher*, 1 *Chron.* vii. 37.

I. SHIMEA, *Samaa*, *Semmaa*, or *Simmaa*, Prince of one of the Families of *Benjamin*, and Son of *Mikloth*, 1 *Chron.* viii. 32.

II. SHIMEA, a *Levite*, Son of *Michael*, and Father of *Berachiah*, 1 *Chron.* vi. 39.

III. SHIMEA, Son of *Uzza*, and Father of *Haggia*, a *Levite*, 1 *Chron.* vi. 30. There were others of this Name, of whom nothing particular is known.

IV. SHIMEA, Brother of *David*, and Father of *Jonathan* and *Jonadab*. This *Jonadab* is he that advised *Ammon* the Son
2 Sam. xiii. 3. of *David* to pretend himself sick, that his Sister *Tamar* might be sent to him, with whom he was desperately in love. *Jonathan* was one of the Heroes of King *David*'s Army, 2 *Sam.* xxi. 21.

V. SHIMEA, or *Shammua*, Son of *David* and *Bathsheba*, 1 *Chron.* iii. 5.

I. SHIMEI, or *Semei*, and *Rei*, 1 *Kings* i. 8. See REI.

II. SHIMEI, Son of *Gog*, Father of *Micah*, of the Tribe of *Reuben*, 1 *Chron.* v. 4.

III. SHIMEI, Son of *Zachur*, of the Tribe of *Simeon*, 1 *Chron.* iv. 27. He had sixteen Sons, and six Daughters.

IV. SHIMEI, Son of *Libni*, a Descendant of *Kobath*, 1 *Chron.* vi. 29.

V. SHIMEI, Son of *Gera*, a Kinsman of *Saul*'s. When *David* was obliged to retire from *Jerusalem*, [a] because of the Rebellion of his Son *Absalom*, *Shimei* met him at *Bahurim*, began to curse him, and to throw Stones at him, saying, *Come out, come out, thou bloody Man, and thou Man of* Belial: *The Lord hath returned upon thee all the Blood of the House of* Saul, *in whose stead thou hast reigned, and the Lord hath delivered the Kingdom into the Hand of* Absalom *thy Son; and behold, thou art taken in thy Mischief, because thou art a bloody Man.* Then *Abishai* the Son of *Zeruiah* says to the King, *Why should this dead Dog curse my Lord the King? Let me go over, I pray thee, and take off his Head.* *David* reply'd to him, *What have I to do with you, ye Sons of* Zeruiah? *So let him curse, because the Lord hath said unto him, Curse* David. *Who shall then say, Wherefore hast thou done so?* Thus *Shimei* continued to persecute him, walking along the Side of the Hill, throwing Stones, and raising the Dust as the King passed along.

2 Sam. xix. 16, 17. In the Year of the World 2981. But when *David* return'd to *Jerusalem*, after the Defeat and Death of *Absalom*, *Shimei* made haste to come with the Men of *Judah*, and accompany'd with a thousand Men of *Benjamin*, he went before *David*. And when this Prince had passed over *Jordan*, he came and threw himself at his Feet, desiring him to forgive and forget the Fault he had committed, when he loaded him with his Curses. Then *Abishai* the Son of *Zeruiah* expostulated in an angry manner; *Shall not* Shimei *be put to Death for this, because he cursed the Lord's Anointed?* But *David* disapproved of *Abishai*'s Zeal, and promised *Shimei*, with an Oath, that he should not be put to Death. And in truth, he suffer'd him to live in Peace as long as he liv'd himself; but as it was an Example of dangerous Consequence, to let such Crimes go away with Impunity, and as he ought to give an Example of Justice to his People; before his Death, he recommended to *Solomon*, [b] not to let *Shimei* go unpunish'd, but to take Revenge for it, according as his Discretion should furnish him with an Occasion.

When *Solomon* therefore ascended the Throne, [c] he caus'd *Shimei* to come to him, and said to him, *Build thee an House in* Jerusalem, *and dwell there, and go not forth thence any whither: For it shall be, that on the Day thou goest out, and passest over the Brook* Kidron, *thou shalt know for certain, that thou shalt surely die: Thy Blood shall be upon thine own Head.* *Shimei* obey'd the King, and came and dwelt at *Jerusalem*. But it happen'd three Years after, [d] that some of his Slaves run away from him, and took Sanctuary with *Achish* King of *Gath*. *Shimei* having Notice of it, went after them, and brought them back to *Jerusalem*. The King being inform'd of this Journey, caus'd *Shimei* to come before him, and said to him; Did not I command you not to go out of *Jerusalem*? and did not I assure you, that the Day you went out, you should be put to Death? At the same time he gave Orders to *Benaiah* the Son of *Jehoiada* to fall upon him, and kill him. Thus the Vengeance of the Lord at last found out this wicked Man.

VI. SHIMEI, of *Romathi*. He had the Superintendance of King *David*'s Winecellars. 1 *Chron.* xxvii. 27.

SHIMI, or *Semei*, the second Son of *Gershon*, and Grandson of *Levi*, *Exodus* vi. 17. Head of the Family of the *Shimites*, *Numb.* iii. 21.

SHIMON, or *Simon*, of the Race of *Judah*, and Father of *Ammon* and of *Rinnah*, &c. 1 *Chron.* iv. 20.

SHIMRATH, or *Samarath*, Son of *Shimhi*, or *Shema*, of the Tribe of *Benjamin*, 1 *Chron.* viii. 21.

[a] 2 Sam. xvi. 5, 6, 7, 8, &c. In the Year of the World 2981, before *Christ* 1019, before the Vulgar Era 1023.
[b] 1 Kings ii. 8, 9. In the Year of the World 2989, before *Christ* 1011, before the Vulgar Era 1015.
[c] 1 Kings ii. 36, 37. In the Year of the World 2990, before *Christ* 1010, before the Vulgar Era 1014.
[d] 1 Kings ii. 39, 40, &c. In the Year of the World 2993, before *Christ* 1007, before the Vulgar Era 1011.

SHIMRI, or *Semri*, Son of *Shemaiah*, and Father of *Jedaiah*, of the Tribe of *Simeon*. 1 *Chron.* iv. 37.

I. SHIMRON, *Simeron*, *Semeron*, or *Semram*; a City of *Zebulun*, *Josh.* xix. 15. See SIMONIAS. This Name is also given to the Mountain *Somer*, upon which the City of *Samaria* was built.

II. SHIMRON, Son of *Issachar*. *Numb.* xxvi. 24. He was Father of the Family of the *Shimronites*. 1 *Chron.* vii. 1. *Gen.* xlvi. 13.

SHIMSHAI, or *Samsai*, a Secretary or Scribe, who with *Rehum* the Chancellor wrote to King *Artaxerxes* against the *Jews*, that were lately returned from their Captivity, (Ezr. iv. 8.) in the Year of the World 3470, before *Christ* 530, before the vulgar Era 534. This *Artaxerxes* to whom they wrote, was no other than the *Magian*, who usurped the Empire after the Death of *Cambyses*. He is call'd *Oropastes* by *Trogus*, and *Smerdis* by *Herodotus*.

SHINAB, or *Sennaab*, King of the City of *Admah*, one of the four Cities that were burned by Fire from Heaven, because of the Crimes of its Inhabitants [a]. *Shinab*, with the other Kings of *Pentapolis*, were overcome by *Amraphel*, and his Allies [b].

SHINAR, or *Sennaar*, a Province of *Babylonia*, where the Tower of *Babel* was undertaken to be built. (Gen xi. 2.) *Calneh* was built in the same Country. (Gen. x. 10.) *Amraphel*, King of *Shinar*, was a potent Prince in the Time of *Abraham*. (Gen. xiv. 1.) *Daniel* says, that *Nebuchadnezzar* carried away the sacred Vessels of the Temple of *Jerusalem*, and put them in the Temple of his God, in the Land of *Shinar*. (Dan. i. 2.) There is great Probability that the Mountains of *Singares*, or *Zagras*, as well as the City and River of *Singare*, take their Name from *Shinar*, *Sennaar*, or *Sengar*. (שנער *Sinnaar* or *Singar*.)

SHIPHRAH, or *Sephora*, one of the Midwives of *Egypt*, who preserved the *Hebrew* Children. (Exod. i. 15.) Some think she was an *Egyptian* Women, but 'tis more likely she was an *Israelite*. See PUAH.

SHIPTAN, or *Sephtam*, Father of *Kemuel*, of the Tribe of *Ephraim*. *Numb.* xxxiv. 24.

SHISHA, or *Sisa*, Father of *Ahiah*. This *Ahiah* was Secretary to King *Solomon*. 1 *Kings* iv. 3.

SHISHAK, or *Sesac*, King of *Egypt* *; he declared War against *Rehoboam* King of *Judah*, in the fifth Year of the Reign of this Prince. [c] The King of *Egypt* had twelve thousand Chariots of War, and sixty thousand Horse, with an innumerable Multitude of People that follow'd him out of *Egypt*, the Country of *Lubim* of *Sachim*, and of *Cush*. He enter'd into *Judea*, and made himself Master of the strongest Places of the Country, advancing to *Jerusalem*. Then the Prophet *Shemaiah* came to *Rehoboam* and the Princes of *Judah*, who had shut themselves up in *Jerusalem*, and said to them; Thus saith the Lord, As you have forsaken me, so have I delivered you up into the Hands of King *Shishak*. The King of *Judah* and the Princes with him were in great Consternation, and only reply'd, The Lord is just. God seeing their Humiliation, said to *Shemaiah*; Since they have humbled themselves under my Hand, I will not destroy them, and will not let all my Fury fall upon *Jerusalem* by the Arms of *Shishak*; but they shall be subject to him, that they may know what Difference there is between being under my Discipline, and that of the Kings of the Earth.

*Shishak* therefore enter'd into *Jerusalem*, but withdrew soon after, taking with him the Treasures of the Lord's House, and those of the King's Palace. He carry'd away with him so much as the golden Bucklers that *Solomon* had made. The Rabbins are of Opinion, that the chief Motive that prevail'd with this Prince to declare War against *Rehoboam*, was because he had a great mind to the Ivory Throne that *Solomon* had made, and with which he was charm'd. This is the same *Shishak* [d] to whom *Jeroboam* fled, towards the End of *Solomon*'s Reign; and when this King of *Egypt* came into *Judea*, he did no Harm to *Jeroboam*'s Territories. Perhaps *Jeroboam* might have persuaded him to invade *Rehoboam*'s Country. Till the Time of *Shishak* the Scripture always mentions the Kings of *Egypt* by the general Name of *Pharaoh*, which signifies King. *Shishak* is the first whose proper Name is mention'd. Chronologists are not agreed as to the Order that *Shishak* should obtain among the *Egyptian* Dynasties. Some will have him to be the same as *Sesonchis*; others [e] *Sesostris*, or *Sethosis*. *Usher* thinks him to be *Sesonchis*, and places the Beginning of his Reign to be in the Year of the World 3026, be-

[a] Gen. xix. 24. In the Year of the World 2107, before *Christ* 1893, before the vulgar Era 1897. [b] Gen. xiv. 2. In the Year of the World 2092, before *Christ* 1918, before the vulgar Era 1922. * This *Shishak* or *Sesac*, according to Sir *Isaac Newton*, in his Chronology of antient Kingdoms amended, was the greatest Conqueror, and the most celebrated Hero of all Antiquity, being the Son of *Ammon*, or the *Egyptian Jupiter*, and known to the *Greeks* by the Name of *Bacchus*, *Osiris*, and *Hercules*; was the *Belus* of the *Chaldeans*, the *Mars* or *Mavors* of the *Thracians*, &c. He made great Conquests in *India*, *Assyria*, *Media*, *Scythia*, *Phœnicia*, *Syria*, *Judea*, &c. His Army was at last routed in *Greece* by *Perseus*; which Disgrace, together with the Attempts of his Brother *Danaus*, to usurp his Kingdom in his Absence, obliged him to return into *Egypt*, in the ninth Year of his Expedition. From hence he drove his Brother *Danaus*, who took Refuge in *Greece*, and was there celebrated by the Name of *Neptune*, *Japetus*, *Typhon*, *Python*, &c. [c] 2 Chron. xii. 2, 3, 4. 1 Kings xiv. 25, 26, &c. In the Year of the World 3033, before *Christ* 967, before the vulgar Era 971. [d] 1 Kings xi. 40. About the Year of the World 3029, before *Christ* 977, before the vulgar Era 975. [e] Marsham. Canon. Chronolog. secul. 14. l. 3.

fore *Christ* 974, before the vulgar Era 978.

SHITRAI, or *Setrai*, the *Sharonite*, the Superintendant of King *David*'s Shepherds and Flocks, who fed them in *Sharon*. 1 *Chron.* xxvii. 29.

SHITTIM, or *Sethim*, [a] sort of precious Wood, of which *Moses* made the greatest Part of the Tables, Altars, and Planks belonging to the Tabernacle. St. *Jerome* generally keeps the *Hebrew* Word *Shittim* in his Translation. The Septuagint have render'd it by *incorruptible Wood.* The same St. *Jerome* says, [b] that the *Shittim* Wood grows in the Desarts of *Arabia*, that it is like White-thorn as to its Colour and Leaves, but not as to its Bigness; for the Tree is so large, that it affords very long Planks. The Wood is hard, tough, smooth, without Knots, and extreamly beautiful; so that the Rich and Curious make Screws of it for their Presses. This Kind of Wood does not grow in cultivated Places, nor in any other Place of the *Roman* Empire, but only in the Solitudes of *Arabia*. He says likewise in another Place, [c] that the *Shittim* Wood resembles White-thorn, and that it is of an admirable Beauty, Solidity, Strength, and Smoothness. 'Tis thought he means the black *Acacia*, which is (they say) the only Tree that is found in the Desarts of *Arabia*. [d] It is so hard and solid, as to become almost incorruptible. It is of the Colour of a Lote-tree when it is cut, and Planks are taken from it of twelve Cubits long. Its Branches don't rise up in height; its Leaves are round and large, like those of a Pear-tree, of the Colour of Soot underneath, and green above.

*Prosper Alpinus* says, [e] that the *Acacia* is call'd *Sant* by the *Egyptians*; that it is found in *Egypt*, in Places at a Distance from the Sea; that it is very common about Mount *Sinai*, upon the Mountains which border upon the *Red-sea*; that it grows about as tall as a Mulberry-tree; that its Trunk is of the Thickness of a Plum-tree; that its Bark is black, rough, and cover'd with very sharp Thorns. Its Leaves are oblong, small, and cut very short. It bears a pale, yellowish, or white Flower. The Male bears no Fruit, but is all close set with Thorns. The Female bears Fruit twice a Year, and has much fewer Thorns. This, they say, is the true Description of the *Acacia* of *Arabia*. *Thevenot*, [f] speaking of the *Acacia* of *Arabia*, says, that it is not thicker or higher than our common Willows, but its Leaves are very fine, and it is very thorny, and a Gum is taken from it, which the *Arabians* call *Akakia*. But it is plain from St. *Jerome*'s Description of the *Shittim* Wood, that it cannot be this *Acacia* of *Prosper Alpinus* and *Thevenot*. Yet very credible Authors affirm, that no other Trees grow in the Desarts of *Arabia*. See our Commentary upon *Exodus* xxv. 5.

SHOBAB, or *Sobab*, Son of *David* and *Bath-sheba*. 2 *Sam.* v. 14.

SHOBACH, or *Sobach*, General of the Army of *Hadarezer*, King of *Syria*, who commanded the Troops that his Master had brought from beyond the *Euphrates*. But *David* gave him Battle at *Helam*, obtain'd a compleat Victory over him, [g] and mortally wounded him.

SHOBAI, or *Sobai*, of the Race of the Priests. He return'd from *Babylon* with *Zerubbabel*. *Ezr.* ii. 42.

SHOBI, or *Sobi*, Son of *Nahash*, of the City of *Rabbah*, otherwise call'd *Philadelphia*. He came with *Barzillai* to meet *David* when he fled from *Absalom*, and brought him Refreshments [h].

SHOES. We have already spoke of 'em under the Article HOSING *of the Hebrews*; and the Title SANDALS may also be consulted. *Pythagoras* would have his Disciples wear *Shoes* of the Barks of Trees; probably that they might not wear such as were made of the Skins of Animals; for they refrain'd from the Use of every thing that had Life. The Antients had *Shoes* which wholly cover'd their Feet, like ours; and others that only defended the Soals of their Feet, with Leather Bands above, that left a Part of the Foot uncover'd. The first Sort was call'd *Calceus*, *Mulleus*, *Pero*, *Phæcasium*; the latter *Caliga*, *Solea*, *Crepida*, *Baxea*, *Sandaleum.* Antiently among the *Romans* their *Shoes* were generally of crude or untann'd Leather. None but those that had discharged the Office of *Edile*, were to wear the *Mulleus*, which was of Leather dress'd with Allum, and of a red Colour. 'Tis said that the *Roman* Senators also wore *Shoes* of dress'd Leather, but of a black Colour. The *Roman* Women wore their *Shoes* pretty much as the Men. *Juvenal* speaks of the Moon, or *Lunula*, which was wore upon black *Shoes*. Ælian. var. hist. l. 7. c. 11. Juven. Sat. 7.

*Adpositam nigræ Lunam subtexit alutæ.*

*Isaiah* speaks also of the Moons that the *Jewish* Women wore upon their *Shoes*. *In die illa auferet dominus ornamentum calceamentorum & lunulas.* The Emperor *Aurelian* forbid the wearing of red, yellow, white, or green *Shoes*, and would Isai. iii. 18. Vopisc. in Aureliano, ad finem.

[a] שטים Shittim, or Sethim. LXX. Ξύλα ἄσηπτα, Ligna imputribilia.
[b] Hieronym. in Joel iii. ad finem.
[c] Idem in Mich. vi. 5. Vide & in Isai. xli.
[d] Vide Bellon. observat. l. 2. c. 56. & 80. Ætius l. 4. c. 11.
[e] Prosper Alpin. apud Authores Notarum in Theophrast. l. 4. p. 310.
[f] *Thevenot*'s Voyage to the *Levant*, part 2. c. 26. p. 318.
[g] 2 Sam. x. 16, 17, &c. About the Year of the World 2968, before *Christ* 1032, before the vulgar Era 1036.
[h] 2 Sam. xvii. 27. In the Year of the World 2981, before *Christ* 1019, before the vulgar Era 1023.

allow

allow only Women to uſe them. And *Heliogabalus* publiſh'd a Proclamation, to declare what Women ſhould be permitted to wear Gold and precious Stones in their *Shoes*. Among the *Hebrews* it is known, that Women of Faſhion and Subſtance wore very valuable *Shoes* and Stockens. But we know none of their particular Ornaments.

As to the military Dreſs for the Feet, we ſee from *Moſes*, that it was ſometimes of Metal. *Ferrum & æs calceamentum* Deuter. xxxiii. 25. *ejus*, ſays he, ſpeaking of *Aſher*. And in the Deſcription of the Arms of *Goliah*, we 1 Sam. xvii. 6. find he had Boots of Braſs. *Ocreas æreas habebat in cruribus*. *Homer* likewiſe gives them to his Heroes; ſome had Boots of Braſs, others of Copper, and thoſe of *Hercules* were Tinſel. *Vegetius* ſays, that the *Romans* wore Iron ones. The *Roman* Soldiers alſo put many Nails under their *Shoes*, they were very ſharp, and in great Iſidor. origin. l. 19. cap. ult. Numbers. *Feſtus* calls them *clavata calceamenta*. *Joſephus* ſpeaks of a *Roman* Joſeph. de bello. l. 7. c. 3. Soldier of ſuch extraordinary Boldneſs, that he would let himſelf fall along the Walls of the Temple, becauſe the Nails he had under his *Shoes*, which the reſt of his Comrades had alſo, would make him ſlide down. In the Army of *Antiochus* the Great, Luxury was grown to ſuch a pitch, that moſt of the Soldiers themſelves Valer. Maxim. Bellon. obſerv.l. 3. c. 44. had golden Nails under their *Shoes*. We are aſſured that in the *Eaſt*, at this Day, all the People, both Rich and Poor, even the Wives of the Great *Turk* himſelf, and of his Baſhas, wear Iron Plates at the Heels and Toes of their Pumps.

SHOPHAN, or *Sophan*, *Zaphon*, or *Zaphan*, a City of the Tribe of *Gad*. *Numb.* xxxii. 35. *Joſh.* xiii. 27. The *Jews* ſay, that it was afterwards call'd *Amath*.

SHOSHANNIM, or *Soſanim*; [a] This Title is read before *Pſal.* lxix. and lxxx. The Seventy tranſlate it by *thoſe that ſhall be changed*: St. *Jerome* and *Aquila* by *the Lilies*: *Symmachus* by *the Flowers*. We think *Shoſhannim* to ſignify an Inſtrument of ſix Strings, or a Song of Rejoycing. See our Preface to the Title of *Pſalm* xlv. *Eructavit cor meum verbum meum*.

SHOULDER. To give or lend his *Shoulder*, for bearing of a Burden, ſignifies Gen. xlix. 15. to ſubmit to Servitude. Iſſachar *bowed his Shoulder to bear, and became a Servant unto Tribute*. The Preacher adviſes his Pupil, to ſubmit his *Shoulder* to the Yoke Ecclus. vi. 26. of Wiſdom. The *Meſſiah* has deliver'd his People from the Rod, or from the Iſa. ix. 4. Yoke to which they were ſubject: *Virgam* Bar. ii. 21. *humeri ejus ſuperaſti*. *Baruch* adviſes the Captive *Jews* at *Babylon* to ſubmit their *Shoulders* to King *Nebuchadnezzar*, that they might live at Eaſe under his Government. In a contrary Senſe, the Scripture calls that a rebellious *Shoulder*, *humerum* Nehem. ix. 29. *recedentem*, that will not ſubmit to the Yoke; and thoſe that bear it together with joint Conſent, *ſervientes humero uno*. *Zephan.* iii. 9.

Heretofore they wore the Marks of Honour and Command upon their *Shoulders*. *Job* deſires of God to decide his Cauſe; Job xxxi. 36. *Surely I would take it upon my Shoulder, and bind it as a Crown to me*. *Iſaiah* ſays, Iſa. ix. 6. that the *Meſſiah* ſhall bear the Mark of his Government upon his *Shoulder*. *Factus eſt principatus ejus ſuper humerum ejus*. God promiſes *Eliakim* the Son of *Hilkiah*, to give him *the Key of the Houſe of* David, and *to lay it upon his Shoulder*; *ſo he ſhall open, and none ſhall ſhut, and he ſhall ſhut, and none ſhall open*.

*To be born upon Shoulders*, ſometimes ſtands for a kind of Honour and Diſtinction. God ſays, that when he ſhall bring back his People from the Captivity of *Babylon*, he will give a Signal to the People, *and they ſhall bring thy Sons in their* Iſai. xlix. 22. *Arms, and thy Daughters ſhall be carried upon their Shoulders*.

Sometimes, on the contrary, this denotes great Weakneſs, ſome great Diſgrace. God commanded *Ezekiel* to make a Breach in the Wall, and carry out thereby on his *Shoulder*, in the Night time, to repreſent Ezek. xii. 6, 7. the taking of *Jeruſalem*, and the Captivity of the King and his People. *Iſaiah* and Iſa. xiv. 25. *Baruch*, to ſhew the Impotence of Idols, Bar. vi. 3. ſay, that Men are obliged to carry them on their *Shoulders*.

I. SHUAH, *Sua* or *Sue*: Brother of *Caleb*. 1 *Chron.* iv. 11. His Son was *Mehir*.

II. SHUAH, of the Tribe of *Aſher*. She was Daughter to one call'd *Heber*. 1 *Chron.* vii. 32.

III. SHUAH, the ſixth Son of *Abraham* and *Keturah*. *Gen.* xxv. 2.

IV. SHUAH, the Daughter of *Hirah* the *Adullamite*, and Wife to the Patriarch *Judah*. She was Mother of *Er*, *Onan*, and *Shelah*. The *Jews* have a Tradition, Geneſis xxxviii. 1, 2, 3, 4, &c. that *Shuah* inſpired into her Sons the deteſtable Reſolution, of preventing *Tamar* to become a Mother by them. See the Articles TAMAR and ER.* The Teſtament of the twelve Patriarchs calls this Woman *Bathſhuah*, Daughter of *Barſhan*, King of *Adullam*. She could not endure *Tamar*, becauſe ſhe was an *Aramean*, and not a *Canaanite* as ſhe was. When *Judah* knew that *Shuah* had prevailed with her Son *Shelah* to marry a *Canaanitiſh* Woman, he gave her his Curſe, and ſhe fell down dead, as a Puniſhment for the Wickedneſs in which ſhe had involved her three Sons.

[a] על ששנים Aquil. ἐπὶ τοῖς κρίνοις. Sym. ἐπὶ τῶν ἀνθῶν.

SHUAL, or *Saal*, a Country in the Land of *Israel*, where the *Philistines* made an Invasion in the Time of *Saul*. (1 Sam. xiii. 17.) The Situation of this Canton of *Shual*, or *the Fox*, is not known.

SHUBAEL, or *Subael*, Son of *Amram*, and Father of *Jehdeiah*. 1 *Chron*. xxiv. 20. *Shubael*, with his twelve Sons, possess'd the thirteenth Order among the four and twenty Families of the *Levites*. 1 *Chron*. xxv. 20.

SHUHAM, or *Suham*, Son of *Hushim*, and Grandson of *Dan*. (Gen. xlvi. 23.) *Shuham* was Head of the Family of the *Shuhamites*. *Numb*. xxvi. 42.

SHUHITE, or *Suite*. *Bildad* the *Shuhite*, (Job ii. 11.) the Friend of *Job*, was probably a Descendant from *Shua*, Son of *Abraham* and *Keturah*, mention'd above. The *Hebrew* reads *Shuchite*, or Son of *Shuach*, which is the same as *Shuah*, according to our way of reading.

SHULAMITE, or *Sulamite*. This is the Name that is given to the Spouse in the Canticles, as by way of Allusion to the Name of *Solomon*; *Salomon*, *Salomith*, *Sulamite*, or *Shulamite*, the Spouse of *Solomon*. (Can. vi. 13.) The *Hebrew* Text, and the best *Latin* Editions, read *Sulamitis*; but the greatest Part of the old Books have *Sunamitis*, as it were a Native of *Sunam*, or *Shunem*.

SHUMATHITES, or *Sematheans*, one of the six Families or Colonies, that came out of *Kirjath-jearim*. (1 Chron. ii. 53.) The *Shumathites* are probably the Inhabitants of *Shema*, a City of the Tribe of *Judah*. *Josh*. xv. 26.

SHUNAMMITE, or *Sunamite*, a Daughter or Woman born at *Shunem*. This Surname was given to *Abishag* the Spouse of *David*, whom he marry'd in his old Age, to keep him warm. (1 Kings i. 2, 15. ii. 17, 21, 22.) It was given also to the Hostess of *Elisha*, who was used to entertain this Prophet when he came to *Shunem*. (2 Kingsiv. 12, 25, 36.) Lastly, it is given to the Spouse in the *Canticles*, because of a corrupt Reading, which has *Sunamitis* instead of *Sulamitis*. (Can. vi. 13. vii. 1.) See SHULAMITE.

SHUNEM, or *Sunam*, a City belonging to the Tribe of *Issachar*. *Josh*. xix. 18. The *Philistines* encamped at *Shunem*, in the great Field or Plain; and King *Saul* encamped at *Gilboa*. (1 Sam. xxviii. 4.) *Eusebius* places *Shunem*, or *Sulem*, five Miles from *Tabor*, towards the South. Elsewhere he says, that there is a Place call'd *Sanim*, in *Acrabatene*, in the Neighbourhood of *Sebaste*, or *Samaria*.

SHUNI, or *Suni*, the third Son of *Gad*, Head of the Family of the *Sunites*. *Gen*. xlvi. 16. *Numb*. xxvi. 15.

SHUPHAM, or *Sephupham*, Son of *Bela*, and Grandson of *Benjamin*. 1 *Chron*. viii. 5.

SHUR, or *Sur*, a City in *Arabia Petræa*, which has given its Name to the Desart of *Shur* in the same Country. *Gen*. xvi. 7. *Exod*. xv. 22. 1 *Sam*. xv. 7. xxvii. 8. *Ptolemy* speaks of the City of *Suratte* in *Arabia Petræa*.

I. SHUSHAN, or *Susan*: This *Hebrew* Word signifies *a Lilly*. (על שושן Hal Shushan.) It is read before the Psalm, *O God, thou hast cast us off*, &c. Which is the sixtieth in the *Hebrew*, and the fifty-ninth in the *Latin* Psalter. We think *Shushan* to be the Name of a musical Instrument of six Strings. The Vulgate reads, *Pro his qui immutabuntur*.

II. SHUSHAN, *Susan*, or *Suses*, the Capital City of *Susiana*, or of the Country of *Elam*, that is of *Persia*. (Dan. viii. 2.) *Daniel* always gives it the Name of the Palace: *I was at* Shushan *in the Palace*; because the Kings of *Chaldea* had there a Royal Palace. From the Time of *Cyrus*, the Kings of *Persia* took up the Custom of passing the Winter here, and the Summer at *Ecbatana* [a]. The Winter was very moderate at *Shushan*, but the Heat of the Summer was so great, that the very Lizards and Serpents that were surpriz'd by it in the Streets, were even burnt up by the Heat of the Sun. (Strab. l. 15.) The *Hebrew* Word *Shushan* [b] signifies a *Lilly*. This City stands upon the River *Ulai*. 'Twas in this City, and upon this River, that *Daniel* had the Vision of the Ram with two Horns, and the Goat with one Horn, &c. in the third Year of the Reign of *Belshazzar* [c].

'Twas also in this City of *Shushan*, or *Suses*, that the History of *Esther* happen'd. 'Twas here that *Ahasuerus*, or *Darius* the Son of *Hystaspes*, generally resided and reign'd. [d] *Pliny* says, he rebuilt *Shushan*, that is, that he enlarg'd and adorn'd it, *l*. 6. *c*. 27. *Nehemiah* was also at *Shushan*, when he obtain'd from King *Artaxerxes* Permission to return into *Judea*, and to repair the Walls of *Jerusalem*. [e] *Benjamin* of *Tudela*, and *Abulfarage*, place the Tomb of *Daniel* at *Chuzestan*, which is the antient City of *Shushan*, the Capital of the Province of *Elam*.

This City at this Day among the *Persians* goes by the Name of *Tousther* or *Schousther*, and is the Capital of *Kusistan*. King *Sapor* caus'd a Digue of a prodigious Height to be rais'd there, to make the River *Choaspes* to ascend. [f] The *Tarikmontekeb* says, that the Tomb of the Prophet *Daniel* was still to be seen there in his Time. Some *Persian* Historians ascribe the Foundation of this City to *Huschenk*, Son

[a] Vide Strab. l. 15. Xenophon. Cyropæd. l. 8. Athen. l. 12. &c. [b] שושן Shushan, Lilium. Vid. Bochart. Chanaan. l. 2. c. 14. [c] Dan. viii. 1, 2, 3, &c. In the Year of the World 3447, before *Christ* 553, before the vulgar Era 557. [d] Esth. i. 2, 5, &c. In the Year of the World 3490, before *Christ* 510, before the vulgar Era 514. [e] Nehem. i. 1. In the Year of the World 3550, before *Christ* 450, before the vulgar Era 454. [f] D' Herbelot Bibl. Orient. p. 464, 829, 896.

of *Siamech*, the second Prince of the first Dynasty of *Persia*. *Lightfoot* says, that the outward Gate of the Eastern Wall of the Temple, was call'd the Gate of *Shushan*; and that upon this Gate was carved the Figure of the City of *Shushan*, in Acknowledgment of the Decree granted at *Shushan* by *Darius* Son of *Hystaspes*, which permitted the Rebuilding of the Temple. Lightfoot, de Templo, c. 3.

SHUTHELA, or *Suthala*, Son of *Ephraim*, and Father of *Bared*. He was Head of the Family of the *Shuthalhites*.

SIBBECHAI, or *Sobachai*, of the City of *Hushathi*, one of the Heroes of *David's* Army. He kill'd the Giant *Saph* in the Battle fought at *Gob*, otherwise *Gazer*. 2 Sam. xxi. 18. 1 Chro. xx. 4.

SIBBOLETH, see SHIBBOLETH.

SIBONITE, or *Silbonite*, or *Sinomite*, a Country beyond *Jordan*, whose Situation is not well known. It might be a Canton, whose Capital was *Silbon*; but *Silbon* itself is unknown. Joseph. de Bello, l. 3. c. 2.

SIBRAIM, or *Sabarim*; a Place which terminated the Land of *Promise* towards the North. *Ezekiel* says, that this City was between the Confines of *Hamath* and those of *Damascus*. I imagine it to be that which *Ismael Abulfeda* calls *Hovvarin*, which he says is a Village of the Country of *Ems* or *Hamath*, to the South-East of the City. Ezek. xlvii. 16.

SIBYLS. The Scripture no where mentions the *Sibyls*; and all that is said of 'em is of so little Certainty, that we think we ought not to spend much Time in treating of them. The Word *Sibyl* is *Greek*,[a] according to most Etymologists, and signifies *the Counsel of God*. The *Sibyls* among the *Pagans* were, as they say, what the Prophets and Prophetesses were among the *Hebrews*. They foretold future Events, and reveal'd important Truths to the People. There are generally reckon'd ten of them: The *Cumæan*, the *Cumanian*, the *Persian*, the *Hellespontiacan*, the *Lybian*, the *Samian*, the *Delphian*, the *Phrygian*, the *Tiburtine*, and the *Erythrean*.

*Clemens Alexandrinus* quotes these Words as from St. *Paul*; *Take the* Greek *Books in your Hands, read the* Sibyls, *and see what they say of the Unity of God, and how they foretel what is to come, and you will there clearly find the Son of God.* Several of the antient Fathers have cited the Verses ascribed to the *Sibyls*, and have drawn Arguments from them in favour of the *Christian* Religion. But the wiser and more skilful Criticks of our Days are persuaded, that these Verses were composed afterwards, and were never known to the *Sibyls*. See in this Matter *Blondel on the Sibyls*, *Casaubon* against *Baron. Exercit.* 1. *sec.* 10. *c.* 11. *Erasm. Schmith. Dissert. de Sibyllis.* *M. du Pin. Proleg. to the Bible.* *Servat. Gallæus, Sibyllina Oracula. Amstelod.* 1689. Item *Dissertationes in Sibyllis* of the same *Amstelod.* 1688. Cle. Alex. Strom. l. 6.

*Plato*, *Aristotle*, *Varro*, *Dionysius Halycarnassæus*, *Cicero*, *Livy*, all speak of the *Sibyls* with Honour. *Virgil* without doubt took out of the Sibylline Verses, what he says concerning the Birth of the *Messiah*; for one can hardly apply to any other these Verses of his fourth Eclogue. Plato in Phædro. Aristol. de admirandis.

*Ultima Cumæi venit jam carminis ætas,*
*Magnus ab integro sæclorum nascitur ordo,*
*Jam redit & Virgo, redeunt Saturnia regna,*
*Jam nova progenies cœlo dimittitur alto*, &c.

'Twas from the same Source that *Suetonius* derived what he says, "That in the "Time of *Vespasian* there was a constant "and general Opinion propagated through "the whole *East*, that Fate had decreed, "that about that Time should come forth "out of *Judæa*, those who should obtain "the Empire of the World". *Josephus* the Historian, who is known to have lived in the Time of *Vespasian*, quotes in his History a Passage from the *Sibyls*, that mention'd the Deluge. *Clemens Alexandrinus* assures us, that St. *Paul* in his Preaching sometimes cited the Sibylline Books, and referr'd the *Gentiles* to them. The antient Fathers of the Church, such as *Justin Martyr*, *Athenagoras*, *Theophilus* of *Antioch*, *Tertullian*, *Lactantius*, *Eusebius*, St. *Jerome*, St. *Austin*, and others, made good Use of them against the Pagans; and the frequent Use they made of them, occasion'd the Name of *Sibyllists* to be applied to them. Sueton. in Vespasiano. Joseph. Antiq. l. 1. c. 5. Cle. Alex. Stron. l. 6. Vide Orig. l. 7. contra Celsum.

Here is more than enough to justify us, for producing here this short Account of these famous and antient Prophetesses. Their Lives, and the Times in which they lived, are Circumstances not very well known. She that was the most famous of them all, was that to whom the *Greeks* gave the Name of *Erythrea*, because she was born at *Erythra* in *Ionia*; and because she left her Country, and came to settle at *Cumæ* in *Italy*, the *Latins* gave her the Name of *Cumana*. *Justin Martyr* says, "that it was pretended she was by "Extraction of *Babylonia*, and Daughter "to *Berosus* the *Chaldean* Historian; who "coming, 'tis not known how, into *Campania*, there she gave forth her Oracles, "at a City call'd *Cumæ*, about six Miles "from *Baiæ*. I have seen the Place (adds "he) which is a large Oratory cut out of "a Rock, which must have cost much "Labour to make; for it is very well "work'd, and very capacious. There "this *Sibyl* gave out her Responses, as I "was inform'd by the Inhabitants of the Justin. Martyr, cohortatio ad Græcos.

[a] Σιβύλλα, quasi Σιὸς βύλη; Jovis consilium, Σιὸς pro Διός, Laconicè.

"Place, who preserve the Tradition from "Father to Son. In the middle of the "Grotto they shew'd me three hollow "Places, which were also cut out of the "Rock, where they said she us'd to bathe "herself when fill'd with Water. After "she had dress'd herself, she withdrew "into the most remote Apartment of the "Grotto, which was a kind of Cell cut "also out of the Rock, and there placing "herself upon an elevated Seat, which "jutted out into the middle of the Cell, "she there pronounced her Oracles."

This is what *Justin Martyr* says of the *Sibyl*'s Cave at *Cumæ*. We are assured [a], that it was seen in the same Condition till the Year 1539, at which Time there was a great Earthquake that shaked the whole Country of *Campania*, and at *Puteoli* threw out from the bottom of the Sea great Mountains of Sand, Gravel, and bituminous Matter, which quite overwhelmed this Cave of the *Sibyl*. If this of whom we are speaking was Daughter to *Berosus* the *Babylonian*, she must have lived after the Reign of *Alexander* the Great. *Virgil* places her at the Time of the Siege of *Troy*, since he makes *Æneas* to consult her at his coming into *Italy*. Others place her in the Reign of *Tarquinius Superbus*, the last King of *Rome*.

*Dionysius Halycarnassensis*, *Aulus Gellius*, *Lactantius*, [b] and some others relate, that under the Reign of this last Prince, there came a strange Woman to *Rome*, who offer'd to the King nine Volumes of the *Sibylline* Oracles, for which she asked three hundred Pieces of Gold. *Tarquin* refused to give her this Sum, upon which she presently burnt three of the nine Volumes, and for the remaining six she asked the same Sum. *Tarquin* continuing to refuse her with great Derision, she burnt three more of 'em in his Presence, and still insisted upon having the three hundred Pieces of Gold for the three Volumes that remain'd. A Proceeding so extraordinary as this made *Tarquin* suspect, that there must be some Mystery in it. He therefore sent to inquire of the Augurs, to know their Opinion about it. They answer'd him, that they found by certain Signs, that what he had so despised was a Present sent him by the Gods; that it was great pity he had not bought the whole nine Volumes, and urged him to give the Woman what she asked for the remaining three. He did so, the Woman deliver'd him the Books, and advised that they might be carefully preserved, as containing the future Destiny of *Rome*.

After these Words she withdrew, and it was not known what became of her. *Tarquin* caus'd these three Books to be shut up in a kind of Stone Chest, and to be put into a subterraneous Vault in the Temple of *Jupiter Capitolinus*, and committed the Care of it to two Persons of the first Quality in *Rome*; with a Charge to let no body read them, or to take a Copy of them, without express Orders from the King. After the Abolition of kingly Government at *Rome*, they continued to have the same Regard for these Books as before, and the *Romans* made of 'em one of their greatest Secrets of Policy, making the People believe, that whatever they judg'd proper to do, was taken out of these Books, which were never consulted or opened but by an express Order of the Senate.

While the Civil War raged between *Marius* and *Sylla*, [c] the Fire by chance took hold of the Capitol, and the *Sibylline* Books were consumed by the Flames. After some Years, when the Capitol was rebuilt, *Scribonius Curio*, the Consul, proposed to the Senate to restore the Verses of the *Sibyls*. They were informed that there were some Verses of the *Erythrean Sibyl* remaining in the City of *Erythra*, the Place of her Nativity. Three Senators were deputed to go thither, who there made a Collection of about a thousand *Greek* Verses, which pass'd for the Prophecies of this *Sibyl*. They brought them to *Rome*, and at the same Time made several other Collections from several other Places [d]. The whole was laid up in the Capitol instead of those which the Fire had consumed.

But there being several Copies of these Verses to be found, and as every private Person made such Additions to his own Copy as he thought fit; to preserve the Credit of these Books, the *Romans* forbid all private Persons, upon pain of Death, to keep any Copies of them at all. These Orders were but ill observed, and *Augustus*, at the Commencement of his Office of *Pontifex maximus* [e] renew'd the former Prohibitions, and having made a diligent Search after those Copies, and examin'd them strictly, he caus'd all those to be burnt which appeared to have been corrupted, and deposited the others in the Capitol, with those that were there before. Afterwards *Tiberius* [f] made a new Review of them, and condemned several Volumes to the Flames. And these *Sibylline* Oracles were still in Vogue till about the Year 399, when they were intirely destroyed.

[a] Onuphrius lib. de Sibyllis, & carminibus Sibyllinis. [b] Dionys. Halycar. l. 4. Aul. Gell. Noct. Attic. l. 1. c. 19. Lactant. de falsa Relig. l. 1. c. 6, &c. [c] Plutarch. in Sylla. Dionys. Halycarn. l. 4. Appian. de bell. civil. l. 1. Tacit. histor. l. 3. c. 72. [d] Lactant. de falsa Relig. l. 6. & de ira Dei, c. 22. & de falsa Sapient. c. 17. [e] Tacit. Annal. 6. Justin. Martyr. Apolog. 2. [f] Dio Cassius, l. 57. Tacit. Annal. l. 6.

This is what gave occasion to this Event. Some time before this a Prophecy was handed about in *Rome*, [a] taken, as they pretended, out of the Books of the *Sibyls*, in which it was foretold, that the *Christian* Religion being founded on the magical Sorceries of *Peter*, should not continue above three hundred and sixty-five Years, after which Time it should sink intirely. This Period fell upon the Year 398, which is the 368 Year from the Ascension of *Jesus Christ*. Yet the *Christian* Religion continued then to be as prosperous as ever. The Emperor *Honorius* therefore, taking Occasion from this Piece of Pagan Malice, gave Orders to *Stilico* the Year following, to cause all the Books of the *Sibyls* to be burnt, which was executed in 399. And they pull'd down the Temple of *Apollo* to its very Foundations, wherein these pretended Prophecies were us'd to be kept.

Yet this has not prevented the appearing of a Collection of *Greek* Verses in eight Books, which is now to be seen under the Title of the Oracles of the *Sibyls*. But this is neither the old Book of the *Sibyls*, known at *Rome* from the Time of *Tarquin*, nor the Collection made a little after the Civil Wars of *Marius* and *Sylla*, nor that reform'd and purify'd by *Augustus*. That which we have at present, includes a Part of the *Sibylline* Oracles, as in the Time of *Augustus* and afterwards; but the rest is a Rhapsody put together by some *Christian*, who had a mind to impose upon the Publick by the Name of the antient *Sibyls*. But he has perform'd it with so little Wit and Discretion, that the Imposture stares one in the Face every Moment. He makes the *Sibyl* say, for Example, that she was Wife to one of the three Sons of *Noah*, and that she had lived with him in the Ark during the whole Time of the Deluge. The Author declares himself to be a *Christian*, in a Passage which begins with these Words; *Nos igitur Christi de stirpe creati*. He speaks of the Incarnation, of the Birth, of the Circumcision, of the Resurrection, of the Ascension of *Jesus Christ*, with as much Accuracy as the Evangelists. He describes the Reign of *Jesus Christ* upon Earth, according to the Notions of the Millinaries. He gives a Succession of the *Roman* Emperors, according to their Order, from *Julius Cæsar* down to *Antoninus Pius*, and to the Adoption of *Marcus Aurelius* and *Lucius Verus*. All which prove, that these Books, in the State in which we now have them, were composed about the Middle of the second Age of the Church.

Lib. Sibyl. l. 3. in fine.

Ibid. l. 8.

Ibid. l. 2, 3.

Ibid. l. 5.

SICAMINUM, otherwise *Epha*, or *Kepha*, or *Caipha*, a City at the Foot of Mount *Carmel*, towards the South, upon the *Mediterranean* Sea, over-against *Ptolemais*, which is distant from it only the Extent of its Harbour. See CAIPHA.

SICARII; thus named from the *Latin* Word *Sica*, a Dagger. These were certain Robbers or Assassins, that appeared in *Judea* some time before the War of the *Jews* against the *Romans*. *Josephus* says, that these Wretches carry'd their Daggers secretly about them, so as not to be perceiv'd, and mixing themselves with the Multitude of People that came to the great Feasts at *Jerusalem*, they stabb'd whom they thought fit, and then were commonly the first to cry out Murder.

Joseph. Antiq. l. 20. c. 7. p. 697.

SICERA. They call by this Name any inebriating Liquor; *Vinum & Siceram non bibet*. The Author of the *Vulgate* sometimes preserves the Word *Sicera*; at other times he translates it by *Omne quod inebriare potest*. St. *Chrysostom* [b], *Theodoret* [c], and *Theophilus* of *Antioch* [d], who were *Syrians*, and who therefore ought to know the Signification and Nature of *Sicera*, assure us, that it properly signifies *Palm-wine*. *Pliny* acknowledges, that the Wine of the Palm-tree was very well known through all the East, and that it was made, by taking a Bushel of the Dates of the Palm-tree, and throwing them into three Gallons of Water; then squeezing out the Juice, it would intoxicate like Wine.

The Wine of the Palm-tree is white: When it is drank new, it has the Taste of the Cocoa, and is sweet as Honey: When it is kept much longer, it is strong, and intoxicates like Wine. After long keeping, it becomes Vinegar. See *Renaudot*'s Notes upon the Voyage to *China*, p. 12.

SICHAR, or *Shechem*, now call'd *Naplouse*, a City of the Province of *Samaria*. See SHECHEM.

The *Hebrews* give the Name of *Sichar* to the City of *Shechem*, by way of Mockery. *Sichar*, in *Hebrew*, signifies Drunkenness; and *Isaiah*, chap. xxviii. 1. calls the *Israelites* of *Ephraim*, *Sicchorim*, or Drunkards: *Væ coronæ superbiæ, ebriis Ephraim*. This was what gave Occasion to the *Jews* to change the Name of *Shechem* into *Sichar*.

SICHOR, in the Tribe of *Asher*. See SIHOR.

SICYON, a City of *Peloponnesus*, or of *Achaia*, to which the *Romans* wrote in Favour of the *Jews*, 1 *Macc.* xv. 23.

SIDE, *Latus*. The Evangelist St. *John* tells us, that when *Jesus Christ* was upon the Cross, his *Side* was open'd by a Soldier, who pierc'd it with his Spear or Lance, and that from this Wound there proceeded

John xix. 34.

[a] Aug. de Civit. Dei. l. 18. c. 53, 54. [b] Levit. x. 9. כל שכר LXX. Σίκερα. [c] Chrysost. in Isai. v. 11. Ita & Theodoret. ibidem. [d] Theophil. Antioch. in Luc. i. 15.

Water

Water and Blood: This Soldier is generally call'd *Longinus*, and they make a Saint of him. See LONGINUS. St. *John* does not acquaint us which of his two *Sides* were pierced. The *Arabic* and *Ethiopic* Versions, and the Gospel of the Infancy of *Jesus Christ*, translated from the *Arabic*, and some of the Antients, [a] read the *right Side*; but others think, [b] that he was pierced on his *left Side*. The Poet *Prudentius* says, that he was pierced from *Side* to *Side*; *Per utrumque Latus*.

SIDE, a City of *Pamphilia*. The Senate of *Rome* wrote to the Inhabitants of *Side*, in favour of the *Jews*, desiring them to consider them as Friends and Allies, 1 *Mac.* xv. 23. In the Year of the World 3865, before *Christ* 135, before the Vulgar Era 139.

Gen. x. 15. I. SIDON, or *Tzidon*, the eldest Son of *Canaan*, and Founder of the very ancient City of *Sidon*, the Capital of *Phenicia*.

II. SIDON, or *Zidon*, a very ancient and famous City, founded by *Sidon* the eldest Son of *Canaan*. *Strabo* places *Sidon* four hundred *Stadia* from *Berytus*, and two hundred from *Tyre*. (Strabo, l. 16.)

The Name *Sidon* is commonly deriv'd from the *Hebrew* or *Syrian* Word *Zada*, which signifies *to fish*. *Joshua* calls it *Sidon the Great*, by way of Eminence. From whence some [c] have taken Occasion to say, that in his Time there were two *Sidons*, a *Greater* and a *Lesser*. But no Geographer has made mention of any other *Sidon*, distinguished from *Sidon the Great*. *Joshua* assign'd *Sidon* to the Tribe of *Asher*; but this Tribe could never get Possession of it. It is situate upon the *Mediterranean*, in a fine Country, one Day's Journey from *Paneas*, or from [d] the Fountains of *Jordan*: It has a fine Harbour. *Abulfeda* places it sixty-six Miles, or twenty-two Leagues, from *Damascus*. This City has been always famous for its great Trade and Navigation. At present it is call'd *Zaide*. There are extant some ancient Medals of *Sidon*, whereon are seen ancient *Phenician* Characters, which are the same as the *Hebrew* Characters which the *Jews* made use of before the Captivity of *Babylon*. The principal Deities of the *Sidonians* were *Baal* and *Astarte*, or the Sun and Moon: They also worshipp'd *Hercules*. The *Hebrews* have often fall'n into the Idolatry of the *Phenicians*, especially after *Ahab* King of *Israel* marry'd *Jezebel* the Daughter of *Eshbaal* King of the *Zidonians*. There is often mention made of this City in the Scriptures.

(צדה, *Piscari.* Josh. xi. 8. — Josh. xix. 28. Judg. i. 31. — 1 Kings xvii. 31.)

*Mearab of the* SIDONIANS, *Maarah Sidoniorum*, *Josh.* xiii. 4. a City probably very near *Sidon*. Others think it to be a Cavern; for *Mearab*, in *Hebrew*, may signify a Cavern. (מערה, *Mearah, Caverna.*)

SIENE. The *Arabian* Geographers give the Name of *Assuan* to the City of *Siene*, and place it in the Country which they call *Al-vahat*, where are still to be seen many fine Ruins, which prove that this Province was heretofore very rich and populous. *Siene* is very small in Compass, but well-peopled, both with its own Inhabitants and Strangers, who carry on a Trade there, on Occasion of the Mines of Gold and Silver, which are not far from thence. 'Tis also said, that the only Mine of Oriental Emeralds, which is known in the World, is to be found in its Territory, which besides abounds in all Sorts of Fruits, altho' it lies under the Tropic. The Mountains of *Alaki*, and of *Giannadel*, where are the great Cataracts of the *Nile*, inclose its whole Territory. The first of these Mountains is to the East of it, and the other to the West. They reckon five small Days Journies from this City to that of *Cous*, which is more Northerly, and in the Longitude of 61 Degrees, 30 Minutes, and in the Latitude of 24 Degrees, 10 Minutes. They are both in the second Climate. (D'Herbelot. Bibl. Orient. p. 141.)

SIGIONOTH. See SHIGGAION.

I. SIGN. This Word is taken for any thing that serves to express or represent another thing; as, when the Lord gave to *Noah* the Rainbow, as a Sign of his Covenant; and when he appointed *Abraham* the Use of Circumcision, as the Seal of the Covenant he made with him and his Posterity. The Sun and the Moon are appointed by God for Signs and Seasons. (Gen. ix. 12, 13. Gen. xvii. 11. Gen. i. 14.)

II. SIGN is put for a Miracle: Thou shalt do these Signs and Wonders in the midst of *Egypt*, says the Lord to *Moses*; and if the *Egyptians* do not believe the first *Sign*, they will believe the second, &c. The Word *Sign* is very frequent in this Sense in Scripture. (Exod. iv. 7, 8, 9. &c.)

III. *Signum*, a SIGN or Token, is often put for the Proof or Evidence of a Thing: For Example; *This shall be a Token* (or *Sign*) *unto thee, that I have sent thee. Shew me a Sign, that thou talkest with me*, that is, a Proof. *What shall be the Sign* (or Evidence) *that the Lord will heal me?* This Acceptation agrees with the first abovemention'd; as also what is said in *Gen.* iv. 15. *And the Lord set a Mark* (a *Sign*) *upon* Cain; he put a Token upon him, that he might be known. (Exod. iii. 12. Judg. vi. 17. 2 Kings xx. 8.)

IV. *The* SIGNS *of Heaven*; *the* SIGNS *of the Magicians*; are the *Phænomena* of the Heavens, the Impostures of Magicians, which they make use of to deceive the Weak: The Lord *frustrateth the Tokens* (or *Signs*) *of the Liars, and maketh Diviners mad.* And elsewhere; *Be not dismayed at the Signs of Heaven, for the Heathen are dismayed at them.* (Isai. xliv. 25. Jer. x. ii.)

[a] Apud Crenium, parte 2. Animadverf. p. 165. [b] Luc. Brugens. Franc. Collins, alii. [c] Vide Hieronym. Onomast. in Cana. [d] Joseph. Antiq. l. 5. c. 2.

Isai. viii. 18. V. SIGN; to be a *Sign* for the House of *Israel: Behold, I and the Children whom the Lord hath given me, are for Signs and for Wonders in* Israel; that is to say, what shall happen to me, shall be a Prophecy of what shall happen to all the People of the Lord. See also *Ezek.* iv. 3. The Lord
Ezek. xiv. 8. pours down his Vengeance upon Sinners, and makes them as a *Sign*, as a publick and sensible Proof of his Wrath.

SIGNAL, or *Sign*, which was set up upon the Mountains in the Time of publick Dangers, to gather the Soldiers together. See the Article POSTS.

Joseph. de Bello, l. 2. c. 25. SIGO, or *Sigoph. Josephus* speaks of a City in *Galilee* by this Name.

SIHON, or *Sehon*, King of the *Amorites*, refusing Passage to the *Hebrews*, and coming to attack them, was himself slain, and his Army routed [a]. *Heshbon* his capital City was taken, and all the rest of his Dominions were distributed among the *Israelites*. This War happen'd in the last Year of *Moses*'s Lfe, and some Months before the *Israelites* enter'd into the *Land of Promise*; in the Year of the World 2553, before *Christ* 1447, before the Vulgar Era 1451. *Moses* observes, that *Sihon* had made a Conquest from the *Moabites* of the best Part of the Country he then possess'd, and that he had settled himself in their Place. And 'tis upon this
Judg. xi. 12, 13, 14. Account, that in the Time of *Jephtha*, the *Ammonites* and *Moabites* demanded the Country that the *Israelites* had formerly conquer'd from *Sihon*, pretending it belong'd to them. But *Jephtha* return'd Answer, That *Moses* and the *Hebrews* having taken it from *Sihon*, who was then in peaceable Possession of it, and having conquer'd it in a fair War, it belong'd to *Israel*, and that neither *Moab* nor *Ammon* had any Right to it.

Numbers xxi. 21, &c. Deut. ii. 26, &c. *Sihon* King of *Heshbon* commanded the *Amorites* on the other Side *Jordan*. *Moses* being desirous that the *Israelites* should pass through the Country of *Sihon*, sent Deputies to him, to say to him; "Give us "Leave to pass through your Territories; "we will only go by the High-ways, "without turning aside into the Fields or "Vineyards; we will pay for all our Pro-"visions; we will even buy the Water "we shall drink: Allow us then to cross "over your Country, (as we have been "suffer'd to do by the Children of *Edom* "that inhabit in *Seir*, and by the *Moabites* "that dwell at *Ar* upon the *Arnon*) 'till "we arrive at the Banks of *Jordan*, where "we shall come to the Land which the "Lord has promis'd to put us in Posses-"sion of." But *Sihon* refus'd them this Passage, and brought together a powerful Army, because the Lord had hardened his Heart. Then the Lord said to *Moses*; I shall now begin to perform my Promises which I made to my People, by delivering up *Sihon* to them, with all his Army. This King then, at the Head of his Army, advanced as far as *Jahaz*, and gave Battle to the *Israelites*, who cut the whole Army in Pieces, and became Masters of his Territory, from the Brook *Arnon*, as far as *Jabbok*, putting all the Inhabitants to the Edge of the Sword, and settling themselves there, as in a conquer'd Country, which the Lord had deliver'd into their Hands.

☞ When a skilful General has a great Design in Agitation, which cannot be executed without passing through a neutral Country, he does not at first send to ask Leave; because too much Civility would make him lie under the Suspicion of Fear. He ought to enter into it first, shew all the Diligence possible, and then send to the Sovereign, to desire his Permission, that he may march his Troops through his Country. This is a Piece of good Policy: But *Moses* acted otherwise; he first sent Ambassadors to the King of the *Amorites*, with this peaceable Message, saying; *Let me pass through thy Land; we will not turn into the Fields, or into the Vineyards; we will not drink of the Waters of the Well: but we will go along by the King's Highway, until we be past thy Borders: Thou shalt sell me Meat for Money, that I may eat; and give me Water for Money, that I may drink; only I will pass through on my Feet.* (Observations upon the Defeat of *Sihon* by the *Israelites*, Num. xxi. 23. Deut. ii. 31, &c.)

After so just Proposals as these, if *Sihon* would not let the Children of *Israel* pass through his Country, he ought at least to have contented himself with refusing them Passage. It does not appear, that these had either attempted or threaten'd to force their Passage against his Will, and, as the *Greeks* us'd to say, *stooping their Pikes*. If therefore he had had no other Design but to hinder them from entring his Country, he ought only to have encamped upon his Frontier, and kept himself upon the Defensive, in case they would have forced him: But thinking himself to be the Braver, and the Stronger, probably because he was at Home, he sets himself at the Head of his Army, and marches out to fight. This War was very unjust on his Side, and even contrary to the Law of Nations; and *Sihon* was soon punish'd, for his Injustice and Temerity, with the Loss of his Life.

The sacred Authors give us no Particulars of this important Day, which decided the Fate of the Kingdom of *Sihon*; and *Josephus* tells us but little more of it: He even seems to palliate the Injustice of *Sihon*, by saying, that the *Israelites* took (Jos. Antiq. l. 4. c. 4, 5.)

[a] Numb. xxi. 21, 22. Deut. i. 4, 11, 24, 26, 30. Psal. cxxxv. 11. & cxxxvi. 19.

Arms with Joy, ſet themſelves in Battle-array, and marched againſt their Enemies. Yet the Scripture ſays poſitively, that *Sihon gathered all his People together, and went out againſt* Iſrael *into the Wilderneſs; and he came to* Jahaz, *and fought againſt* Iſrael. (Numbers xxi. 23.) We cannot tell what Strength *Sihon* might have, nor what was the Number of his Troops; nor are we better inſtructed as to thoſe of the *Iſraelites*, unleſs we adhere to that Enumeration made of them in the Book of *Numbers*, (Numbers xxvi.) and which amounted to above ſix hundred and twenty-four thouſand Men. Then it will appear almoſt impoſſible that *Sihon* ſhould have an Army ſufficient to dare to attack ſuch a formidable Power; and therefore I can only advance ſome Conjectures concerning the Diſpoſition of the Troops of both Armies. We know the Tacticks of the People of *Aſia*: The *Jews* who came out of *Egypt* marſhalled themſelves in *Phalanx*. In vain ſhould we ſeek for the Original of this manner of Fighting, it lying too far back in the firſt Ages; but it is certain, that the *Phalanx* of the *Jews* was diſtinguiſh'd by large Bodies with a very great Depth, each Body being larger or ſmaller, according to the Strength and Ability of the Tribes, becauſe each furniſh'd its Contingent.

The *Phalanx* of the *Greeks*, when *Philip* carry'd it to its higheſt Degree of Perfection, was of ſixteen thouſand Infantry with heavy Arms. This Number compos'd an Army, not including the Cavalry. *Philip* divided this *Phalanx* into four Corps, each of four thouſand Men, and each Corps was call'd a *Phalanx*. (Arrian. de Bello Alex. Mag.) This Diviſion is not obſerv'd to have obtain'd among the People of *Aſia*, and their military Diſcipline was nothing near ſo perfect as that of the *Greeks*; they ſet themſelves in Array like theſe, but they left ſeveral ſmall Intervals between, to give a Paſſage for ſuch as brought Orders from the General, and to give Room for the Wounded to retire during the Fight.

The Army of *Sihon* was therefore ranged in *Phalanx*, according to the ordinary Cuſtom of thoſe Times. As to the Horſe, ſince the Scripture does not mention them, we only ſupply them by Conjecture. The *Jews* never had many of theſe, and it was but late that they were admitted at all; for I can obſerve none at the Beginning of the Conqueſt of the *Land of Promiſe*.

I. SIHOR, or *Sichor*: This is the Name of the *Nile* [a]. *Sihor*, or *Shicor*, in *Hebrew*, ſignifies *Trouble*. The Water of the *Nile* is generally troubled or turbid. See NILE.

II. SIHOR: This is thought to be a City in the Weſtern Part of the Tribe of *Aſher*. This Place cannot be far from *Carmel*. M. *Reland* imagines, [b] that this may be the City, or the River, of *Crocodiles*, which *Pliny* [c] and *Strabo* place in this Country. *Strabo* ſays, it is between *Ptolemais* and the Tower of *Straton*, or *Cæſarea* of *Paleſtine*. The *Hebrew* reads *Shihor-libnath* [d]; and we think *Libnath* to be the white Promontory between *Ecdippe* and *Tyre* [e], and that *Sihor* is a Rivulet of this Canton. *Shihor* ſignifies *Trouble*.

SILAS, or *Sylvanus*, was, according to St. *Luke*, one of the *chief Men among the Brethren*; (Acts xv. 22.) which gives Room to judge, that he was of the Number of the Seventy Diſciples. When a Diſpute was rais'd at *Antioch*, about the Obſervation of the Legal Ceremonies, they choſe *Paul*, *Barnabas*, *Judas*, and *Silas*, to go to *Jeruſalem*, to adviſe with the Apoſtles concerning this Queſtion. 'Tis believ'd to be the ſame *Silas*, who is mention'd by the Name of *Sylvanus*, in the Title of the two Epiſtles of St. *Paul* to the *Theſſalonians*. (Hieron. Grot. Fromond.) St. *Peter* ſent his firſt Epiſtle by him from *Rome*, wherein he ſtiles him *a faithful Brother*. *Silas* join'd himſelf to St. *Paul*; and after that *Paul* and *Barnabas* parted, on Account of *John Mark*, *Silas* follow'd St. *Paul*, (Acts xv. 37—41. In the Year of Chriſt 51.) and went with him to viſit the Churches of *Syria* and *Cilicia*. Thence they paſſed into *Lycaonia*, into *Phrygia*, and *Galatia*; and laſtly, they croſs'd the Sea, and came into *Macedonia*. The Reader may ſee the Article of St. *Paul*, who had the chief Part in all theſe Tranſactions.

Being at *Philippi*, they found a Woman (Acts xvi. 11, 12, &c.) who was poſſeſs'd with a Spirit of *Python*, from which St. *Paul* diſpoſſeſs'd her. Upon which, the Maſters of the young Woman were much provoked, for they got great Gains by the Predictions and Oracles the Devil pronounced, by making uſe of her Organs; wherefore they ſeized upon *Paul* and *Silas*, dragg'd them before the Magiſtrates, and accuſed them of introducing Cuſtoms among them, that were contrary to thoſe of the *Romans*. The People flock'd together in a tumultuous manner, and the Magiſtrates gave Orders that *Paul* and *Silas* ſhould be publickly whipp'd, and then put into Priſon. In the Night there was a great Earthquake, the Doors of the Priſon open'd, and the Fetters of the Priſoners fell off on their own accord. The Jailor thinking the Priſoners had made their Eſcape, was going to lay violent Hands on himſelf; but *Paul* call'd out to him, and bid him do himſelf no Harm, for all the Priſoners were ſafe. At this the Jailor was converted, and received Baptiſm, with his whole Family, as has been already re-

[a] Joſh. xiii. 3. *A fluvio turbido*. Heb. *A fluvio Sihor*. שיחור, *Shichor*. Vid. & Jer. ii. 18. [b] Reland. Palæſtin. l. 3. p. 730. [c] Plin. l. 5. c. 19. Strabo, l. 16. [d] Joſh. xix. 26. שיחור לבנת. [e] Plin. l. 5. c. 19.

lated in the Article of St Paul. The Day following, the Magistrates sent Orders to set *Paul* and *Silas* at Liberty; but *Paul* reply'd, that *Roman* Citizens were not to be us'd thus, and that the Magistrates themselves might come and fetch them out of Prison. These Words of St. *Paul* give Room to judge, that *Silas* also might have the Freedom of the City of *Rome*.

From *Philippi* they went to *Thessalonica* and *Berea*, where they preached *Jesus Christ*; and St. *Paul* proceeding from *Berea* to *Athens*, he sent *Silas* thither, who however did not join him again 'till they (In the Year of *Christ* 52.) met at *Corinth*; 'twas there they wrote together the two Epistles to the *Thessalonians*. *Silas* was very useful to him in (a 2 Cor. i. 19.) preaching the Gospel. The *Roman Martyrology* places the Feast of St. *Silas* upon the 13th of *July*. *Ado* says, he died in *Macedonia*, and seems to hint, that it was by Martyrdom. The *Greeks* improperly distinguish between *Silas* and *Sylvanus*, and put both their Feasts upon the 30th of *July*. There are some that refer to *Silas*, what St. *Paul* says to the *Corinthians*; (2 Cor. viii. 18, 19.) *And we have sent with him the Brother, whose Praise is in the Gospel, throughout all the Churches: And not that only, but who was also chosen of the Churches to travel with us, with this Grace which is administred by us, to the Glory of the same Lord, and Declaration of your ready Mind.*

*Silas* and *Carpus*. 'Tis pretended, that these were the two Disciples sent by *John* (Matth. xi. 2, 3, &c.) *the Baptist* to *Jesus Christ*, to enquire whether he were the *Christ* or no. Not that he had any Doubt about it, but to give these two Disciples an Opportunity of knowing our Saviour, of being instructed by him, and of being satisfy'd who he was. See *Gerhard. Comment. ad Matth.* xi. & *Baron. Not. in Martyrol. Rom.* xiii. *Jul.* & xiii. *Octob.*

Concerning the Motive of this Deputation of *John the Baptist* to *Jesus Christ*, there are many Sentiments both in ancient and modern Commentators; some thinking, that *John* had entertain'd some Suspicion about *Jesus Christ*; others, that it was only his Disciples that doubted of his Mission; others, that *John* desired Instructions from him, concerning the other Life. To this Purpose, the Reader may consult our *Commentary* upon the Eleventh Chapter of St. *Matthew*.

SILENCE. This Word does not only signify the ordinary *Silence*, or refraining from Speaking; but also, in the Stile of the *Hebrews*, it is taken for *to be quiet, to* (Exod. xv. 16. ידמו כאבן) *remain immoveable*. As for Example; *As still as a Stone*. The *Vulgate* has it, *Fiant immobiles quasi lapis*. (Lam. ii. 18.) *Give thy self no Rest; Let not the Apple of thine Eyes cease*, *i. e.* to shed Tears. *Sun, stand thou still* (Josh. x. 12, 13.) *upon Gibeon*: Heb. *be silent*. *And the Sun stood still, and the Moon stayed*, or were silent, at the Commandment of *Joshua*.

2dly, *Silence* is taken for an entire Ruin and Destruction, for a total Subjection. *Ar of* Moab *is laid Waste, and brought to* (Isai. xv. 1. ער נדמה) *Silence*, or, is utterly destroy'd. *The Lord our God hath put us to Silence*, or, has (Jer. viii. 14.) brought great Calamities upon us.

3dly, *Silence* is taken for Death and the (Psal. xciv. 17.) Grave: *Unless the Lord had been my Help, my Soul had almost dwelt in Silence.*

SILK, *Sericum*. No mention is made of *Silk*, in the *Latin* Text of Scripture, but in three Places. *Esth.* viii. 15. *Mordecai* being raised up into *Haman*'s Place, went cloathed in a Mantle of *Silk* *. *Ezekiel* xxvii. 16. places *Silk* among the Merchandises that were brought to *Tyre*. Lastly, St. *John*, in his *Revelation, chap.* xviii. 12. speaking of the Downfall of *Rome*, says, that no longer any *Silk* shall be seen there, nor the other rich Merchandizes that were formerly brought thither. But the *Hebrew* Word *Buz*, which (Esth. viii. 15. תכריך בוץ) in *Esther* is translated by *Sericum*, signifies rather the true *Byssus*, which is a kind of *Silk* that comes next to the Shell-fish call'd *Pinna*, of which we have spoke already in the Article Byssus. The Word *Ramoth*, which in the *Vulgate* is render'd by *Sericum*, according to the *Chaldee*, signifies *Precious-stones*; according to *Aquila*, *Works of Silk*; (Ezekiel xxvii. 16. ראמות) according to modern Interpreters, *Coral*.

But it is generally thought, [a] that the *Hebrew* Word *Meshi*, which in *Ezek.* xvi. 10. St. *Jerom* has translated by *Subtilia*, fine Linen, signifies *Silk*. The *Septuagint* have render'd it by *Trichapton* [b], which some understand of a Web wove with Hair, which Women put upon their Heads, as a kind of Peruke; others, of a Web of *Silk*, which Women wore upon their Hair. *Symmachus* translated *Meshi* by *an Head-dress*; and *Aquila*, by *flourish'd Work* [c]; the *Syriac*, by *a Woman's Dress*. All which shew, that the Antients were not well convinced that *Meshi* signify'd *Silk*; and that it is very doubtful whether *Ezekiel* intended to speak of it or no, or that the Scripture has at all made mention of it; unless perhaps in *Isaiah*, [d] where we find the *Hebrew* word *Shericoth*, which St. *Jerom* has translated by *Subtilia*; and which others translate by *Silk*, or *fine Flax*, or *crude Flax*, of a yellow or whitish Colour; the *Seventy*, by *divided*

* Our Translation says, *In royal Apparel of blue and white, and with a great Crown of Gold, and with a Garment of fine Linen and purple.* [a] Ezek. xvi. 10. משי, *Mesh.* Vulg. *Subtilibus*, Rabb. Kimchi, Jarchi, Abenezra, Abravanel, Jun. Munst. Pagn. Mont. Grot. Fuller, alii, *Seriam.* [b] Τρίχαπτον. Theodoret. Πλέγμα ἀπὸ τριχῶν ἐσκευασμένον, ἢ τῶν γυναικῶν περιτιθέμενον κεφαλαῖς. Hesychius Τρίχαπτον βομβύκινον ὕφασμα ὑπὲρ τῶν τριχῶν κεφαλῆς ἀπτόμενον. [c] Sym. Ἐπίδυμα. Aquil. Ἄνθιμον. [d] Isai. xix. 9. עברי פשתים שריקות. LXX. Λίνον σχιστόν. Sym. Λίνον κτενιστόν.

Flax;

*Flax*; *Symmachus*, by *carded Flax*. One might imagine that the Word *Sericum*, *Silk*, comes from *ſorek*, which ſignifies *yellow*, *Iſai.* v. 7. for ſuch is generally the natural Colour of *raw Silk*. But in that Paſſage of *Iſai.* xix. 9. What is meant by *they that work in fine Flax*? *Sherikoth* here probably ſignifies the Colour of the Flax.

The ancient *Greeks* and *Romans* had but little Knowledge of the Nature of *Silk*: They imagin'd it to come from the Country of the *Seres*, a People of *Scythia*; that a kind of Spider ſpun it out of its own Bowels, wound it with its Feet about little Rods or Branches of Trees, and that theſe Threads of *Silk* were unravell'd again by ſprinkling it with Water. (Plin. l. 6. c. 17.) *Seres lanificio ſylvarum nobiles, perfuſam aquâ depertentes ſylvarum canitiem*, ſays *Pliny*. The *Seres* communicated their *Silk* to the *Perſians*, from whom it paſs'd to the *Greeks*, and from them to the *Romans*. But the *Perſians* and Orientals for a long Time kept the Secret of manufacturing it among themſelves, and would not communicate it to any. 'Tis ſtill unknown by what Means it came, and how it was work'd up in *Pliny*'s Time. Its firſt Appearance in *Europe* was after the Conqueſts of *Alexander the Great*; and even then it continu'd to be ſo little known, that it was uſually ſold for its Weight in Gold. About the Beginning of the Reign of *Tiberius*, a Law was made, which prohibited the Uſe of *Silk* Garments to Men: (Tacit. l. 2. Annal. c. 33.) *Ne veſtis ſeriaca viros fœdaret*: None might wear it but Women of prime Quality. *Vopiſcus* aſſures us, that the Emperor *Aurelian* refuſed his Empreſs a Silk Gown, which ſhe very earneſtly deſired of him.

The Emperor *Juſtinian*, being curious to know the true Method of Making *Silk*, and deſiring to ſave himſelf the Expence of buying it of Strangers, about the Year 555, as we are told, ſent two Monks into the *Indies*, to inform themſelves in the *Silken* Manufacture. Theſe Monks, at their Return, made their Report to the Emperor, That it was almoſt impoſſible to tranſport the *Silkworms* ſo far alive, but that their Eggs might be brought with more Safety. The Emperor ſent them a ſecond time, with a Command to bring ſome along with them. This they did; and the Managing of them ſucceeded ſo well at *Conſtantinople*, that it was ſoon ſpread over all *Europe*. They ſet up Manufactures for them at *Athens*, at *Thebes*, and at *Corinth*. For a further Account, the Reader is referr'd to *Salmaſius*, in his Notes upon *Solinus*, *Tertullian*, and the *Hiſtoriæ Auguſtæ Scriptores*.

SILLA, or *Sella*. *Joaſh* King of *Judah* was aſſaſſinated in *Jeruſalem*, or near this City, in *Beth-millo*, or in the Houſe of *Millo*, *which goeth down to* Silla, 2 *Kings* xii. 20. It is not exactly known where this Place of *Millo* was.

SILLEUS, the Spouſe, or rather Suitor, of *Salome*, the Siſter of *Herod the Great*. See SYLLÆUS.

SILOAM, *Shiloah*, *Siloe*, or *Siloa*, a Fountain under the Walls of *Jeruſalem*, towards the Eaſt, between the City and the Brook *Kidron*. *Epiphanius* writes, [a] that God gave this Fountain, at the Interceſſion of the Prophet *Iſaiah*. But it was in Being a long Time before this Prophet; and there is great Likelihood, that it is the ſame as the Fountain *En-rogel*, or the Fullers Fountain, which is known in *Joſhua*, and in the Books of *Samuel* and the *Kings*. (Joſh. xv. 7. & xviii. 16. 2 Sam. xvii. 17. 1 Kings i. 9.) The Situation of the Fountain of *Rogel* to the Eaſt, and below the Walls of *Jeruſalem*, juſt the ſame as the Fountain of *Siloam*, convinces us, that it muſt be the ſame Fountain; for there was but one on this Side. *Joſephus* often ſpeaks of the Waters of *Siloe*, or *Siloam*: (Joſeph. de Bello, l. 5. c. 26.) He ſays, that when *Nebuchadnezzar* beſieged *Jeruſalem*, this Fountain increaſed its Waters; and that the ſame thing happen'd when *Titus* laid Siege to the City. So that, whereas before Water could hardly be bought for Money, during the Siege it abundantly ſupply'd the *Roman* Army, and furniſh'd enough beſide for watering the Gardens.

*Iſaiah* inſinuates, that its Waters flow'd gently, and without Noiſe: (Iſai. viii. 6.) *Forſomuch as this People refuſeth the Waters of* Shiloah *that go ſoftly*, &c. St. *Jerom* ſays, that *Jeruſalem* has none, but the Fountain of *Siloam*, from whence to draw its Water: (Hieron. in Jer. xiv.) And beſides, this Spring did not run always; *Uno fonte Siloe, & hoc non perpetuo, utitur civitas.* But anciently it was not ſo, at leaſt the Scripture does not give us this Notion of it. St. *Jerom* himſelf affirms, [b] that the Waters of *Siloam* made the Valley through which they ran to be very delicious and agreeable, becauſe it water'd the Gardens and Plantations there. *Monconis* ſays, [c] that the Water of this Fountain is a little brackiſh, and has not a good Taſte. The Rabbins relate, [d] that the Prieſts drank of the Water of *Siloam*, when they had eat too much Fleſh, to aſſiſt their Digeſtion. The Saltneſs that *Monconis* mentions might contribute to this.

St. *John* ſpeaks of the Pool of *Siloam*, call'd, in *Latin*, *Natatoria Siloe*; in *Greek*, *Kolymbethra Siloe*, otherwiſe, the Pool of *Betheſda*. 'Twas a Pool juſt below the Walls of *Jeruſalem*, towards the Eaſt: Its Waters were ſupply'd by the Fountain of *Siloam*. Our Saviour ſent the Man that was

[a] Epiphan. de Vita & Morte Prophet. p. 248. [b] Hieronym. in Jer. xiv. & xxxii. & in Matth. x. [c] *Monconis's* Travels to the *Holy Land*, part 2. p. 38. [d] Rab. Nathan. in Aboth. c. 35.

born

born blind, to wash his Eyes in the Brook of *Siloam*, *John* ix. 7.

Luke xiii. 4. *The Tower of Siloam.* It is said in the Gospel, that the Tower of *Siloam* fell upon eighteen Men, and buried them in its Ruins. 'Tis thought this Tower was near the Fountain of *Siloam*, of which we have now spoke.

SILVANUS. See *Silas*.

SILVER. This Metal does not appear to have been in Use before the *Deluge*; at least, *Moses* says nothing of it; he speaks (Gen. iv. 22.) only of the Metals of Brass and Iron: But in *Abraham*'s Time it was become common, and Traffick was carry'd on with (Gen. xiii. 2.) this Metal. The Scripture observes, that this Patriarch was rich in Gold and Silver, and that he bought a Sepulchre for his (Gen. xxiii. 15.) Wife *Sarah* for four hundred Shekels of Silver. This Silver was not coined, according to all Appearance, but was only in Bars or Ingots; and in Commerce it was always weighed. See the Article MONEY.

Gen. xxx. 33. I. SIMEON, Son of *Jacob* and *Leah*: He was born in the Year of the World 2247, before *Christ* 1753, before the Vulgar Era 1757. He was Brother to *Dinah* by the same Mother; and after *Shechem* the Son of *Hamor* had defiled her, in the manner we have said under the Articles DINAH and SHECHEM, *Simeon* and *Levi* [a] took Arms, to revenge the Affront, enter'd into *Shechem*, kill'd all the Men they found there, and brought back their Sister to their Father's House. 'Tis thought that *Simeon* was one of those who shew'd most Inhumanity to his Brother *Joseph*, and advised his Brethren to kill him [b]. This Conjecture is founded upon *Joseph*'s keeping him Prisoner in *Egypt*, [c] and treating him with more Rigour than the rest of his Brethren. *Jacob*, on his Death-bed, [d] shew'd his Indignation against *Simeon* and *Levi*, and cursed the Resentment they shew'd against the *Shechemites*.: *Simeon and Levi are Brethren; Instruments of Cruelty are in their Habitations. O my Soul, come not thou into their Secret; unto their Assembly, mine Honour, be not thou united: for in their Anger they slew a Man, and in their Self-will they digged down a Wall. Cursed be their Anger, for it was fierce; and their Wrath, for it was cruel: I will divide them in* Jacob, *and scatter them in* Israel.

And in Effect, the Tribes of *Simeon* and *Levi* were scattered and dispersed in *Israel*. As to *Levi*, he never had any fix'd Lot or Portion; and *Simeon* received for (Josh. xix. 1, 2, &c.) his Portion only a Canton that was dismembred from the Tribe of *Judah*, and some other Lands they went to conquer in the Mountains of *Seir*, and in the Desart of (1 Chron. iv. 27, 39, 42.) *Gedor*. The *Targum* of *Jerusalem*, and the Rabbins follow'd by some ancient Fathers, believe, [e] that the greatest Part of the Scribes and learned Men in the Law were of the Tribe of *Simeon*: And as these Persons were dispersed throughout all *Israel*, we see by that the Accomplishment of *Jacob*'s Prophecy, which foretold, that *Simeon* and *Levi* should be scatter'd among their Brethren. *Judith* seems to vindicate this (Judith ix. 2.) Action of *Simeon*; but she approved only of his Zeal, and not of the other Circumstances of the Action.

The Testament of the twelve Patriarchs intimates, that *Simeon* died at the Age of One hundred and twenty Years [f]; that he was a Man of an intrepid, implacable, and severe Temper; that he had conceiv'd a strong Aversion against his Brother *Joseph*, because his Father *Jacob* loved him better than the rest of his Brethren; that *Judah* pressing rather to sell *Joseph*, than to put him to death, *Simeon* was so far provoked at him, that he would have kill'd him, had not God prevented it, by suffering his Hand to become wither'd; that *Simeon*, however, humbled himself before God, and had the Use of his Hand restor'd to him again after seven Days. This Author adds, that *Simeon* was buried at *Hebron*, and that his Children carry'd him thither secretly, while they had War with the *Egyptians*. But 'tis well known how little Credit we ought to give to the Testimony of such a Book.

The Sons of *Simeon* were *Jemuel*, *Jamin*, (Exod. vi. 15.) *Ohad*, *Jachin*, *Zohar*, and *Shaul*. Their Descendants were to the Number of fifty-nine thousand and three hundred fighting (Numbers i. 22.) Men, at the coming out of *Egypt*; but only twenty-two thousand and two hundred of these enter'd into the *Land of Promise*, the rest dying in the Desart, because (Numbers xxvi. 14, 15.) of their Murmurings and Impiety. The Portion of *Simeon* was to the West and (Josh. xix.) South of the Lot of *Judah*, having the Tribe of *Dan* and the *Philistines* to the North, the *Mediterranean* to the West, and *Arabia Petræa* to the South.

II. SIMEON, Uncle of *Mattathias* Father of the *Maccabees*, of the Race of the Priests, and of the Posterity of *Phinehas*, 1 *Macc.* ii. 1.

III. SIMEON, one of the *Israelites* that put away their Wives after the Captivity, because they were of a strange Nation, *Ezra* x. 31.

IV. SIMEON, an holy old Man that was at *Jerusalem*, full of the Holy Ghost, and expecting the Redemption of *Israel*:

[a] Gen. xxxiv. 25. In the Year of the World 2265, before *Christ* 1735, before the Vulgar Era 1739. [b] Gen. xxxvii. 19. In the Year of the World 2276, before *Christ* 1724, before the Vulgar Era 1728. [c] Gen. xlii. 25. In the Year of the World 2297, before *Christ* 1703, before the Vulgar Era 1707. [d] Gen. xlix. 5. In the Year of the World 2315, before *Christ* 1685, before the Vulgar Era 1689. [e] Tertull. contra Judæos, c. 10. & contra Marcion, l. 3. c. 18. Ambros. de Benedict. Patriarch. c. 3. [f] In the Year of the World 2367, before *Christ* 1633, before the Vulgar Era 1637.

Luke ii. 25, 26, &c. The Holy Ghost had assur'd him, that he should not die, before he had seen the *Christ* of the Lord: He therefore came into the Temple, moved by a supernatural Inspiration, just at the time that *Joseph* and *Mary* presented *Jesus Christ* there, in Obedience to the Law. Then *Simeon* took the Child into his Arms, gave Thanks to God, and said, *Lord, now lettest thou thy Servant depart in Peace, according to thy Word; for mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all People, a Light to lighten the Gentiles, and the Glory of thy People* Israel. After which, *Simeon* blessed *Joseph* and *Mary*, and said to *Mary*, as he deliver'd the Child *Jesus* into her Arms, *Behold, this Child is set for the Fall and Rising again of many in* Israel, *and for a Sign which shall be spoken against: Yea, a Sword shall pierce through thy own Soul also, that the Thoughts of many Hearts may be revealed.* And this is all that the Gospel informs us of this holy Man. 'Tis believed, and with good Reason, that he died soon after he had given this Testimony to *Jesus Christ*.

An ancient Author call'd *Celsus* [a], who has made a Preface concerning the Dispute between *John* and *Papiscus*, which is lost, says, that *Simeon* was blind; and upon taking *Jesus Christ* into his Arms, he immediately recover'd his Sight, and gave Testimony to our Saviour, in the Presence of all the People. (Vid. Baron. anno J. C. 1. §. 40.) Others think, that *Simeon* was the officiating Priest, and that, as such, he took our Saviour into his Arms, as a First-born that belong'd to the Lord; and that afterwards he return'd him to his Parents, after they had redeem'd him according to the Law. And indeed, several of the Antients maintain he was a Priest [b]; but others again deny it, with a great deal of Reason [c]. The Silence of Scripture alone upon this Occasion, is a sufficient Proof of it, since it would hardly have omitted mentioning such a Circumstance.

*Leo Allatius*, in his Dissertation upon the Writings of the *Simeons*, relates several Particulars that happen'd, as they say, when *Simeon* came into the Temple to see the *Messiah*. Among the other Mothers that brought their Children into the Temple, he observ'd the holy Virgin all-shining with Rays of Light. Then putting aside the Multitude, he went directly to her, gave her his Blessing, took the Child *Jesus* into his Arms, and with a divine Enthusiasm pronounced the Canticle, *Nunc dimittis*, &c. *Nicephorus* relates, that *Simeon* died as soon as he had return'd the Child *Jesus* to his Mother. And *Epiphanius* adds, that the *Hebrew* Priests refused to give him Burial, because he had spoke of our Saviour with too much Advantage. (Epiphan. de Vita & Morte Prophetarum.) 'Tis easily understood, that this kind of Traditions are not much to be rely'd on.

It has been pretended, [d] that *Simeon* who receiv'd *Jesus Christ* into his Arms, was the same as *Simeon the Just*, the Son of *Hillel*, and Master of *Gamaliel*, who had the Honour of having St. *Paul* among his Disciples. 'Tis also said, that as *Simeon* one Day was explaining that Passage of *Isaiah*, *A Virgin shall conceive, and bring forth a Son*, &c. and not being able to penetrate into the Depth of this Mystery, it was reveal'd to him, that he should not die before he had seen the Accomplishment of it [e]. Others have advanced a thing still more incredible [f], that this *Simeon* was one of the Seventy-two Interpreters who translated the *Hebrew* Law into *Greek*, under the Reign of *Ptolemy Philadelphus*; and that being come to this Passage of *Isaiah* now mention'd, he had some Sentiments of Incredulity; but that the Holy Ghost promis'd him, that he should see the Completion of it before his Death. All these Circumstances being added to the true History of *Simeon*, are an Instance to shew us, what is the Spirit of the modern *Grecians*, and what Credit we ought to give to their Relations.

The most ancient *Latin* Martyrologists place the Feast of St. *Simeon* on the Fifth Day of *January*. Others put it on the Second or Fourth of *February*. *Usuard* and *Ado* place it on the Eighth of *October*, which has been follow'd by the *Roman* Martyrology. The *Menologia* publish'd by *Canisius* unite his Feast with that of the *Purification of the Virgin*. Those of *Venice* and *Hughellus* fix it on the Day following. His Tomb was heretofore to be seen in the Valley of *Jehoshaphat*, near *Jerusalem*. His Relicks, as they say, were transported from *Constantinople* to *Venice*, about the Year 1220. See M. *de Tillemont*, Not. 6. on *Jesus Christ*.

V. SIMEON, Son of *Judah*, and Father of *Levi*; one of the Ancestors of our Saviour, *Luke* iii. 30.

VI. SIMEON, or *Simon*, Cousin-german to *Jesus Christ*, Bishop of *Jerusalem*, Son of *Cleophas* and of *Mary* Sister of the holy Virgin; probably the same that St. *Mark* speaks of, by the Name of *Simon*. (Mark vi. 3.) It is very likely that *Simeon* was one of the first Disciples of *Jesus Christ* [g], and that he began early to follow him. *Epiphanius*

[a] Cels. Præfat. in Disput. Joan. & Papisci. Inter Opera Cypriani. [b] Method. Patar. Cyril. Jerosol. orat. de occursu Domini. Athanas. lib. de Essentia communi, &c. Epiphan. de PP.. V. T. Leon. Imperat. Orat. de Purific. B. M. V. Sophron. Jerosolym. Dionys. Carthus. Franc. Luc. Lyr. Tolet. Gajet. alii plures apud Allatium, de Simeonibus, p. 3. [c] Phot. Euthym. Theophylact. Jansen. Barrad. Tillemont. Not. 6. sup. J. C. tom. 1. p 448. [d] Galatin. l. 1. c. 3. Vide Allat. loco citato, p. 1, 2. [e] Vide Nicephor. Hist. Eccl. l. 1. c. 12. [f] Cedren. in Synopsi Georg. seu Gregor. Pardus Damascen. Thessalonic. apud Allat. loc. cit. p. 2, 3. [g] Euseb. Hist. Eccles. l. 3. c. 32.

Epiphan. Hæref. 78. c. 14. says, that when the *Jews* massacred Saint *James minor*, his Brother St. *Simeon* reproach'd them with this Piece of Cruelty. After the Death of St. *James*, in the Year 62, of the common Era, the Apostles, the Disciples, and the Kindred of *Jesus Christ* assembled together, to appoint him a Successor in the See of *Jerusalem*, and with unanimous Consent they elected St. *Simeon* to supply his Place. (Euseb. hist. Eccl. l. 3. c. 32.) Probably he withdrew with the rest of the Faithful to *Pella* beyond *Jordan*, during the three Years of the War of the *Jews* against the *Romans*. After the Destruction of *Jerusalem*, they return'd into this City, [a] and the Church of *Christ* appear'd there with new Splendor, by the great Number of Miracles that God work'd by their Means. When the Emperor *Trajan* made strict Enquiry for all those that were of the Race of *David*, St. *Simeon* was accused before *Atticus* the Governor of *Palestine*. (Euseb. hist. Eccl. l. 3. c. 32.) He endured several Tortures for many Days together, to the great Astonishment of every Body, and particularly of *Atticus* himself; for he was then one hundred and twenty Years of Age. At last he was crucify'd, about the 107th Year of the vulgar Era. (Euseb. Chronic.) He had govern'd the Church of *Jerusalem* about three and forty Years. The *Latins* place his Feast on the 18th of *February*, and the *Greeks* on the 27th of *April*. He had St. *Justus* for his Successor to the Bishoprick of *Jerusalem*. See M. *Tillemont*, Hist. Eccl. t. 2. p. 202, *&c.*

I. SIMON, surnamed *the Just*, High-priest of the *Jews*, promoted to this Dignity in the Year of the World 3702, or 3703, and died in 3711, before *Christ* 289, before the vulgar Era 293. He was Son and Successor of *Onias* I. (Joseph. Antiq. l. 12. c. 2.) He left a Son behind him, call'd *Onias* II. who being but a Child at the Death of his Father, and not in a Capacity of exercising the sovereign Priesthood, it was committed to *Eleazar*, his Uncle by the Father's Side, who dying, left it to his great Uncle *Manasseh*, the Brother of *Jaddus*, to whom *Onias* II. Son of *Simon the Just* succeeded, in the Year of the World 3771. Several refer to *Simon the Just* the Character that *Jesus* the Son of *Sirach* makes of *Simon* Son of *Onias*: (Ecclus. l. 1, 2, &c.) But we rather think it should be referr'd to *Simon* II. Son of *Onias* II. of whom we shall speak in the next Article. We do not reject the Opinion of those who think, that *Simon the Just* is the same as old *Simeon*, who receiv'd *Jesus Christ* in the Temple.

The *Jews* tell us very extraordinary Things of this High-preist. It is said in the *Talmud* of *Jerusalem*, [b] that during the whole Time of his Pontificate, the Goat *Azazel*, or the Scape-goat, was already all fall'n to Pieces, before he could fall half way the Height of the Precipice, down which he was thrown. But after the Death of this great Man, the Goat made his escape into the Desart, where he was caught, and eaten by the *Saracens*; which was look'd upon as a great Misfortune. And moreover, during his whole Life, when upon the Day of solemn Expiation the High-priest drew Lots for the two Goats, one of which was to be sacrificed to God, and the other set at Liberty, or thrown down a Precipice in the Desart, (Levit. xvi. 7, 8, 9, &c.) the Lot which he drew with his Right-hand, had always upon it the Inscription, *Pray to God*; and those which he drew with his Left-hand were always for the *Azazel*, or Scape-goat; whereas after his Death this was varied, and the High-priest sometimes drew the Lot for the *Azazel* with his Right-hand: And this was look'd upon as an evil Omen.

Besides, the Scarlet Ribbon [c] which was ty'd to the Head of the Goat *Azazel*, appointed to be precipitated, always appear'd White the whole Time of the Pontificate of *Simon the Just*; which was look'd upon as a certain Proof of the Remission of the Sins of the People, which was obtained by the Prayers of the High-priest according to those Words of *Isaiah*; (Isai. i. 18.) *Though your Sins be as scarlet, they shall be as white as Snow*. But after the Death of *Simon*, this was also varied, and the scarlet Ribbon appear'd sometimes red, and sometimes white. While he lived, the western Lamp of the golden Candlestick was always burning; but after his Death it sometimes went out. While he continued alive, the Fire of the Altar burn'd clear; and after a Billet or two were put on it in the Morning, there was no Occasion of putting on any more Wood the whole Day; but when he was dead, the Fire languish'd, and required a continual Supply to keep it in.

While he lived, the Blessing of God multiply'd the two Loaves of First-fruits, which were offer'd on the Day of Pentecost, and the twelve Loaves of Shewbread (Lev. xxiii. 15, 21.) which were set upon the golden Altar in the *Sanctum*, and which was left there for the whole Week till the Sabbath following, when others were put there in their stead. These Loaves, I say, were multiply'd in such a manner under the (Lev. xxiv. 5, 9.) Pontificate of *Simon the Just*, that when they were distributed to all the Priests that waited in the Temple, as a kind of Blessing, every one had, at least, one as big as an Olive, which was enough for their Refreshment, and some had to spare. But

[a] Epiphan. de mensur. c. 15. Euseb. Demonstr. l. 3. c. 5. [b] Vide Mishnah. in Joma, & Maimon. in Jom. Haccipurim. [c] This was not appointed in Scripture; but however, Custom had given it Authority.

when

when he was dead, this Blessing ceased, and the Shares that were distributed to the Priests were so small, that the more modest return'd their Thanks, and the others still held out their Hands. This is what the *Hebrews* inform us concerning *Simon the Just*.

II. SIMON, High-priest of the *Jews*, Son of *Onias* II. He was advanced to the High-priesthood in the Year of the World 3785, and died in the Year 3805, before *Christ* 195, before the vulgar Era 199. 'Twas in his Time, and in the Year of the World 3787, that *Ptolemy Philopator* came to *Jerusalem*, and attempted to penetrate into the inward Parts of the Temple, where none but the High-priest alone should enter. But *Simon*, with the other Priests, oppos'd him, and God struck the King of *Egypt*, and would not suffer him to execute his Design. See the third Book of the *Maccabees*. We think it to be of this *Simon* the High-priest, that the Author of the Book of *Ecclesiasticus* gives the
Ecclus. l. 1, 2, 3. following *Encomium*. Simon *the High-priest the Son of* Onias, *who in his Life repaired the House again, and in his Days fortified the Temple. And by him was built from the Foundation the double Height, the high Fortress of the Wall about the Temple. In his Days the Cistern to receive Water, being in Compass as the Sea, was covered with Plates of Brass. He took Care of the Temple that it should not fall, and fortified the City against besieging. How was he honoured in the midst of the People, in his coming out of the Sanctuary! He was as the Morning Star in the midst of a Cloud, and as the Moon at the Full. As the Sun shining upon the Temple of the most High, and as the Rain-bow giving Light in the bright Clouds*, &c.

The Author goes on with his Character, representing the High-priest *Simon* in all the Splendor of his Dignity, adorn'd in his priestly Habit, surrounded by his Priests, and offering a solemn Sacrifice of Thanksgiving. 'Tis thought that *Jesus* the Son of *Sirach* intended to describe the Sacrifice that the High-priest *Simon* II. offer'd in the Presence of *Ptolemy Philopator*, as a Thanksgiving for the Victory he had then obtain'd over *Antiochus* the Great, near *Raphia*. *Simon* II. had for Successor *Onias* III.

III. SIMON MACCABEUS, surnamed *Thassi*, Son of *Mattathias*, and Brother of *Judas* and *Jonathan*. He was Chief, Prince, and Pontiff of the *Jews*, from the Year of the World 3860 to 3869, before *Christ* 131, before the vulgar Era 135. He had for Successor *John Hircanus* his Son. *Mattathias* the Father of the *Maccabees*, just before his Death, spoke thus to his other Sons, of their Brother *Simon*; [a] *I know that your Brother* Simon *is a Man of Counsel; give ear unto him alway, he shall be a Father unto you.* He gave Proofs of his Valour in the Battle fought between his Brother *Judas Maccabeus* and *Nicanor*, in the Year of the World 3838; and also 2 Macc. viii. 22, 23.
in another Battle between the same in 3843. Upon another Occasion [b] *Simon* 2 Macc. xiv. 17.
was sent into *Galilee*, to succour the *Jews* of that Province, who were threatened with an intire Destruction, by the Inhabitants of *Tyre*, *Sidon*, and *Ptolemais*. *Simon* having an Army of but three thousand effective Men, yet fought several Battles, dispersed the Enemy, kill'd above three thousand of them, obtain'd a great Booty, brought into *Judea* the *Israelites* that were in *Galilee*, and return'd triumphant to his Brethren. He again signalized his Valour in the Battle between his Brother *Jonathan* and *Apollonius*, [c] the Governor of *Celosyria*, whom they defeated, and kill'd above eight thousand of his Men. *Simon* was made Governor of the whole Coast of the *Mediterranean* Sea, from *Tyre*, as far as the Frontiers of *Egypt*, by the young King *Antiochus Theos* [d]. He also took *Bethsura*, 1 Macc. x. 82.
and *Joppa*, and built *Adida* in the Plain 1 Macc. xii. 33.
call'd *Sephela*. All these things he did 1 Macc. xii. 48, &c.
while his Brother *Jonathan* was Chief and High-priest of the *Jews*.

But *Jonathan* being surprized by *Tryphon*, [e] and a Report being spread that he was put to Death, *Simon* came to *Jerusalem*, and having assembled all the People, he thus address'd himself to 'em; "You "very well know how many Battles we "have fought, I and my Brethren, and "the whole House of my Father, in Defence of our Laws, and for the Temple "of the Lord. All my Brothers are slain "for the Welfare of *Israel*, and I am left "alone. But God forbid that I should be "sparing of my Life in the same Cause; I "am no better than my Brethren, and I "shall be always ready for the Defence of "my People, against all Nations that shall "attempt to oppress them." At these Words the People were inspired with a new Courage, and said to him; "Be our "Chief in the room of *Jonathan* and of "*Judas*, your Brethren; go before us in "our Battles, and we will be obedient to "you in every thing." Then *Simon* had the Walls of *Jerusalem* repair'd; and knowing that *Tryphon* was coming into *Judea* with a great Army, he march'd

[a] 1 Macc. ii. 65. In the Year of the World 3838, before *Christ* 162, before the vulgar Era 166. [b] 1 Macc. v. 17, 18. In the Year of the World 3841, before *Christ* 159, before the vulgar Era 163. [c] 1 Macc. x. 74, 75, &c. In the Year of the World 3856, before *Christ* 144, before the vulgar Era 148. [d] 1 Macc. xi. 59. In the Year of the World 3860, before *Christ* 139, before the vulgar Era 143. [e] 1 Macc. xii. 48, &c. xiii. 1, 2, 3, &c. In the Years of the World 3860, 3861, before *Christ* 140 & 139, before the vulgar Era 144 & 143.

out to meet him, resolving to give him Battle.

But *Tryphon* sent Ambassadors to him, to tell him; that he had only detained his Brother *Jonathan*, because he was a Sum of Money in the King's Debt, occasion'd by some Affairs of which he had had the Management; but if he would send him one hundred Talents of Silver, and his two Sons for Hostages, he should be set at Liberty. Tho' *Simon* well knew this Message was only to trick him, yet he order'd the Money and his Brother's Sons to be sent, that he might not draw any *Odium* upon himself from the People of *Israel*. *Tryphon* forfeited his Word and Honour, would not send back *Jonathan*, but fell to spoiling and ravaging the Country. *Simon*, on his Part, endeavour'd to prevent it what he could, by wheeling about, and continually coasting him. When *Tryphon* came to *Bascama*, he there slew *Jonathan* and his two Sons, and afterwards return'd into *Syria*. *Simon* sent to fetch away the Bones of his Brother, and buried them honourably at *Modin* in the Sepulchre of his Fathers, which he adorn'd very much with Pillars, Pyramids, and Trophies in Sculpture.

*Tryphon* being come into *Syria*, there put to Death the young King *Antiochus*, [a] and usurped his Kingdom. But *Simon Maccabeus* would not acknowledge him, but his Competitor *Demetrius Nicator* as King of *Syria*; to whom he apply'd for confirming *Judea* in its antient Franchises, and for Freedom from Tribute. *Demetrius* granted *Simon* more than he asked, and gave him a general Amnesty for all that had passed, restor'd *Judea* to Freedom and Liberty, and left *Simon* the free Possession of all the Places he had fortify'd in the Country: So that this Year, which was the hundred and seventieth of the *Greeks*, he began to write upon the Tables and publick Registers; The first Year, under *Simon* sovereign Pontiff, great Chief, and Prince of the *Jews*. After this he took *Gaza*, and made a Composition with the *Syrians* that were in the Citadel of *Jerusalem*, and appointed an annual Festival in Commemoration of the Reduction of this Fortress, which for so long a Time had been in the Hands of Foreigners. 1 Macc. xiii. 43.

*Simon* made his Son, *John Hircanus*, General of his Troops, [b] and appointed him his Station at *Gazara*, or *Gadara*, which was an important Post, for the Defence of the Country. During this Time *Simon* apply'd himself to Civil Affairs, and to give his Countrymen the Enjoyment of that Peace he had procured them. [c] All *Israel* beheld with Pleasure the prudent Administration of this great Man. His whole Study was to advance the Happiness of his Nation, and to make them dwell in Prosperity and Security. He took *Joppa*, and made a Harbour of it, to improve the Trade of the *Jews*; and every way extended the Limits of his Country. Then did every one cultivate his Lands in Peace, the Fields produced all sorts of Fruits, the Elders sat in the publick Places, and discoursed of what was for the general Advantage, the young Men dress'd themselves splendidly in warlike Habits; in short, every one sat under his Vine, and under his Fig-tree, and no one had Power to disturb the Tranquillity they enjoy'd. And thus the Name of *Simon* became famous to the utmost Parts of the Earth.

He renew'd their Alliance with the *Romans*, [d] and with the *Lacedemonians*, [e] and had a favourable Reception from 'em both. The whole *Jewish* Nation [f] concurr'd in registring a publick Act, by which they acknowledged their Obligations to *Simon* and all his Family, and recognized him and his Children as perpetual Prince and Pontiff of their Nation, till some faithful Prophet should arise from among them. They order'd, that he should be obey'd in all things, that all publick Acts should pass in his Name, that he should be cloathed in Purple, and adorned with Gold. This Declaration was written upon a Table of Copper, and set up in the Galleries of the Temple. A Copy of it was also deposited in the Treasury of the Temple, for the Use of *Simon* and his Children.

*Antiochus Sidetes*, King of *Syria*, Son of *Demetrius Soter*, and Brother to *Demetrius Nicator*, being inform'd that *Demetrius Nicator* was taken by the *Parthians*, wrote to *Simon* from the Isle of *Rhodes*, to endeavour to engage him on his Side against *Tryphon*. He confirm'd to him whatever had been granted by *Demetrius Nicator*, and allow'd him the Privilege of stamping Money; [g] remitted to him all the Debts which he might owe to the Kings of *Syria*, and declared *Jerusalem* to be a free and an holy City. *Simon* consented to the Proposals of *Antiochus*, and sent him Men and Money to assist him in the Reduction of *Dora*, a City to the South of Mount *Carmel*, in which *Tryphon* had shut himself up. But *Antiochus* would not receive 1 Macc. xv. 1, 2, 3, &c.

[a] 1 Macc. xiii. 31, 32, &c. In the Year of the World 3861, before *Christ* 139, before the vulgar Era 143. [b] 1 Macc. xiii. 54. In the Year of the World 3862, before *Christ* 138, before the vulgar Era 142. [c] 1 Macc. xvi. 4, 5, 6, &c. In the Year of the World 3863, before *Christ* 137, before the vulgar Era 141. [d] 1 Macc. xv. 15, 16, 17, &c. In the Year of the World 3865, before *Christ* 135, before the vulgar Era 139. [e] 1 Macc. xiv. 18, 19, &c. About the Year of the World 3864, or 3865. [f] 1 Macc. xiv. 24, 25, &c. The *Latin* Text insinuates, The *Roman* People; but the *Greek* and *Syriac* say only, The People; and the whole Tenor of the Discourse shews, that it must be understood of the *Jewish* People. This happen'd in the Year of the World 3863, before *Christ* 137, before the vulgar Era 141. [g] There are yet to be seen some of the Coins of *Simon Maccabeus*; they are of Silver of the Value of a Shekel, or half a Shekel, with this Inscription; *Such a Year of the Deliverance of* Sion, *or of* Israel, *or of* Jerusalem, *&c.* See the Dissertation upon *Jewish* Coins and Medals.

them, nor would ſtand by the Articles of the Treaty that he had made with *Simon.* He even ſent *Athenobius* to him, to demand of him the Surrender of ſeveral Places in his Poſſeſſion, or the Sum of a thouſand Talents of Silver; threatning, in caſe of Refuſal, to enter *Judea* with a Body of Troops, and to treat him as an Enemy. But *Simon* was not at all diſcouraged with his Threats, and ſent him Word, he had uſurped nothing from him, but had only took Poſſeſſion of the Inheritance of his Fathers. He offer'd to give him an hundred Talents for the Cities of *Joppa* and *Gazara*, of which he had made himſelf Maſter, becauſe they were the Occaſion of great Calamities to the Country.

*Antiochus* was but ill ſatisfy'd with this Anſwer, and therefore ſent *Cendebeus* [a] with an Army into the Country that lies upon the Coaſts of the *Mediterranean*, and order'd him to make what Spoil and Havock he could in *Judea.* *John Hircanus*, the Son of *Simon*, who had his Quarters at *Gazara* or *Gadara*, came to inform his Father of this; who ſent him back, with his other Son *Judas*, at the Head of twenty thouſand Men of good Troops, and bid them give Battle to *Cendebeus.* They did ſo, and defeated this General. See the Article of JOHN HIRCANUS. Three Years afterwards, [b] when *Simon* went to make a Viſit to the Cities of *Judea*; he came to the Caſtle of *Docus* or *Dagon*, where his Son-in-law *Ptolemy*, Son of *Ambubus*, reſided. *Ptolemy* received him, and made him a great Entertainment; but in the midſt of the Feaſt he caus'd him to be maſſacred, with his two Sons *Mattathias* and *Judas*, hoping by this to make himſelf Maſter of *Jeruſalem*, and the whole Country. But *John Hircanus* having Notice of this Treachery, was before-hand with him, and came firſt to *Jeruſalem.* He was acknowledg'd Sovereign Pontiff and Prince of the *Jews*, in the place of his Father. The Reader may ſee the Conſequences of this Murder of *Simon*, under the Article of PTOLEMY, Son of *Ambubus.*

IV. SIMON, of the Tribe of *Benjamin*, who had the Superintendence of the Temple [c]. He attempted to perform ſome unjuſt Enterprize in the City; and not being able to ſucceed in it, becauſe of the Oppoſition of the High-prieſt *Onias* III; he apply'd himſelf to *Apollonius*, Son of *Thraſeas*, at that Time Governour of *Celoſyria*, and told him there were great Riches in the Temple of *Jeruſalem*, which might eaſily be put into the Hands of *Seleucus* the King of *Syria.* He prevail'd ſo far, as that the King ſent *Heliodorus* to *Jeruſalem*, to fetch away their Treaſures. But God did not ſuffer him to ſucceed. See HELIODORUS. *Simon* ſeeing his wicked Deſign baffled, [d] publiſh'd every-where, that it was *Onias* himſelf who had diſcover'd to the King the Treaſures of the Temple; and the Friends of the High-prieſt oppoſing theſe Calumnies, the Diſpute grew up to ſuch a Height between the two Parties, that even Murders were committed by the Partiſans of *Simon*, who were ſupported by *Apollonius* Governor of *Phenicia.* This obliged *Onias* the High-prieſt to take a Journey to *Antioch*, to vindicate himſelf to King *Seleucus:* For he found, that nothing but the Royal Authority itſelf was ſufficient to prevail with *Simon*, to deſiſt from his fooliſh and unjuſt Enterprizes.

While this Matter was in Agitation, King *Seleucus* dies, [e] and *Antiochus Epiphanes* ſucceeding him, *Jaſon* the Brother of *Onias* III. bought the High-prieſthood of this Prince; and ſome Years after he ſent *Menelaus*, Brother to *Simon* now mention'd, to carry to *Antioch* ſome of the Money to the King. But *Menelaus* took this Opportunity to buy the High-prieſthood for himſelf, and to cheat *Jaſon* of his Money and Bargain [f]. This Circumſtance gives Reaſon to ſuſpect, that neither *Simon* nor his Brother *Menelaus* could be of the Tribe of *Benjamin*, ſince 'tis known this Tribe could have nothing to do with the Prieſthood; and conſequently *Simon* could not regularly be Governor or Captain of the Temple, and much leſs could *Menelaus* be High-prieſt. But they might however pretend to be of the ſacerdotal Line, tho' in effect they were not. Or elſe perhaps the Word *Benjamin* is a Corruption of the Text. The Scripture does not acquaint us what became of *Simon.*

V. SIMON, Son of *Boethus*, High-prieſt of the *Jews.* He was rais'd to the High-prieſthood in the Year of the World 3981, and depoſed in 3999, one Year before the Birth of *Jeſus Chriſt*, and four Years before the vulgar Era. *Simon* was originally of *Alexandria*, and *Herod the Great* promoted him to the Dignity of High-prieſt, [g] that he might with the better Grace marry his Siſter *Mariamne.* But this Pontiff being ſuſpected of being concern'd in the Conſpiracy of *Pherorus* and *Antipater* againſt *Herod*, he deprived him of the Prieſthood, and put up in his Place *Matthias* the Son of *Theophilus* [h].

VI. SIMON, Son of *Camithus*, High-prieſt of the *Jews.* He ſucceeded *Eleazar*,

[a] 1 Macc. xv. 38. 39 40. &c. 1 Macc. xvi. 1, 2, 3. &c. In the Year of the World 3866, before *Chriſt* 134, before the vulgar Era 138. [b] 1 Macc. xvi. 11, 12, &c. In the Year of the World 3869, before *Chriſt* 131, before the vulgar Era 135. [c] 2 Macc. iii. 4, 5. In the Year of the World 3828, before *Chriſt* 172, before the vulgar Era 176. [d] 2 Macc. iv. 1, 2, 3. In the ſame Year. [e] 2 Macc. iv. 7, 8, 9. In the Year of the World 3829, before *Chriſt* 171, before the vulgar Era 175. [f] 2 Macc. iv. 23, 24, &c. In the Year of the World 3832, before *Chriſt* 168, before the vulgar Era 172. [g] Joſeph. Antiq. l. 15. c. 12. p. 537. [h] Joſeph. Antiq. l. 17. c. 6. p. 589.

Son

Son of *Ananus*, in this Dignity, in the Year of the World 4028. He held this Office but one Year, being removed from it by *Gratus*, Governor of *Judea*, in Joseph. Antiq. l. 18. c. 3. 4029. His Successor was *Joseph* surnamed *Caiphas*.

VII. SIMON, surnamed *Canthara*, Son of *Simon Boethus*, High-priest of the *Jews*; he succeeded *Theophilus*, Son of *Jonathan*, [a] in 4044, and had for Successor *Matthias*, Son of *Ananus*, in 4045, which is the 42d Year of the vulgar Era. He was again advanced to this Dignity in 4048, by *Herod* King of *Calchis* [b]. This second time he succeeded *Elioneus*, and had for Successor *Joseph* the Son of *Caneus*.

VIII. SIMON, the *Galilean*. He maintain'd, that the *Jews* ought not to pay Tribute to the *Romans*, or acknowledge them Joseph. de Bello, l. 2. c. 12. for Masters. The *Latin* Text calls him *Simon*, but the *Greek* reads *Judas*, which was his true Name. Compare *Antiq.* l. 18. c. 2. But *Judas* had a Son call'd *Simon*, Joseph. Antiq. l. 20. c. 3. who was crucify'd in the Time of *Claudius*.

IX. SIMON, the *Cyrenean*. When *Jesus Christ* went to *Calvary*, and was not able Mat. xxvii. 32. Mark xv. 21. to bear the Weight of the Cross, the Soldiers found a Man who was a Native of *Cyrene* in *Lybia*, whose Name was *Simon*, and was Father of *Alexander* and *Rufus*, whom they compell'd to carry the Cross after *Jesus*; that is, to carry it whole and intire according to some; or only to carry one End of it along with *Jesus*. 'Tis asked whether *Simon* was a *Jew* or a *Pagan?* Several Fathers have thought that he was a *Gentile*, [c] and that he was a Type of that idolatrous People, that afterwards was to be call'd to the Profession of the Gospel, and to carry the Cross after *Christ*. Others [d] hold that he was a *Jew*. The *Latin* Text of St. *Mark* intimates, that he was coming from a Farm near *Jerusalem*; and there were many *Jews* that dwelt at *Cyrene* in *Lybia*, of which Place he was. Some [e] will have him to be the same as *Simon* surnamed *Niger*, mention'd in the *Acts*. If it were so, then we must readily acknowledge him to have been a *Jew*. There are those that believe he was Bishop of *Bostres* in *Arabia*, and that he ended his Life by Martyrdom, having been burnt alive by the *Pagans*. As to his Sons *Alexander* and *Rufus*, they have been spoken of under their proper Articles.

X. SIMON, the *Canaanite*, or *Simon Zelotes*, an Apostle of *Jesus Christ*. 'Tis doubtful whether the Name of *Canaanite* was derived to him from the City *Cana* in *Galilee*; or whether it might not be written *Chananean*; [f] or lastly, whether it should not be taken according to its Signification in the *Hebrew*, by deriving it from the Root *Kana*, [g] to be zealous. St. *Luke* gives him the Surname of *Zelotes*, the Zealous or Zelot, which seems to be the Luke vi. 15. Acts i. 13. Translation of the Surname *Canaanite*, which is given him by the other Evangelists. Matt. x. 4. Mar. iii. 18. Some Fathers say, [h] he was of *Cana*, of the Tribe of *Zebulun* or *Naphtali*. The Learned are still divided about the Signification of the Term *Zelotes*, what it may stand for. Some take it only for the Zeal he shew'd in embracing the Gospel of *Jesus Christ*; while others think [i] he was of a certain Sect call'd *Zealots*, of which mention is made in *Josephus* [k].

The Particulars of his Life are unknown, nor does it appear where he preach'd, or where he died. *Nicephorus* and the modern *Greeks* say, that he travell'd through *Egypt*, *Cyrenaica*, and *Africa*; that he preached in *Mauritania*, and through all *Lybia*; that he carry'd the Gospel even into the Isles of *Britain*, and that after an infinite Number of Miracles and Sufferings, he was crown'd with Martyrdom by the Death of the Cross, which he endured with incredible Courage. Others [l] will have it, that he suffer'd Martyrdom in the City of *Suanir* in *Persia*; and the antient Martyrology given by *Florentinius*, sets it down so on the 28th of *October*, upon which the *Latin* Church celebrates his Festival. It puts his Martyrdom on the First of *July*, on which *Abdias* says he was massacred, in a Tumult rais'd by the Idol-priests against him and St. *Jude*, whose Feast is kept on the same Day. The *Greeks* honour him on the Tenth of *June*, Menæa. Jun. p. 93. and will have him to be *Nathanael*, the Bridegroom at the Marriage of *Cana*.

XI. SIMON, *Brother of our Lord*, that Matt. xiii. 55. Mark vi. 3. is to say, his Cousin-german, and Son of *Mary* the Sister of the Holy Virgin. We believe him to be the same as St. *Simeon* Bishop of *Jerusalem*, and Son of *Cleophas*, of whom we have spoke under the Name of SIMEON.

XII. SIMON *the Pharisee*, with whom *Jesus* dined, after he had raised the Child of the Widow of *Nain* [m]. While he was at Table with *Simon*, a Woman of the Town, who was noted for her ill Life, enter'd into the Room, and pour'd out a Box of Perfume on the Feet of *Jesus*, wiped them with her Hair, washed them with her Tears, and did not cease to kiss them all the Time he was at Table. *Simon*

[a] Joseph. Antiq. l. 19. c. 5. p. 675. & l. 6. p. 676. [b] Joseph. Antiq. l. 20. c. 1. p. 683. E. [c] Ambros. in Luc. x. Hilar. in Matth. xxvii. Leo mag. serm. 8. de passione. Beda, Druthmar, &c. [d] Maldon. Grot. Brug. Jansen. [e] Vide Cornel. a Lapide in Matth. xxvii. [f] From כנעני *Chenani*, *Chananean*, or *Canaanite*. [g] From קנא *Kana*, comes קני or קנני *Kani* or *Kanani*. [h] Theodoret. in Psal. lxvii. 18. Hieron. in Matth. x. p. 29. B. [i] Hammond. in Matth. x. Grot. Lightfoot, Scaliger, &c. [k] Joseph. de Bello, l. iv, c. 2. item. l. vi. c. 1. [l] Fortunat. Pictav. Carmin. l. 8. c. 4. Beda Retract. in Acta, c. 1. v. 13. Abdias l. 6. [m] Luke vii. 36, 37, &c. In the 31st Year of the vulgar Era.

seeing

feeing this, faid within himfelf; *This Man, if he were a Prophet, would have known who, and what manner of Woman this is that toucheth him, for fhe is a Sinner.* *Jefus* knowing his Thoughts, faid to him; *There was a certain Creditor which had two Debtors, the one owed five hundred Pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him moft?* *Simon* made anfwer; *I fuppofe that he to whom he forgave moft.* *Jefus* replied; *Thou haft rightly judged.* Then turning towards the Woman, he made it appear, that fhe had done much more for him than *Simon*, and thus concludes; *Wherefore I fay unto thee, her Sins, which are many, are forgiven, for fhe loved much; but to whom little is forgiven, the fame loveth little.* *Jefus* had a mind to point out *Simon*, and thofe that are like him, under the Character of thofe to whom little is forgiven, and who love but little.

XIII. SIMON *the Leper*; he dwelt at *Bethany*, near *Jerufalem* [a]. *Jefus* coming thither a few Days before his Paffion, was invited by *Simon the Leper* to eat with him. *Lazarus*, whom our Saviour had raifed from the Dead fome time before, was at Table with them. *Martha*, his Sifter, was very bufy in attending upon them; and *Mary*, his other Sifter, to fhew her Love and Refpect for our Saviour, brought a Box of Perfumes, which fhe pour'd out upon his Feet. This Entertainment is very different from that which our Saviour had about two Years before, at the Houfe of *Simon the Pharifee*; as likewife *Mary* the Sifter of *Lazarus* was a different Perfon from the Sinner of *Nain*.

XIV. SIMON, *Son of John*, or of *Jona*, furnamed *Cephas* or *Peter*. See St. PETER.

John vi. 72. XV. SIMON, *Father of Judas Ifcariot.* He is known only by the Misfortune of being Father to fuch a Son.

XVI. SIMON NIGER, or *the Black*, of whom mention is made in the *Acts of the Apoftles* [b]. He was of the Number of the Prophets and Teachers, that were of the *Chriftian* Church at *Antioch*. He was one of thofe that laid their Hands on St. *Paul* and St. *Barnabas*, for the Office to which the Holy Ghoft had appointed them. Some think he was the fame as *Simon the Cyrenean* mention'd before; but there is no other Proof of this Opinion, but the Similitude of Names; nor is this a very good one, fince St. *Luke* always calls *Simon the Cyrenean* by the Name of *Simon*; but *Simon Niger*, by the Name of *Simeon*. Epiphan. hæref. 20. c. 4. *Epiphanius* reckons up one *Niger* among the feventy Difciples. The Church makes no mention of *Simon Niger* in its Offices, nor in its Martyrology.

XVII. SIMON *the Tanner*. St. *Peter* lodg'd feveral Days at *Joppa*, with *Simon the Tanner*, [c] and was in his Houfe when the Meffengers from *Cornelius* the Centurion came to him, to defire him to come to their Mafter at *Cefarea*. The Hiftory tells us of nothing particular concerning this *Simon*. Acts x. 6, &c.

XVIII. SIMON *Magus*, or *the Sorcerer*; he was, as they fay, [d] of the Village of *Gitton*, in the Country of *Samaria*. St. *Philip* the Deacon coming to preach at *Samaria*, [e] converted feveral Perfons there, and among others this *Simon*, who believed and was baptized. He feeing the Miracles perform'd by St. *Philip*, was in the utmoft Amazement. The Apoftes St. *Peter* and St. *John* then coming to *Samaria*, to lay on their Hands, and communicate the Holy Ghoft to fuch as had been baptized by St. *Philip*; *Simon* was full of Admiration, upon feeing the wonderful Effect of this Impofition of Hands, and offer'd Money to the Apoftles, faying; *Give me alfo this Power, that on whomfoever I lay Hands, he may receive the Holy Ghoft.* But *Peter* faid to him in great Indignation; *Thy Money perifh with thee, becaufe thou haft thought that the Gift of God may be purchafed with Money. Thou haft neither Part nor Lot in this Matter, for thy Heart is not right in the Sight of God. Repent therefore of this thy Wickednefs, and pray God, if perhaps the thought of thine Heart may be forgiven thee. For I perceive thou art in the Gall of Bitternefs, and in the Bond of Iniquity.* *Simon* made anfwer; *Pray ye to the Lord for me, that none of thefe things which ye have fpoken come upon me.*

St. *Luke* adds, that *Simon* had addicted himfelf to the Ufe of Magick Arts before St. *Philip* came to *Samaria*, and that by his Impoftures and Enchantments he had feduced the People of this City, and would fain pafs for fome extraordinary Perfon, fo that they all follow'd him from the Higheft to the Loweft, faying among themfelves; *This Man is the great Power of God.* But after St. *Peter* had reproved him, and had rejected with Horrour the Propofal he made to him, of felling the Power of imparting the Holy Ghoft; *Simon* fell into much greater Errors and Abominations, applying himfelf to Magick more than ever, taking Pride in withftanding the Apoftles, and infecting a great Number of Perfons with his impious Errors. For this Purpofe he left *Samaria*, [f] and travell'd thro' Acts viii. 9, 10, 11. Irenæ. l. 1. c. 20.

[a] Matth. xxvi. 6. Mark xiv. 8. John xi. 1, 2. xii. 3, 4, 5. In the 33d Year of the vulgar Era, five or fix Days before the Death of *Chrift*. [b] Acts xiii. 1. About the 44th Year of the vulgar Era. [c] Acts ix. 43. In the 35th Year of the vulgar Era. [d] Epiphan. hæref. 21. & Juftin. Apolog. 2. p. 69. [e] Acts viii. 5.—13. In the 34th Year of the vulgar Era. [f] Theodoret. hæret. fabul. l. 1. c. 1.

feveral

ſeveral Provinces, ſeeking out ſuch Places where the Goſpel had not been yet preached, that he might prejudice the Minds of Men againſt it.

When he was at *Tyre* in *Phenicia*, [a] he there bought a publick Proſtitute call'd *Selene* or *Helene*, and carry'd her every-where along with him, committing all ſorts of Crimes in ſecret with her. He pretended this was the *Hellen* who had been the Occaſion of the *Trojan* War. Having run through ſeveral Provinces, and made himſelf admired by a vaſt Number of Perſons, for his falſe Miracles and Impoſtures; he quitted the Eaſtern Parts of the World, and came to *Rome* in the Time of the Emperor *Claudius*, about the Year of *Chriſt* 41. 'Tis ſaid [b] he was honour'd as a Deity by the *Romans*, and by the Senate itſelf, who decreed a Statue to be erected for him in the Iſle of the *Tyber*, with this Inſcription; *To Simon the holy God.* [c] This Fact however is diſputed by ſeveral able Criticks, who think *Juſtin* miſtook a Statue dedicated to *Semo Sanctus*, a Pagan Deity, for one erected to *Simon Magus*. And indeed within this hundred and twenty-five Years there has been found a Statue in the Iſle of *Tyber*, with this Inſcription, nearly approaching to that mention'd by *Juſtin*. *Semoni Sanco Deo Fideo Sacrum Sext. Pompeius Sp. F. Mutianus —— donum dedit.* We ſhall not here enter upon a Scrutiny into this Difficulty. The Reader may peruſe thoſe that have expreſly treated on it; as *Baronius*, ann. 44. §. 55. *Salmaſius*, Notes upon *Spartian*, p. 39. F. *Halloix* in his Life of *Juſtin*, M. *du Pin*, Mr. *de Tillemont*, Not. 1. upon *Simon Magus*, t. 2. p. 521, 522, &c.

When St. *Peter* came to *Rome*, [d] ſome time after the Arrival of *Simon Magus*, he ſoon reverſed all that this Impoſtor had been doing there. Yet *Simon* however did not quit this great City, where there was ſo much Room for ſpreading his Errors; and under the Reign of *Nero*, he again acquired a great Reputation by his Inchantments. He pretended to prove, that he was the *Chriſt*, [e] and, as the Son of God, that he could aſcend into Heaven: And in Reality, he caus'd himſelf to be rais'd into the Air in a fiery Chariot, by the Aſſiſtance of two Demons, having recourſe to the Power of magical Inchantments. But St. *Peter* and St. *Paul* at the ſame time betaking themſelves to Prayer, the Impoſtor was deſerted by his Demons, fell down upon the Ground, and broke his Legs. And being carry'd to *Brindes*, for very Grief and Shame, he threw himſelf headlong from the Top of the Houſe where he lodg'd. 'Tis reported, he had this Fall in the Preſence of *Nero*; and hither is referr'd what is ſaid by *Dio Chryſoſtomus*, that *Nero* kept a long while at his Court a Man that pretended to fly in the Air: (Dio Chryſoſt. orat. 21.) And alſo what is ſaid by *Suetonius*, that in the Publick Games, a Man undertook to fly in the Air, in the Preſence of *Nero*; (Suetonius, l. 6. c. 12.) but at his firſt Flight he fell down upon the Ground with ſuch Violence, that his Blood ſpurted up to the Gallery where the Emperor was ſitting. He died, probably, in the 65th Year of the Common Era.

As to the Hereſies of *Simon*, beſides thoſe which are imputed to him in the *Acts*, wherein he aſſerts himſelf to be *the great Power of God*, (Acts viii. 10.) and where he thought the Gifts of the Holy Ghoſt were venal, and to be purchaſed with Money; the Fathers accuſe him of pretending to be the great Power of God, and that he came down as (Irenæ. l. 1. c. 20.) the Father in reſpect of the *Samaritans*, as the Son in reſpect of the *Jews*, and as the Holy Ghoſt in reſpect of all other Nations: but that it was indifferent which of theſe Names he went by. St. *Jerom* quotes theſe blaſphemous Expreſſions out (Hieron. in Mat. xxiv.) of one of his Books; *I am the Word of God, I am the Beauty of God, I am the Comforter, I am the Almighty, I am the whole Eſſence of God.* H was the Inventer of the *Eons* [f], which were as ſo many Perſons, of whom they compoſed their fantaſtical Deity. His *Hellen* [g] he call'd the firſt Intelligence, the Mother of all Things; he ſometimes gave her the Name of the *Holy Ghoſt*, or of *Prunica*, or *Minerva*: He ſaid, that by this firſt Intelligence he had at firſt a Deſign of creating the Angels; but that ſhe knowing this Will of her Father, ſhe had deſcended lower, and had produced the Angels, and the other ſpiritual Powers, to whom ſhe had given no Knowledge of her Father: That theſe Angels and Powers had afterwards made Angels and Men: That *Hellen* had paſſed ſucceſſively into the Bodies of Women, and among others, into that of *Hellen* the Wife of *Menelaus*, who was the Occaſion of the War of *Troy*; and that at laſt ſhe had deſcended into the Body of this *Hellen* of *Tyre*, whom he had with him.

He did not acknowledge *Jeſus Chriſt* as Son of God, but look'd upon him as a Rival, and pretended himſelf to be the *Chriſt*. He believed neither Salvation, nor the Reſurrection of the Body, but barely a Reſurrection of the Soul. He taught, that Men need not trouble them-

[a] Theodoret. Hæreſ. Juſtin. Apol. 2. Iren. l. 1. c. 20. Tertull. de Anim. c. 34. [b] Juſtin. Irenæ. Tertull. Euſeb. Cyrill. Auguſt. Theodoret. [c] Simoni Deo ſancto. Ita Juſtin. Tertull. Cyrill. [d] Euſeb. l. 2. c. 14. Hiſt. Eccl. Hieron. de Viris Illuſt. c. 1. Theodoret. Hæret. fab. l. 1. c. 1. [e] Arnob. l. 2. Maxim. Tyrius, homil. 54. Ambroſ. Hexaëmer. l. 4. Cyril. Cathech. 6. &c. [f] Vid. Nazianz. Orat. 23, 24. Euſeb. in Marcion. l. 4. c. 9. [g] Vid. Iren. l. 1. c. 20. Epiphan. Hæreſ. 21. Aug de Hæreſ. l. 1.

ſelves about good Works, for all Actions were indifferent of themſelves; and that the Diſtinction of Actions into good and evil, was only introduced by the Angels, to bring Men into Subjection to them. He rejected the Law of *Moſes*, and ſaid, he was come to aboliſh it. He aſcribed all the Old Teſtament to the Angels; and tho' he every-where declared himſelf an Enemy to the Angels, he paid them an idolatrous Worſhip, pretending, Men could not be ſaved, without offering to the Supreme Father abominable Sacrifices, by the Means of the Principalities that he placed in each Heaven. He offer'd them his Sacrifices, not to obtain any Aſſiſtance from them, but to prevail with them that they might not oppoſe Men. *Simon* form'd a Sect of Hereticks, which were call'd *Simonians*, of whom we ſhall ſpeak preſently. Concerning *Simon*, ſuch Authors may be read as have treated about Hereticks, particularly M. *de Tillemont*, Hiſt. Eccl. t. 2. §. 5. p. 37, &c.

Joſ. Antiq. l. 17. c. 12. p. 607, 608.

XIX. SIMON, a Slave of *Herod the Great*, who, after the Death of this Prince, had the Aſſurance of aſpiring to the Diadem, having no other Merit to found his Pretenſions upon, but a graceful Perſon, and an advantageous Stature. He burnt the Palace of *Jericho*, and ſome other Edifices, giving the Plunder to thoſe that follow'd him. But *Gratus* the Governor of the Province ſet upon him, overcame him, and having come up with him as he fled away through narrow Paſſes, he kill'd him: This happen'd three Years before the Common Era.

XX. SIMON, Son of *Gioras*: [a] He put himſelf at the Head of a Number of ſeditious People, began to make Depredations, and even to commit Murders in that Part of *Idumea* call'd *Acrabatane*. *Ananus* ſent out Troops againſt him, which obliged him to retire into the Caſtle of *Maſſada*, from whence he made Excurſions into *Idumea*: From thence he advanced towards *Jeruſalem*, which he put into a Conſternation, by the many Cruelties he exerciſed againſt thoſe that fell into his Power. The Zealots fearing the Progreſs of his Arms, fought with him, but could not ſubdue him; and ſome time after [b], the People of *Jeruſalem* being drove to Extremities by the Zealots, and ſeeking Means of ſkreening themſelves from their Violence, call'd in *Simon* the Son of *Gioras* to their Aſſiſtance. *Simon* was received into the City with the Acclamations of the People, and began by attacking *John* of *Giſcala* and the Zealots in the Temple: But they did him more Harm than he could do them. He treated very tyrannically the Inhabitants of *Jeruſalem* who had call'd him to their Aſſiſtance, and exerciſed all ſorts of Cruelties againſt them. He caus'd the High-prieſt *Mattathias* to be kill'd, who had inſiſted the moſt ſtrenuouſly upon his being call'd in to *Jeruſalem*. Joſeph. de Bello, l. 5. c. 33. p. 938.

I ſhall not attempt to give an Account of all the wicked Actions that this Profligate committed at *Jeruſalem*, 'till the Taking of the City by the *Romans*. As his Name is not found in holy Writ, I think my ſelf not obliged to give his whole Hiſtory, but only of ſuch as are recorded in Scripture. When therefore the *Romans* had taken the City and the Temple, [c] *Simon* conceal'd himſelf under-ground, in ſome of the Common Sewers, and had taken Proviſions with him. He remain'd there hid for ſome Months; but at laſt his Proviſions being all gone, he was forc'd to creep out and appear above-ground, in the Place where the Temple had been, cloath'd in White, with a Robe of Purple; probably thinking, by this Means, to frighten the *Romans*, and ſo to make his Eſcape. They were indeed ſurprized at the Sight of him, and asked him, who he was? He would not tell his Name, and deſired to ſpeak with the commanding Officer. This was *Terentius Rufus*, for *Titus* was then gone from *Jeruſalem*. He came to him, and knowing who he was, had him chain'd, ſent Word to *Titus* of his Priſoner, and ſent him after him to *Ceſarea*. *Titus* carry'd him to *Rome*, where he ſerv'd to adorn his Triumph, and afterwards was publickly executed.

SIMONIANS, or *Simonites*, a ſort of Hereticks, and Diſciples of *Simon Magus*. They embraced all the Principles of their Maſter, which we have given an Account of above; and as to their Practices, they indulged themſelves in all ſorts of Extravagances as much as they could; which exceeded, as *Euſebius* ſays, all that can be ſaid of them. And they acknowledg'd in their Books, that when firſt their more ſecret Myſteries were revealed to any one, they were fill'd with Horror and Amazement at them. Beſide their ſhameleſs Filthineſs, they gave themſelves up to all ſorts of Sorcery and Witchcraft; and tho' outwardly they made Profeſſion of a ſort of *Chriſtianity*, yet they did not refrain from worſhipping *Simon* and *Hellen*, repreſented under the Shapes of *Jupiter* and *Mars*, and offered Victims and Libations of Wine to them. They alſo look'd upon the ordinary Worſhip of Idols as an indifferent thing; ſo that they were not expos'd to the Danger of Perſecution and Tortures, as the *Chriſtians* were, for not offering Incenſe to Idols: And the Heathen let them Iren. l. 1. c. 20. Euſeb. Hiſt. Eccl. l. 2. c. 13.

[a] Joſeph. de Bello, l. 2. c. 44. p. 828. In the 66th or 67th Year of *Chriſt*, or of the Vulgar Era. [b] Joſeph. de Bello, l. 4. c. 34. In the 69th Year of the Vulgar Era. [c] Joſeph. de Bello, l. 7. c. 7. In the 70th Year of the Vulgar Era.

continue

continue in Quiet, whilst they openly persecuted the *Christians*.

There is great Probability, that when St. *John*, St. *Peter*, and St. *Paul*, give Warning, in their Epistles against Hereticks, false Apostles, and false Teachers, that corrupted the sound Doctrine by profane Novelties, and vainly boasted of new Light and particular Revelations in divine Matters; those Enemies of the Cross of *Christ*, those Men that made their Belly their God, and gloried in what ought to have cover'd them with Confusion; it is likely, I say, that the Apostles intended to speak of the Disciples of *Simon*, of *Cerinthus*, and of some other Hereticks of the first Age. The Description St. *Paul* gives us of them in several Places of his Epistles, [a] shews, that the Corruption of their Manners was grown to a great Extremity, and that their Doctrine was not purer than their Practices.

The Sect of the *Simonians* continu'd down to the fourth Century. *Justin* says, that in his Time, that is, about the Year 150, almost all the *Samaritans*, and some few others in other Countries, acknowledg'd *Simon* as the greatest of the Gods. *Clemens Alexandrinus* says, [b] that his Followers worshipp'd him, and endeavoured to make themselves as like him as they could. *Ireneus* says, [c] they were call'd *Simonians*; and *Origen* assures us, [d] they went also by the Name of *Hellenians*, from *Hellen*. The same Author says in one Place, [e] that the Sect of the *Simonians* was reduced to about thirty Persons: Elsewhere [f] he tells us, they were quite extinct. But 'tis known from other Testimonies, that there were some even at the Beginning of the fifth Century. An Author that wrote upon Baptism against St. *Cyprian*, about the Year 256, says, that some Hereticks descended from *Simon*, made Fire appear above the Water, when they gave Baptism. *Eusebius* [g] still speaks of *Simonians* that mingled themselves among the Catholick, and receiv'd the Baptism of the Church; afterwards spreading in secret the Venom of their Doctrine among the Faithful. Several of them were discover'd, and expell'd out of the Church, about the Beginning of the fourth Century.

Justin. Apolog. 2. p. 69.

SIMONY. This is giving some Temporal Consideration for a Spiritual Thing, or for something that is annex'd to a Spiritual Thing. We do not read, that *Simon* or his Disciples professedly taught, that this kind of Trading was lawful; but the Example of *Simon*, who offered Money to the Apostles, to have the Power of communicating the Holy Ghost, as well as themselves, has caus'd the Name of *Simoniacks* to be given to them, who, in Imitation of *Simon*, would purchase for Money, or by their good Offices, or by any other way, some Spiritual Concern, or any thing relating thereto.

Acts viii. 18, 19, 20.

SIMONIAS. *Josephus* speak of a Village, upon the Frontier of *Galilee*, call'd *Simonias* [h]. 'Tis probably the same as *Shimron*, or *Semeron*, of the Tribe of *Zebulun*, *Josh.* xix. 15. The LXX. in some Copies, read *Symoon*; and the *Talmudists* expresly say, [i] that these two Names stand for the same Place. But it appears by *Josephus*, that *Simonias* was between *Tiberias* and *Ptolemais*, about sixty Furlongs from *Gaba*, a City lying at the Foot of *Carmel*.

I. SIMPLE, *Simplex*, is sometimes taken in an ill Sense. St. *Paul*, for Example, would have the *Romans* be *wise unto that which is good, and simple concerning evil*; that is, discerning in the Choice of good, to distinguish the good from the bad Doctine; but they must avoid whatever has the Appearance of Evil, as Children, that, without much Reasoning, fly from every thing that does but seem hurtful to them. This is what he says elsewhere, *Be not Children in Understanding; howbeit, in Malice be ye Children:* Suffer yourselves not to be led away by Appearances, as Children are. Rom. xvi. 19.

II. SIMPLE, is opos'd to a Deceiver, an unjust or a wicked Person. It stands for Sincerity, Fidelity, Innocence, and Candour. 'Tis in this Sense that *Jacob* is call'd a *plain* or a *simple* Man. *Job* is call'd a *perfect and upright* Man, or, according to the *Vulgate*, a *simple* Man. Wisdom is given to the *Simple*. Gen. xxv. 27. Job i. 1, 8. Prov. iii. 32.

III. SIMPLE, *Simplex*, or *Simplicity*, is sometimes taken for Liberality. The *single* or *simple* Eye, oppos'd to an *evil* Eye, represent a liberal Disposition, in contradistinction to a covetous one. St. *Paul* says, *He that giveth, let him do it with Simplicity*; that is, liberally, and with a chearful Heart. Matth. vi. 22. Luke xi. 34. Rom. xii. 8.

SIMRI, or *Semri*, Son of *Merari*, 1 *Chron.* xxvi. 10.

SIMYRA, a Maritime City of *Phenicia*, upon the *Mediterranean*, between the River *Eleutherus* to the South, and the City of *Maratha* to the North.

SIN, or *Zin*, a City and Desart to the South of the *Holy Land*, in *Arabia Petrea*. It gave its Name to the Wilderness of *Sin*, in the same Country. The Scripture distinguishes two Cities and two Desarts of *Sin*, one is wrote purely *Sin*, with *Samech*, *Jod*, *Nun*. The other is writ *Zin*, or *Tzin*, with *Tzade*, *Jod*, *Nun*. The first

סין, *Sin*. צין, *Tzin*. See Num. xiii. 22. xxvii. 14. & xxxiv. 3.

[a] 2 Cor. v. 10. Coloss. ii. 4, 5, &c. Philip. iii. 2, 3, &c. 2 Tim. iii. 14, 15, 16, &c. [b] Clem. Alex. Stromat. l. 2. p. 383. [c] Iren. l. 1. c. 20. [d] Origen. in Cels. l. 5. p. 272. b. [e] Idem l. 1. cont. Cels. p. 44. About the Year 249. [f] Idem l. 5. p. 272. [g] Euseb. Hist. Eccl. l. 2. c. 1. p. 39, 40. [h] Joseph. in Vita sua, p. 1007. [i] Cod. Megil. fol. 70. col. 1. Gemar. Jerosol.

was

was nearer *Egypt* and the *Red-sea.* The *Hebrews* were no sooner out of this Sea, but they found themselves in the Wilder-
Exod. xvi. 1. & xvii. 1. ness of *Sin*, which is between *Elim* and *Sinai* : 'Twas there that God rain'd Manna upon them.

The second is also to the South of *Palestine*, but inclining more towards the
Deuteron. xxxii. 51. *Dead-sea. Kadesh* was in the Desart of *Zin* : 'Twas from this Wilderness that they sent out the Spies, to examine the *Land of Pro-*
Num. xiii. 21. Numbers xxvii. 14. Numbers xxxiv. 3. Josh. xv. 3. *mise* : 'Twas here that *Moses* and *Aaron* offended the Lord, at the Waters of Strife. The Land of *Canaan*, and the Portion of the Tribe of *Judah*, had the Desart of *Zin*, or *Zina*, for their Southermost Limit.

SIN, *Peccatum*, is any Thought, Word, Action, Omission, or Desire, contrary to the Law of God. The *Hebrews* have several Words for expressing *Sin*. They think, for Example, that *Chataath*, [a] *Peccatum*, signifies a *Sin* committed against some positive Precept ; and that *Ashamath*, [b] *Delictum*, expresses a *Sin* committed against any Negative Precept : And that *Shegaga* [c] stands for *Sins* of Ignorance, Forgetfulness, Omission, or Inadvertency. But certain it is, that these Terms are often used one for another, and that the Scripture seldom observes these Distinctions : It often calls very great *Sins*, by the Name of *Ignorance* or *Folly* ; and at other times it gives the Name of *Sin* to Faults of Inadvertency. Also the Name of *Sin* is often given to the Sacrifice of Expiation, [d] or to the Sacrifice for *Sin*. Saint *Paul* says, for Example, that God was pleas'd that *Jesus Christ*, who knew no *Sin*, should be our Victim of Expiation :
2 Cor. v. 21. *For he hath made him to be Sin for us, who knew no Sin ; that we might be made the Righteousness of God in him.*

Wisd. i. 13, 14. Wisd. ii. 24. God was not the Author of *Sin*, or of Death ; but *Sin* and Death enter'd into the World by the Malice of the Devil. *Adam*, by his Disobedience, has made us
1 Cor. xv. 20, 21. Rom. v. 12. & vi. 23. Psal. l. 7. Rom. iii. 23. Gen. viii. 21. all guilty in the Eyes of God ; his *Sin* has merited Death for us ; he is the Reason that we are all born Children of Iniquity, and that we are inclined to Evil from our Mothers Wombs. *Jesus Christ*, by his Death, hath restored Life to us ; by his Obedience, he has reconciled us to God the Father ; instead of Children of Wrath as we were, he has merited for us the Character of Children of God. 'Tis by our Baptism that we are admitted to the Participation of these Privileges, and by Repentance that we may recover them again, when we have had the Misfortune to lose them.

*The Sin against the Holy Ghost,*[*] is differently explain'd by the Fathers and the Interpreters. St. *Athanasius* [e], who wrote expresly upon this Matter, relates the Opinions of *Origen*, and of *Theognostes*, who made the *Sin against the Holy Ghost*, to consist in Crimes committed after Baptism. But *Athanasius* very well observes, that the *Pharisees*, whom our Saviour upbraided with this Crime, had not received Baptism, and consequently could not become capable of it. As for himself, he thinks it consists in this, that the *Pharisees* maliciously imputed the Works of *Jesus Christ* to the Power of the Devil ; though they could not but be convinced in their own Minds that he acted by a good Spirit : And also in this, that they deny'd the Divinity of the Son, which was so clearly proved to them by his Works. St. *Hilary* [f] and St. *Theophilus* of *Antioch* [g] follow the Opinion of *Athanasius*, and make the *Sin against the Holy Ghost* to consist, as he does, in denying the Divinity of the Son ; under the Name of the *Holy Ghost*, meaning the Divinity.

St. *Austin* says in one Place, [h] that the *Sin against the Holy Ghost*, consists in subverting brotherly Charity, by Motives of Envy and Malice ; and in his *Retractations*, he adds, [i] that to render this Crime really irremissible, the Sinner must persevere in it to the End. He says elsewhere, [k] that tho' there are several *Sins* that may be committed against the Holy Ghost, yet however, there are none really irremissible, except final Impenitence, Despair, the Perseverance of a hardened Sinner, who does not return to God during his whole Life. St. *Chrysostom* [l], the Author of the imperfect Work upon St. *Matthew* [m], St. *Isidore* of *Damietta* [n], and several others, think, that the *Sin* we are speaking of, consists, in ascribing the miraculous Works of *Jesus Christ* to a diabolical Power ; and that its Irremissibleness is not real and absolute, but only relative, because it is very difficult to obtain the Pardon of it.

St. *Ambrose* is not altogether consistent with himself, in what he says concerning this Crime : In one Place, [o] he makes it consist in denying the Deity of the Son ; which is the Opinion of *Origen* and *Hilary*. In the Book of the *Holy Ghost*, [p] he says, it consists in denying the Divinity of the Holy Ghost, and in imputing his Works to the Power of the Devil. Lastly, In his

[a] חטאת, *Chataath*, *Peccatum*. 'Αμαρτία, ἀδίκημα, πλημμέλεια, ἀνομία. [b] אשמה, *Ashamath*, *Delictum*. Πλημμέλεια, ἁμαρτία, ἄγνοια, ἀδικία, ἀνομία. [c] שגגה, *Shegaga*, *Ignorantia*. LXX. 'Ακουσίως. Involuntarie. [d] Levit. iv. 3. 25, 29. v. 6. vii. 2. Psal. xxxix. 7. Rom. viii. 3. [e] Athanas. Ep. 4. ad Serapion. n. 8, 9, 10. [f] Hilar. in Matth. xii. & xxxi. n. 5. [g] Theophil. Antioch. Comment. in Evangel. l. 1. [h] August. l. 1. Serm. Domini in Monte, c. 22. [i] Aug. Retract. l. 1. c. 19. [k] Idem Exposit. inchoata in Ep. ad Rom. n. 14. & 22. & Serm. 71. nov. edit. n. 8, 9, 10, 20, &c. & Ep. 85. n. 5. [l] Chrysost. Homil. 42. in Matth. [m] Auth. Oper. imp. in Matth. Hom. 31. [n] Isidor. Pelus. Ep. l. 1. Ep. 59. [o] Ambros. in Luk. l. x. n. 94. [p] Lib. 1. de Spiritu Sancto, c. 3.

Book

Book of *Repentance*, [a] he extends it to Heresy and Schism. The Author of the *Apostolical Constitutions* [b], and *Philastrius* [c] also, accuse Hereticks of the *Sin against the Holy Ghost*. But were the *Pharisees* guilty of Heresy, those to whom our Saviour imputes this *Sin?* *Hermas* says, [d] that the *Sin against the Holy Ghost*, is the Blaspheming of God: And the Author of the *Questions upon the Old and New Testament* says, [e] that it is a Renouncing of God. *Pacian* Bishop of *Barcelona* says, [f] it is ascribing to the Devil the Works of the Holy Ghost: He believes this *Sin* to be morally unpardonable. The Author of the *Recognitions*, imputed to Pope *Clement*, [g] thinks the *Sin against the Holy Ghost*, the irremissible Sin, to be that of an harden'd and insolent Sinner. *Grotius* [h] espouses this Opinion, and gives for Examples of this Crime, the Sin of *Korah*, *Pharaoh*, *Simon Magus*, *Ananias* and *Sapphira*.

The Catholick Commentators are divided into two Opinions. One Side follow Saint *Austin*, and place the *Sin against the Holy Ghost*, and its Unpardonableness, in final Impenitence. The other Side place it in the wilful Malice of those that withstand the Evidence of Truth, and will not acknowledge the Miracles of *Jesus Christ* to be the Finger of God, but maliciously and against the Conviction of their own Consciences, impute them to the Prince of Darkness. This was certainly the Crime of the *Pharisees*, to whom *Jesus Christ* apply'd his Discourse; and those also become guilty of the same Crime, who oppose a known Truth, and who impute either to Vanity, or Hypocrisy, or, what is still more heinous, to Magick and diabolical Confederacy, such good Actions as they see perform'd by good Men. This is the Opinion of St. *Chrysostom* and St. *Jerom* [i], and that which to us seems to be most probable. The Reader may see the Dissertation upon this Subject, which we have prefix'd to our Commentary on St. *Mark*.

*Original Sin.* The Catholick *Christian* Church believes, that the *Sin* of *Adam* was communicated to all his Posterity, and that it has infected and corrupted it: And that all Men are born Children of Wrath;
Ephes. ii. 3. *Naturâ filii iræ.* That by the Fault of one alone *Sin* came into the World,
Rom. v. 12. and Death by *Sin*: *By one Man Sin entered into the World, and Death by Sin, and so Death passed upon all Men.* And this is what we call *Original Sin*, so well
Job xiv. 1, 4. described by *Job*, saying; *Man that is born of a Woman*, &c. *Who can bring a clean thing out of an unclean? Not one.*
Psal. li. 5. And *David* says; *Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me.*

But notwithstanding the Clearness of these Texts, and of several others that might be cited, both in the *Old* and *New Testament*, some learned Men have made a Doubt, whether the ancient and modern *Hebrews* had any distinct Notion of *Original Sin*, and of the Remedy that God had provided, to deliver his People from it.

*Josephus* and *Philo*, and such among the ancient *Christians* as admitted the Preexistence of Souls, and that Souls are born either good or bad, according to the Good or Evil they had done in another Life; these, I say, could not hold *Original Sin* as we now hold it, neither did they speak of it as we do, nor in any manner that approaches to it. Those among the ancient *Jews* who believed a kind of *Metempsychosis*, had still a less Degree of Faith in it, because of the Opposition of these two Opinions. And if they did not believe that Mankind was born criminal, in the Sight of God, they had no need of having recourse to any Remedy for *Original Sin*. They never speak of this: In the Institution of Circumcision, they only mention Reasons of Decency, Propriety, or of the Distinction of the *Jews* from other Nations.

The greatest Part of the modern *Jews*, [k] as well as of the ancient, maintain the Pre-existence of Souls, and a kind of Transmigration, and consequently they cannot be much inclined to admit of *Original Sin*: They suppose their Children, who die before they receive Circumcision, to pass into a State of Happiness; therefore they do not think that Circumcision remits any Sin contracted at the Birth. They acknowledge in Man a natural Propensity to Evil, which they call *Jetzirah raah*; but they cannot bear with what we say, of a corrupted Mass appointed to eternal Misery, as a Punishment for the *Sin* of *Adam* and *Eve*. *Maimonides*, a famous Rabbi, maintains, that it is not easier to conceive how a Man should be born with Sin, or with Virtue, than to comprehend how he should be born a skilful Master in any Art or Science. He looks upon *Original Sin* as a thing impossible. Other Rabbins as formally deny *Original Sin*, and confine the Effects of *Adam's Sin* to the introducing of Death on all his Posterity: And they also believe, that if *Adam* could have attain'd to eat of the Tree of Life, even after his *Sin*, he would not have died at all.

Maimon. More Nevoch. part 1. c. 39.

Yet however, we must allow, that some of the Rabbins seem to stand up for *Ori-*

[a] Ambros. lib. de Pœnit. l. 2. c. 4. [b] Constitut. Apost. l. 6. c. 18. [c] Philast. Hæresi Rhetorii. [d] Hermas Pastor. l. 3. similit. 6, 8, 9. [e] Auth. Qu. in V. & N. Test. qu. 102. [f] Pacian. Ep. 3. ad Sympron. [g] Recognit. l. 2. c. 23. [h] Grot. in Matth. xii. 31. [i] Hieronym. in Matth. xii. & Ep. 149. ad Marcellam. [k] Vid. Manasse Ben-Israel, conciliat. in Genes. qu. 6. p. 12. & de Creatione, probl. 17. p. 61.

ginal Sin. Some say, that the Devil which tempted *Eve*, cast upon her such a stinking Smell, that she communicated it to all her Posterity; but that the *Israelites* alone were freed from it. Others acknowledge, that the bad Inclinations which we find in ourselves, are an Evil: They say, with *Moses*, that it is the Fore-skin of the Flesh which must be cut off: They call it, after *David*, a Defilement; with *Solomon*, an Enemy; with *Isaiah*, an Offence; with *Ezekiel*, a Stone, which God must take away, to give us a Heart of Flesh; having asserted, with *Joel*, that it is a secret Thing. They add, that as the Fruit is better when the Seed that produces it has any Bitterness, so likewise Children that are born from a corrupted Father must partake of his Corruption. 'Tis asked, in the *Gemara*, If Concupiscence insinuates itself at the Moment of Conception, or at the Time of the Birth? To which it is answer'd, At the Birth; for the Scripture says, *Sin lies at the Door*. But the Number of Rabbins that thus speak of *Original Sin* is very small: Others either deny it, or know nothing of it.

Basnage's Hist. of the *Jews*, c. 4. l. 6. c. 13.

Gemar. titul. Sanhed. c. 11. §. 7.

The *Mahometans* admit of *Original Sin*, as a Consequence of the *Sin* of *Adam*: They call this *Original Sin*, or the Concupiscence that attends it, *the Grain of the Heart*, or, *the black Seed of the Heart*, from which *Mahomet* boasted to be purify'd by *Gabriel* the Arch-angel, who pull'd it out of his Heart: They affirm also, that our Lord *Jesus Christ*, and his Mother *Mary*, were the only Persons that were preserved from it.

Bibl. Orient. p. 440, 583.

SINAI, or *Sina*, a famous Mountain of *Arabia Petræa*, upon which God gave the Law to *Moses* [a]: It stands in a kind of Peninsula, form'd by the two Arms of the *Red-sea*, one of which stretches out towards the North, and is call'd the Gulph of *Kolsum*; the other extends towards the East, and is call'd the Gulph of *Elan*, or the *Elanitick-sea*. At this Day the *Arabians* call *Mount Sinai* by the Name of *Tor*, that is, the Mountain, by way of Excellence; or *Gibel Mousa*, the Mountain of *Moses*: It is two hundred and sixty Miles from *Cairo*, and generally it requires a Journey of ten Days to travel thither. The Wilderness of *Sinai*, where the *Israelites* continued incamped for almost a Year, and where *Moses* erected the Tabernacle of the Covenant, is considerably elevated above the rest of the Country; and the Ascent to it is by a very craggy Way, the greatest Part of which is cut out of the Rock; then one comes to a large Space of Ground, which is a Plain surrounded on all Sides by Rocks and Eminencies, whose Length is nearly twelve Miles.

Coppin's Voyage to *Egypt*, c. 10.

Towards the Extremity of this Plain, on the North Side, two high Mountains shew themselves, the highest of which is call'd *Sinai*, and the other *Horeb*. The Tops of *Horeb* and *Sinai* have a very steep Ascent, and do not stand upon much Ground, in comparison to their extraordinary Heighth: That of *Sinai* is at least one third part higher than the other, and its Ascent is more upright and difficult. After one is come to the Top of the Mountain, it terminates in an uneven and rugged Place, which might contain about sixty Persons. Upon this Eminence is built a little Chapel of St. *Catherine's*, where 'tis thought the Body of this Saint rested for three hundred and sixty Years; but afterwards it was removed into a Church which is at the Foot of the Mountain. Near this Chapel issues a Fountain of very good fresh Water; 'tis look'd upon as miraculous, it not being conceivable how Water can flow from the Brow of so high and barren a Mountain.

*Horeb* is to the West of *Sinai*; so that at Sun-rising the Shadow of *Sinai* intirely covers *Horeb*. Besides the little Fountain which is at the Top of *Sinai*, as we have mention'd, there is another at the Foot of this Mountain, or of *Horeb*, which supplies Water to the Monastery of St. *Catherine*. Five or six Paces from thence they shew a Stone, whose Heighth is four or five Feet and Breadth about three, which, they say, is the very Stone from whence *Moses* caus'd the Water to gush out: Its Colour is of a spotted grey, and it is, as it were, set in a kind of Earth, where no other Rock appears. This Stone has twelve Holes or Chanels, which are about a Foot wide, from whence it is thought the Water came forth for the *Israelites* to drink. We shall not here enter into the the Particulars of what was done during the Encampment of the *Israelites* at the Foot of *Sinai*, but refer the Reader to the Article MOSES.

The *Arabians* reckon among the Children of *Israel*, one call'd *Thor* or *Thour*, who gave his Name to the Mountain of *Sinai*, which they call *Thour-Sinai*. They also give the Name of *Thour* to the City which is at the Foot of the same Mountain, upon the Shore of the *Red-sea*. *Mahomet* begins the Chapter in his *Alcoran*, call'd the Fig, by this Oath: *I swear by the Fig, by the Olive, by Mount* Sinai, *and by the sure and faithful City*. The Fig stands for a Mountain of *Palestine* call'd *Thor-lina*, the Mountain of the Fig. The Olive stands for the Mount of *Olives* near *Jerusalem*. Mount *Sinai* is known. The faithful City is *Mecca*. *Sinai* is in great Veneration among the *Mussulmen*, because of the Law which God gave to Men upon

D'Herbel. Bibl. Orient. p. 501.

[a] Exod. xix. 1. xxiv. 16. xxxi. 18. xxxiv. 2, 4, &c. Levit. xxv. 1. xxvi. 45, &c.



this

A PLAN OF MOUNT SINAI AND MOUNT HOREB

1. Mount Sinai
2. Mount Horeb
3. The Chappel of St. Catherine
4. The Monastery of St.
5. The Plain of
6. The Gulf of
7. The Plain
8. Moses is believed to have produced Water

this Mountain. Also they call it sometimes *the Mountain of Moses*.

Upon this Mountain there is a Monastery of *Greek* Monks, who had heretofore only a Tower built near the burning Bush of *Moses*. But these Monks finding themselves much expos'd to the Insults of the *Arabs*, who devoured all their Provisions, even so much as the consecrated Bread of the Eucharist; they petition'd the Emperor *Justinian* to build them a strong Monastery, to secure them from the Depredations of the *Arabs*. The Emperor comply'd with their Request; but it is said, that he put the Architect to Death, for pitching upon this Place for the Monastery; this he did because of its Nearness to the burning Bush, and for the Conveniency of the Water.

The Name of St. *Catherine* was given to this Monastery, and to the Mountain itself, because of a Tradition generally received in the Country, that the Body of this Saint was transported hither by the Angels.

SINCERITY. [a] This Word properly signifies Truth and Uprightness, when the Heart and Tongue agree together. *Sincerity* is oppos'd to Double-mindedness, Deceit, when the Sentiments of the Heart are contrary to the Language of the Mouth. The *Latin* Word *Sincerus* is derived from *sine* and *cera*, without Wax, Honey separated from the Wax, or pure Honey. In the Scripture *sincere* signifies
Sap. vii. 25. pure, or without mixture. *Sapientia est emanatio quædam claritatis omnipotentis Dei*
Philip. i. 10. *sincera*. St. *Paul* would have the *Philippians* be pure, that their Behaviour may be innocent, and give no Offence to any Body. *That ye may be sincere, and without Offence till the Day of* Christ. And St. *Peter* exhorts the pure and sincere Mind
2 Pet. iii. 1. of the Faithful: *Vestram excito in commonitione sinceram mentem.* St. *Paul* speaks
1 Cor. v. 8. of *Sincerity* and Truth, or of Purity and Truth, which he sets in Opposition to the leaven'd Bread of Impurity and Filthiness. He reproaches the false Apostles with not preaching *Jesus Christ* sincerely, purely, with upright and disinterested Sentiments of the Heart.

SINDON. This Word properly signi-
Mat. xxvii. 59. Mark xv. 46. Luke xxiii. 53. fies a Shroud, and the Evangelists make use of it, to denote the Linen Cloth, in which *Joseph* of *Arimathea* wrapp'd up the Body of *Jesus Christ*, after he had embalmed it, had winded Bandages about it, and had put the Napkin upon his Head.
Joh. xx. 7. For St. *John* supplies those Circumstances that St. *Matthew* had omitted. The holy Napkins, or *Sudaria*, which are shewn in several Places, cannot be all the true *Sindon* in which *Christ's* Body was involved, but are made in Imitation of it.

*Sindon* is also mention'd in the History of *Samson*. [b] He promises the young Men that were at his Wedding; *Triginta Sindones & totidem tunicas*, if they could explain the Riddle that he proposed to them. The *Hebrew* says thirty *Sedinim*, and thirty Changes of Raiment. By *Sedinim* or *Sindonem*, some understand the *Tunica* which was put next the Skin; and by Changes of Raiment, compleat Suits of Cloaths, a Tunique and a Coat, for that was a compleat Suit; or only thirty Coats, which, with the thirty Tuniques, made up thirty Changes of Raiment.

The virtuous Woman mention'd by *So-* Pro. xxxi. 24.
*lomon*, made *Sindons* and Girdles, which she sold to the *Phenicians*. The young Women of *Jerusalem* wore their *Sindons*, as appears from *Isaiah*. This was a Fashion Isa. iii. 23.
peculiar to the *Sidonians* and the *Phenicians*, and perhaps the Name was derived from the City of *Sidon*. *Martial* says, that Mart. l. 4. Ep. 19.
the *Sindon* of *Tyre* or *Phenicia*, covers a Man all over, and puts him in a Condition to despise the Rain and the Wind.

*Ridebis ventos, hoc munere tectus, & imbres,*
*Nec sic in Syriâ Sindone tectus eris.*

The young Man that follow'd *Jesus Christ* the Night of his Passion, *Amictus sindone super nudo*, was probably by this defended against the Cold, as with a Night-Gown. *Mark* xiv. 51.

SINEW. The *Hebrews* do not eat the *Sinew* of the Thigh of Animals, in Memory of the *Sinew* of *Jacob's* Thigh, which the Angel touch'd, and which contracted such a Numbness, that according to some Interpreters, he went lame of it all his Life after. This Abstinence from the Vide Interp. ad Gen. xxxii. 25, 32.
*Sinew* of the Thigh of Animals, is not commanded to the *Israelites* by any Law; for they must have abstained from it even before the Law, if the Observation that we find in *Genesis* xxxii. 32. was inserted by *Moses*. There are some Interpreters that think, this Forbearance of theirs is only Matter of voluntary Devotion. In some Places they abstain'd from the Hind-quarter of Animals, and sold it to others. In other Places they contented themselves with taking away the *Sinew*, and then they eat the Flesh. See what we have observed concerning this in the Article of JACOB.

SINITE, *Sinæus*. *Gen.* x. 17. By this Name is denoted the eighth Son of *Canaan*. The *Sinites* dwelt near *Arce*, in Mount *Libanus*. [c] *Strabo* mentions the Fortress in *Sinna* in the Mountains. By *Sinæi* the *Arabick* means the Inhabitants of *Tripolis* in *Phenicia*.

[a] *Sincerus*. Ἀκέραιος, εἰλικρινής, ἁπλοῦς, &c.

[b] Judg. xiv. 12, 13. סדינים וחלפות

[c] Hieronym. quæst. Hebr. in Genes.

SION.[a] This is one of the Names of Mount *Hermon*. 'Tis probably of this Mountain that the *Psalmist* speaks, *As the Dew of* Hermon, *and as the Dew that descended upon the Mountains of* Zion.[b] The Union and the good Understanding of the Priests and Levites, is as agreeable as the Dew which falls upon *Hermon* and *Sion*, two contiguous Mountains, and which make only one Chain of Mountains. *Jesus* the Son of *Sirach* speaks also of Mount *Hermon* under the Name of *Sion*. *Quasi Cupressus in monte Sion*. In the *Greek* it is, *in monte Hermon*.

Psalm cxxxiii. 3.

Ecclus. xxxiv. 17.

SIPHMOTH, or *Sephamoth*. *David* sent to *Siphmoth* the Spoils he had taken from the *Amalekites*. 1 *Sam*. xxx. 28.

SIRAH, or *Sira*, a Well or Cistern not far from *Hebron*. 2 *Sam*. iii. 26.

SIRACH, Father of *Jesus* that compos'd the Book of *Ecclesiasticus*; whence he is commonly call'd *Jesus* the Son of *Sirach*.

SIRACIDES, *Jesus* the Son of *Sirach*.

SIRBON. The Lake *Sirbon*, known by the antient Geographers, was between *Palestine* and *Egypt*, upon the Coast of the *Mediterranean* Sea, not far from Mount *Casius*. It had a Communication with the *Mediterranean* Sea, by a small Arm. Sometimes it is adjudged to belong to *Egypt*, and sometimes to *Judea*, because it lay between both Countries. There are some that think, that this Lake is now dry'd up, or fill'd with Sand. The Scripture no where mentions it, that we know of.

SIRENS, Sea-monsters, famous in the Writings of the Poets. They tells us, the *Sirens* were the Daughters of the River *Achelous*, and of one of the nine Muses. Some say *Melpomene*; others *Calliope* or *Terpsichore*, or *Sterope*; in a word, they are not agreed, either in their Mother's Name, or in their own. They were three in Number. Some call'd them *Aglaepe*, *Pisinoe*, *Thelxiopia*; others *Thelxiope*, *Molpe*, *Aglaophonos*; others again, *Leucosie*, *Ligea*, *Parthenope*. Their Dwelling was upon the Coast of the *Sicilian* Sea, and they sung so harmoniously, that the Mariners that pass'd that Way were in Danger of being shipwreck'd, by approaching too near the Shore, in stopping to hear them.

Ovid. de arte, l. 3. v. 311.

*Monstra maris Sirenes erant, quæ voce canorâ*
*Quaslibet admissas detinuere rates.*

Apollon. Argonaut. l. 4.

They were partly like fine Women, and partly like Birds. They had the Wings and Feet of Birds, and as to the rest, they were Women. When the *Argonautes* pass'd that Way, the *Sirens* did what they could to charm them; but *Orpheus* taking his Harp, made their Songs and other Attempts useless. So that the *Sirens*, in Despair at being overcome, threw themselves into the Sea, and became Rocks. Others say, they precipitated themselves into the Sea, and were changed into Sea-monsters, having half the Body of a Woman, and the other half of a Fish; and that this happen'd to 'em after *Ulysses* had disappointed their Expectation, by stopping his Companions Ears with Wax, and making himself to be lash'd fast with Ropes to the Mast of his Ship; forbidding that any one should untie him, whatever Instances he should make.

But we shall not enter upon an Examination of these Fables. What gives us Occasion to speak of *Sirens* here, is because we find their Name in *Isaiah* xiii. 22. *Respondebunt ululæ in ædibus ejus, & Sirenes in ædibus voluptatis*.* The Prophet speaks of the Destruction of *Babylon*; he says, that this famous City shall be reduced to a dismal Wilderness, that the Waters shall cover its Ruins, that Sea-monsters shall be seen there, Birds of ill Omen, Owls, Bitterns, *&c*. The *Latin* Text to these adds *Sirens*; the Septuagint calls them *Hedge-hogs* or *Urchins*; the *Hebrew* Text reads *Thannim*. But if we compare together all the Passages in which the Word *Thannim* occurs, we may observe that it signifies a great Fish, a Sea-monster, a Fish that puts forth loud Cries, that feeds its Young by the Nipple, whose Abode is in the Sea, and in watry Places: Qualities which agree with a Whale, or a Sea-calf, which probably *Isaiah* intended to represent here.

תנים Thannim. LXX. Ἐχῖνοι.

Vide Job xxx. 29. Mic. i. 8. Lament. iv. 3. Psal. lviii. 7. Isaiah xxvii. 2. Ez. xxxii. 2.

Perhaps St. *Jerome*, in translating it by *Sirens*, intended to express certain Sea-monsters which, they say, have a near Resemblance to a Man. 'Tis said in 1672 they caught a *Siren* at *Malta*. *Cornelius à Lapide* speaks of a *Siren* taken in *Frizeland*, which, they say, lived long enough to learn to spin. Between the Island *Ceilon* and the Point of *Indus*, they took nine *Sirens* and seven *Tritons*. Upon the Coasts of *Martinico*, near a Promontory call'd the *Diamond*, was seen a Sea-monster, who upwards from his Middle had the Shape of a Man, and the rest was like a Fish. In the *Philippine* Islands they catch a certain sort of Fishes like *Sirens*. There are many of them also to be seen in the Province of *Angola*. They are found to be Male and Female, being eight Foot long, and four in breadth: Their Arms are very short, but their Fingers are long; their Head and Eyes are oval, their Fore-head high, Nose flat, with a large Mouth; but they have hardly any Chin or Ears. When they are kill'd, they cry out as a Man

[a] Deut. iv. 48. שיאון *Shion* or *Sion*. [b] The *Hebrew* here says, *Zion*, ציון; but it seems to be put for *Sion*, שיאון.
* So the *Latin* Vulgate; but our Translation has, *Dragons in their pleasant Houses*.



would

would do, that was going to be murder'd. It is not impossible but that *Isaiah* and St. *Jerome* might have a Knowledge of these Sea-monsters, and may intend to describe them in this Place. The Word *Siren* may be derived from the *Hebrew Shir*, or *Sir*, which signifies *a Song*.

שיר Shir, Canticum.

SIRION, or *Sarion*; this is the Name that the *Sidonians* give to Mount *Hermon*. *Deut.* iii. 9. See HERMON.

SISAI, a Giant of the Race of *Anak*. *Numb.* xiii. 23.

SISERA, or *Sisara*, General of the Army of *Jabin*, King of *Hazer*. [a] He was sent by his Master against *Barak* and *Deborah*, who had got an Army together of ten thousand Men upon Mount *Tabor*. *Sisera* marched against them with nine hundred Chariots armed with Scythes, and a great Number of Infantry. *Barak* with his small Army fell upon *Sisera*'s with that Impetuosity, that he intirely routed them, kill'd a great Number of them, and put the rest to Flight. *Sisera* himself fled among the rest, and, as if his Horses did not make Speed enough, he quitted his Chariot, and fled away on Foot towards *Harosheth* of the *Gentiles*. He came near the Tent of *Heber* the *Kenite*, and *Jael*, the Wife of *Heber*, desir'd him to come in and hide himself. She cover'd him with a Mantle; and because he thirsted, she gave him Milk to drink. Then *Sisera* said to her; " Do you stay at the Door of the " Tent, and if any one asks you who is " here, you shall say No-body. " *Jael* went out to the Door of the Tent, and afterwards returning, and finding him fast asleep, she drove a great Nail through his Temples with a Hammer, and fastned him down to the Ground. At the same Time *Barak* arrived, and she shew'd him *Sisera* weltering in his Blood, and without Life.

We shall hear make some Remarks upon this Defeat of *Sisera*.

Observations upon the Defeat of the Army of *Sisera*, at the Brook *Kishon*, near Mount *Tabor*, Judg. iv. 3, &c.

☞ Panick Fears oftener happen in large Armies, than in small ones; for these are less susceptible of them. What happen'd to *Sisera* has happen'd to a thousand other Generals; and it would not be easy to apprehend the Reason of certain Panick Terrors. An Imagination, a Phantom, a Whim may produce them, and yet this Whim is unknown, as if it proceeded from a superior Impulse. For it seizes at once upon a whole Army, as if it had but one Head. A Prepossession, a foolish Fear, the Cause of which is imperceptible, gets Possession in an Instant, and seizes Armies of one or two hundred thousand Men. All fly, all are for securing themselves in a Hurry, and often a Distance of many Leagues is not able to stop their Course. Every one asks his Neighbour, and would inform himself of the Cause of so strange an Accident; but no one can tell the Reason. Those in the Rear quicken the Flight of those in the Front; they are more afraid, because they think themselves in most Danger. And tho' they neither see nor hear any thing behind them, yet they still imagine there must be Some-body, because the Confusion is general, and none would fly without Occasion. We find in History a Multitude of Examples of this kind of Events; so that there is nothing supernatural in them; tho' I would not infer, for all that, that the Terror of *Sisera* and his Army, was not the immediate Effect of the divine Power. But let us proceed to the Story.

The Prophetess *Deborah* had a great deal of Difficulty to persuade *Barak* to set himself at the Head of the *Israelites*, in order to deliver them from the Yoke of the King of *Hazor*. He seem'd to doubt of her Inspiration, for Prophetesses were not frequent in *Israel*. However, the Commands of the Lord, which she declared to him, would not allow him to hesitate any longer. Then *Barak* answer'd her; *If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.* Judg. iv. 8. He was afraid, with good Reason, that the People would not be obedient to him, nor follow him to an Enterprize which seem'd to be so rash and dangerous. To this End, as the People had great Confidence in what she said, he would constrain her to accompany him. To this she consented, and when *Barak* had got together an Army of ten thousand Men of the Tribes of *Zebulun* and *Naphtali*, they took the Field. *And they shew'd* Sisera, *that* Barak *the Son of* Abinoam *was gone up to Mount* Tabor. *And* Sisera *gathered together all his Chariots, even nine hundred Chariots of Iron, and all the People that were with him, from* Harosheth *of the* Gentiles, *unto the River of* Kishon. The Scripture does not inform us of the Number of the Troops that compos'd *Sisera*'s Army; but it is easy to perceive it must be very numerous, and vastly superior to that of the *Israelites*, by what the Prophetess says to *Barak* from the Lord: *I will draw unto thee, to the River* Kishon, Ibid. 7. Sisera *the Captain of* Jabin's *Army, with his Chariots, and his Multitude; and I will deliver him into thine Hand.* *Josephus* allows him three hundred thousand Foot, ten thousand Horse, and three thousand Chariots. Joseph. Antiq. l. 5. c. 6.

*Sisera* therefore came down into the Plain, at the Bottom of Mount *Tabor*, on the Banks of the *Kishon*, where he marshal'd his Troops, and set forth his Chariots in great Pomp. Then the Prophetess

[a] Judg. iv. 2. In the Year of the World 2719, before *Christ* 1281, before the vulgar Era 1285.

inspired *Barak* with new Courage, saying to him; *Up; for this is the Day in which the Lord has delivered* Sisera *into thine Hand: Is not the Lord gone out before thee?* This was but a short Speech, but a very powerful one, as it proceeded from the Mouth of a Woman inspired from Heaven, who gives him Assurance of a Victory. To this is to be added, the ardent Desire of being deliver'd from the Vassalage of an insolent Conqueror, the natural Hatred they had to the Enemies of their Religion, and the Necessity they were under either to conquer or to die. All these Motives have a mighty Influence, rouse the Spirits exceedingly, and excite the Courage and Hope both of the General and the Soldiers.

There is great Reason to believe, that the mighty Confidence *Sisera* had in his superior Strength, made him believe, that the *Israelites*, who were encamped upon the Height of *Tabor*, would not have done this if they had not been in Fear of an Engagement in the Plain, or in a Place of less advantageous Situation. For this intimates, as he thought, that the *Hebrews* were much afraid; and far from having any Desire of provoking the Battle, they thought themselves very happy if they could only defend themselves by a vigorous Resistance. Having such Notions as these, *Sisera* disposed his Army in Battle-array along the Side of the River with a very large Front, as well to shew his Strength, and terrify the Enemy, as afterwards to gain the Ascent of the Mountain, where the *Jews* were posted, and to attack them in several Places. This Disposition would at first appear well contrived, and very prudent; and indeed it would have been so against any other People but the *Israelites*, who were wearied out with Oppression, and resolved upon gaining their Liberty whatever it should cost them; and what was more, they were full of Assurance that Heaven would fight for them.

When such Troops as these are concern'd, if very much Prudence and Precaution are not used, there is no relying upon the superior Numbers of the opposite Party. If *Barak* had continued in his Post upon the Defensive Side only, *Sisera* would have attack'd him on all Sides, and could not but have forc'd him from his Retreat. He imagin'd it could not be otherwise, and that his Enemy would never have the Boldness to come down with so small a Body of Troops. He was deceived; and this very Disposition of his Army was the Occasion of its being put to Confusion.

*So* Barak *went down from Mount* Tabor, *and ten thousand Men after him,* over the Rocks and Precipices, and fell upon the Army of *Sisera*, which was ranged in Order of Battle along the Banks of the River. *Sisera* at first took this Motion to be only a Feint, and without doubt could not think that *Barak* would quit the Advantage of the higher Ground, to come down into the Plain; which made him not draw his Wings together, to re-inforce his Center.

When the *Israelites* were come to the Foot of the Mountain, they form'd themselves into several Bodies, upon the Side of the River, before *Sisera's* Face, who doubtless must admire the Boldness and Resolution of *Barak*. From admiring so uncommon a Piece of Intrepidity, he passes to Astonishment, and thence to a kind of Discomposure, which generally terminates in Fear. At last the ten thousand Men prepared for all Events, and ranged according to the Manner of the *Jews* in a great Depth, pass over the River or Brook, and fall so impetuously upon the Center of this formidable Army, that they separate it from its Wings, and make their Way over the Bodies of all that dare to oppose them. 'Tis the greatest Misfortune that can happen to an Army, to be open'd and penetrated at its Center. This is nothing in Appearance to so prodigious an Army as *Sisera* had; but this nothing soon becomes something, and at last proves very fatal in a Battle. When the Wings are cut off from the Body, they make but a feeble Resistance, and are soon put to flight.

*And the Lord discomfited* Sisera, *and all his Chariots, and all his Host with the Edge of the Sword, before* Barak; *so that* Sisera *lighted down off his Chariot, and fled away on his Feet.* The sacred Author explains himself here in such a Manner, that one would imagine the whole Army of *Sisera* made no Resistance, but fled away at the very Sight of the *Israelites*. Yet notwithstanding the Tempest that *Josephus* raises upon this Occasion, it is easy to perceive that the Enemies did defend themselves, but that they were penetrated. There are Generals who have been surprized by Fear, upon much more slender Occasions. Several Instances of this might be produced, if this were a proper Place for it.

Joseph. Antiq. l. 5. c. 6.

What creates some Astonishment, is, to see *Sisera* jump from his Chariot, to run away on Foot, as if he had had the Nimbleness of a Hind, and as if his Horses were not as swift as himself, in order to make his Escape. The learned Commentator observes, that "this General must "have been much discomposed in his Un"derstanding, to think of leaping out of "his Chariot, that he might fly away the "better. 'Tis thus, says he, in *Homer*, "where a *Trojan* Warrior being in a Con"sternation, throws himself out of his "Chariot, that he might escape from *Dio"medes*;

Hom. Iliad. v. Ibid. Iliad. xx. "*medes*; and another does the same thing "before *Achilles*. Their Horses were not "so swift as their Fears." So truly it may be affirm'd, that nothing hurries us into Danger so much, as the inconsiderate Eagerness we generally have, of delivering our selves from it.

It is observ'd, that to be discreetly Afraid, requires a good Degree of Courage. This Maxim is true; When our Fears do not intercept our Judgment, when they do not disturb the Understanding, and when of two Dangers we know how to chuse the least, without any Blemish to our Honour. In our own Days we have seen a Horseman take to a River, very deep and wide, after the losing of a Battle. It was hardly possible he should swim over without a kind of Miracle. His Fears had so discomposed him, that he took the River for a small Brook, and thus miserably drowning himself, he lost both his Life and Reputation at once. For he might have escaped the Peril he was in, if he had not quitted his Post. He might have made an honourable Retreat, or surrender'd himself a Prisoner of War. But he had lost his Presence of Mind, and it was not in his Power to chuse the wisest and the safest Measures.

SISOE. This Term is found in the Text of the Septuagint, in *Leviticus* xix. 27. where we read in the Vulgate; *Neque in rotundum attondebitir comam*; You shall not cut your Hair round, or in a Circle. The Septuagint says; [a] You shall make no *Sisoe* of the Hairs of your Head. The *Hebrew* Text; You shall not cut round the Corner of your Head. 'Tis inquired, what is this *Sisoe*? The antient Scholiast upon *Leviticus* says, [b] it was a Lock of Hair that was consecrated to *Saturn*. *Bochart* affirms it to be a Tress of Hair permitted to grow behind the Head; when all the rest was shaved round. The *Arabians* still wear a Tuft of Hair upon their Heads, and this Custom is very antient in that Country, and in *Syria*. *Lucian* mentions it in his Treatise of the *Pestilence of Syria*. *Moses* therefore would forbid the *Hebrews* to imitate the Fashions of these People in cutting the Hair; which was doubtless to avoid some Superstition common among the People of *Arabia*, in the midst of whom the *Israelites* then were. See HAIR.

SISTER, *Soror*. This Name, in the Stile of the *Hebrews*, has much the same Latitude as that of Brother. It is used, not only for *Sister* by Father and Mother; but also for her who is a *Sister* only by Father or Mother, or is only a near Relation. Thus *Sarah* is call'd *Sister* to *Abraham*, tho' she was only his Niece, according to some, or his *Sister* by the Father's (Gen. xii. 13. xx. 12.) Side only, according to others. Thus, in *Leviticus*, [c] it is forbidden to take to Wife the *Sister* of a Wife; that is to say, to marry two *Sisters*. Or, according to some Interpreters, to marry a second Wife when one has one before. Thus it is literally, Thou shalt not take a Wife over her *Sister* to afflict her; as if this Passage was to forbid Polygamy. In the Gospel, the Brothers and *Sisters* of *Jesus Christ*, are no other than his Cousins, the Sons and Daughters of the *Sisters* of the Holy Virgin. Matt. xiii. 55. Mark vi. 3.

In the *Song of Songs*, the Name of *Sister* is a Name of Tenderness between the two Spouses. Cant. iv. 9, 10, 12. v. 1, 2. Sometimes the Word *Sister* shews a Resemblance of Conditions and Inclinations. The Prophets call *Jerusalem* the *Sister* of *Sodom* and *Samaria*, because it delighted in the Imitation of their Idolatry and Iniquity. Jerem. iii. 8, 10. Ez. xvi. 46.

*Jesus Christ* says, that those who keep his Commandments, are his Brothers and his *Sisters*. Matth. xii. 50. *Job*, in his Misfortunes, exclaims; *I have said to Corruption, Thou art my Father; to the Worm, Thou art my Mother and my Sister*. Job xvii. 14. The Wise-man advises his Pupil to say to Wisdom; Thou art my *Sister*; that is, to love her, and become familiar with her. Pro. vii. 4. St. *Paul* asks, whether it were not as lawful for him as the other Apostles, to carry along with him in his Journies some pious *Christian* Woman; *Mulierem sororem circumducere*. 1 Cor. ix. 5. As *Christians* were used to salute one another by the Name of Brothers or Brethren, so they call'd *Christian* Women their Sisters. St. *James* says, *If a Brother or Sister be naked, and destitute of daily Food; and one of you say unto them, Depart in Peace, be you warmed and filled; notwithstanding ye give them not those things which are needful to the Body; what doth it profit?* James ii. 15, 16.

SISTRUM, an Instrument of Musick, heretofore very common among the *Egyptians*.

*Isiacos agitant mareotica Sistra tumultus.* Auson. Ep. 25.

They say *Isis* invented this Instrument, and her Priests generally us'd it in her Ceremonies.

*Jactantem Pharià tinnula Sistra manu.* Ovid. de Ponte.

The *Sistrum* was of an oval Figure, or a dilated Semicircle, in the Shape of a Shoulder-belt, with brass Wires a-cross, which play'd in Holes wherein they were stopp'd by their flat Heads. They play'd on it by shaking the *Sistrum* in Cadence, and thereby the brass Wires, which made a shrill and loud Noise. This is the Description

[a] Levit. xix. 27. לא תקפו פאת ראשכם LXX. Οὐ ποιήσετε Σισόην ἐκ τῆς κόμης τῆς κεφαλῆς ὑμῶν.
[b] Scholiast. in Levit. κόρινον ἀνάθημα. [c] Levit. xviii. 18. אשה אל אחתה לא תקח לצרר

that

Apul. Metamorph. l. xi. that *Apulius* gives of it: *Dextrâ quidem gerebat aureum crepitaculum, cujus per angustam laminam, in modum balthei recurvatam, trajectæ mediæ paucæ virgulæ, crispante brachio trigeminos jactus, reddebant argutum sonum.*

The Word *Sistrum* is found in two Passages of Scripture, 1 *Sam.* xviii. 6. The Women of *Israel* came to meet *Saul*, in *tympanis lætitiæ, & in Sistris.* [a] And 2 *Sam.* vi. 5. They brought the Ark of the Lord with the Sound of all Sorts of musical Instruments: *Tympanis & Sistris,* [b] *& Cymbalis.* I do not observe that the Septuagint have made use of this Term. The modern Interpreters think, that *Zalzelim* signifies a *Sistrum*; but the Seventy generally translate it by *Cymbalon*, a Cymbal. *Isaiah* has evidently described the *Sistrum*, Chap. xviii. 1. *Væ terræ Cymbalo alarum, quæ est trans flumina Æthiopiæ.* * The *Hebrew* reads, [c] *Zalzel cenapei*, or the winged *Zalzel*; which agrees very well with our Description of the *Sistrum*, in which the Rods or Wires are as Wings. The first Instrument that St. *Jerome* has translated by *Sistrum* is call'd in *Hebrew*, *Salisim*, or *Shalishim*, which may signify an Instrument with three Strings, or a triangular Instrument. The second is *Manänim*, or *Minnim*, which many understand of a string'd Instrument.

SISUTHRUS, or *Xisuthrus.* 'Tis believed that the *Babylonians* had a Knowledge of the Deluge of *Noah*, and that this Patriarch was known to them by the Name of *Sisuthrus.* [d] They say, that *Saturn* appear'd in a Dream to *Sisuthrus*, and inform'd him, that all Mankind was to perish by a Flood. He commanded him to write down the Originals, the Progress, and the Completion of all Things, and to bury them in the Ground in the City of *Sipharis*, probably *Kariath Sepher*, or *Dabir:* And to build a Vessel, to go therein with his Relations and Friends, and to put out into the deep Sea. *Sisuthrus* follow'd his Orders, loaded his Vessel with all sorts of Provisions, and made all sorts of Animals to go in along with him. His Vessel was, as they say, five *Stadia*, or 625 Paces long, and two *Stadia*, or 250 Paces wide.

When the Deluge came, all those were drowned that were not with *Sisuthrus.* When he perceived the Waters to abate, he let go a Bird, which finding no Food nor Resting-place, return'd to him again. Some time after, he sent out others, which return'd with their Legs dawb'd with Mud. Lastly, a good while after, he let others go, which did not return any more. Then he understood that the Earth was quite dry; he broke up his Vessel, and went out with his Wife, his Daughter, and the Pilot. He went up into a Mountain, where he worshipp'd the Earth, erected an Altar, and sacrificed to the Gods. After this he appear'd no longer upon the Earth, neither himself, nor those which went out of the Ark with him. The others that continued in the Vessel, going out likewise, sought every-where for *Sisuthrus* to no Purpose; and having call'd him several times, they heard his Voice, recommending Piety to them, and the Worship of the Gods. He also told them, that for the future he was to have no more Conversation with Men, but was to live with the Gods. This is what they relate of *Sisuthrus*, which will easily be observed to have a very great Conformity with the History of *Noah*.

SIVAN, the Name of an *Hebrew* Month. Baruch i. 8. It answers to the Moon of *May*, and is the third Month of the Holy Year, and the ninth of the Civil Year.

SKINS. Our first Parents had no sooner committed Sin, but they perceived their own Nakedness, and made themselves Aprons with Fig-leaves sew'd together. Gen. iii. 7, 21. But soon afterwards God gave them Coats of *Skins* to cloath themselves withal: *Fecit eis tunicas pelliceas & induit eos.* By these Coats of *Skins*, some Antients [e] understood the Barks of Trees. Others translate the *Hebrew* thus: *He made them Coats to cover their Skins.* The *Chaldee* says, *He made them Robes of Honour, to cover their Flesh.*

*Moses* leaves to the Priests the *Skins* of the Victims, and this was one of their Lev. vii. 8. chief Perquisites. But when the Sacrifice was offer'd for the Sins of the Priest, the *Skin* was burn'd out of the Camp, or Lev. iv. 11. viii. 17. ix. 11. without the City.

Tents were antiently made of *Skins.* *Pelles terræ Madien:* The Tents of the Hab. iii. 7. *Midianites.* *Pelles Salomonis:* The Tents Cant. i. 4. of King *Solomon.* The Ark of the Lord was lodg'd under a Covering of *Skins:* 2 Sam. vii. 2. *Cùm arca Dei posita sit in medio pellium.* The *Psalmist* compares the Heavens to a Ps. ciii. 2. vast Tent of *Skins.* *Extendens Cœlum sicut pellem.* And *Jeremiah*; *Suddenly are my* Jer. iv. 20. *Tents spoiled, and my Curtains in a Moment. Repentè vastata sunt Tabernacula mea, subito pelles meæ.*

Country People were often cloathed with Levit. xi. 32. xiii. 48. xv. 17. *Skins*; and *Skins* are found enumerated among the Cloathing of the People. The Prophets, and such as profess'd a more than ordinary Austerity, wore Girdles of Leather. *Elijah* and *John the Baptist* 2 Kings i. 8. Matth. iii. 4. wore Girdles of this Kind; *Zona pellicea circa lumbos ejus.*

[a] בשלשים LXX. Ἐν κυμβάλοις. [b] במנענעים LXX. Ἐν κυμβάλοις. * Our Translation thus reads this Passage; *Wo to the Land shadowing with Wings*, &c. [c] Isai. xviii. 1. הוי ארץ צלצל כנפים [d] Vide Alex. Polyhist. apud Syncell. p. 30. Cyrill. Alex. l. 1. in Julian. Euseb. præp. l. 9. c. 12. [e] Theodor. Heraclert. Gennad. Constantinop. Vide Theodoret. qu. 39. in Genes.

When

When the *Philistines* were smitten with Emerods, for having taken away the Ark of the Lord, they made themselves Cushions or Seats of *Skins*. *Fecerunt sibi sedes pelliceas*; probably that they might sit down with the greater Ease. But this Passage is neither in the *Hebrew*, nor in the *Chaldee*, nor in a good many Editions of the Septuagint. But some others read it as well as the Vulgate.

1 Sam. v. 9. Vulg.

SLAVES. All Men were created free and equal, and Slavery enter'd the World only by Sin. *Noah*, to punish the Affront that his Son *Ham* put upon him, by exposing his Nakedness, gave his Curse to *Canaan*, the Son of *Ham*, and made him subject to Slavery; *Maledictus Chanaan, servus servorum erit fratribus suis*. When *Abraham* was chosen of God, to become the Father of the Race of the Faithful, he received the Badge of Circumcision, as a Character that made him known to be the Servant of the Lord. His Descendants always valued themselves upon their Liberty. *Nemini servivimus unquam*, said the *Jews* to *Jesus Christ*. And St. *Paul* magnifies the Liberty of the true Children of *Abraham*, as being really free, born of a free Mother, in Opposition to the Race of *Ishmael*, born of a Mother that was a *Slave*; *Non sumus ancillæ filii, sed liberæ, quâ libertate Christus nos liberavit*. This has regard to moral Liberty and Servitude. But the Rabbins maintain, that they have never been in Subjection to any one by a Servitude which they call Intrinsick, and which changes the Condition of the Person. If they have been reduced to Slavery, that does not destory that State of Liberty to which they were born.

Gen. ix. 25. Gen. xvii. 10. John viii. 33. Gal iv. 31.

But this does not hinder, but that the *Hebrews* have often been subjected by several Princes. For Example, the *Egyptians*, the *Philistines*, the *Chaldeans*, the *Grecians*, and the *Romans*. Many, compell'd by Necessity, have been forced to sell their Liberty; and others, being taken in War, remain'd *Slaves* to the Conquerors. *Moses* himself takes Notice of two or three Sorts of *Slaves* among the *Hebrews*. They had foreign *Slaves*, obtain'd by the way of War, or by their Money, or born in their Houses. The Masters had an intire Sovereign Authority over these; they might sell them, change them, punish them, judge them, and even put them to Death, without any form of Process. *If a Man smite his Servant, or his Maid with a Rod, and he die under his Hand, he shall be surely punished; notwithstanding, if he continue a Day or two, he shall not be punished, for he is his Money.*

Exod. xxi. 20, 21.

This must be understood, as the Rabbins say, [a] of *Hebrew Slaves*, but not of Foreign *Slaves*, which a Master might have, and might use what Severity towards them they pleas'd with Impunity; for in this Case the Law of *Moses* had enjoined nothing. They follow'd the Rules common to other Nations, among whom all Masters had an absolute Power over their *Slaves*. [b] *Apud omnes peræquè nationes animadvertere possumus, dominis in servos vitæ necisque potestatem fuisse.* Yet wise Men have always much disapproved that Liberty which certain Masters have assumed to themselves, of thus putting their *Slaves* to Death. *Cato* the Censor would never put any of his *Slaves* to Death, before they had been condemned and found worthy of Death by his other *Slaves*. *Job* testifies, that he had never declined to enter into Judgment with his *Slaves*, when any Difficulty arose between them. The *Athenians* punish'd with Death him that had kill'd a *Slave*, as much as if he had been a Free-man.

Plutarch. in Catone. Job xxxi. 13, 14, 15.

The *Samaritan* Text, in this Passage now cited, is very different from the *Hebrew*. It is read thus: *He that shall strike his Man-servant, or his Maid-servant with a Rod, if they die under his Hand, he shall not be molested, he shall not die; and if the Servant survives for two or three Days, he shall not be punished, because it is the Price of his Money.* As if all this only related to a *Slave*, *Canaanitish* or *Gentile*, which the Civil Laws allow'd to put to Death with Impunity.

The *Chaldee* Paraphrast, some Rabbins, and some Commentators, are of the same Opinion, that this has no regard to *Hebrew Slaves*; for, say they, it cannot be said of an *Israelitish Slave*, that he was the Price of the Money of his Master; *Pecunia illius est*. He was in Servitude but for a few Years, and the Damage that his Master would suffer by putting him to Death, and so depriving himself of the Service he might have expected from him, would not have punish'd him enough for it. Whereas the Loss of a Foreign *Slave* brought a considerable Prejudice to an interested Master, and he was in some measure justly punish'd for his Cruelty, by the Death of a Man that was his own for ever, and who might have left him Children of the same Condition as himself.

Here are the Rules that *Moses* appoints should be observed, in respect to *Hebrew Slaves*: *If thy Brother, that dwelleth by thee, be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a Bond-servant. But as an hired Servant, and as a Sojourner, he shall be with thee, and shall serve thee unto the Year of Jubilee. And then shall he depart from thee, both he and his Children with him, and shall return unto his own Family, and unto the Possession*

Lev. xxv. 39, 40.

[a] Vide Selden. de jure Nat. & Gent. l. 4. c. 1.

[b] L. 1. de his qui sui vel alieni sunt juris.

*of his Fathers shall he return. For they are my Servants, which I brought forth out of the Land of* Egypt; *they shall not be sold as Bond-men. Thou shalt not rule over them with Rigour, but shalt fear thy God. Both thy Bond-men and thy Bond-maids, which thou shalt have, shall be of the Heathen that are round about you; of them shall ye buy Bond-men and Bond-maids.* It was not therefore the Design of the Lord, that the *Israelites* should be reduced to perpetual Slavery by their Brethren, or that they should be sold to Strangers, to remain *Slaves* for their whole Lives. But if an *Hebrew* should have sold himself to a Stranger living in the Country; this *Hebrew* might redeem his Freedom by his Parsimony, if he had Means for it. If not, one of his nearest Relations might redeem him, by paying to his Master the Sum that he had given for him, Deduction being made for the Service he had done him, and reckoning what Time he had still to serve to the Year of Jubilee, for then he had a Right to go out of Servitude without any Ransom.

Exod. xxi. 1, 2, &c. In another Place *Moses* makes these Regulations concerning *Hebrew Slaves: If thou buy an Hebrew Servant, six Years he shall serve, and in the seventh he shall go out free for nothing.* The Rabbins will have it, that a *Slave* was obliged to serve for seven Years compleat; but the Generality of Commentators think, that he went out free in the Sabbatical Year, even tho' he should not have served two or three Years. *Moses* adds; He shall have at going out the same Cloaths he had at coming in, and his Wife shall go out with him. The *Hebrew* has it; *If he came in by himself* [with his Body] *he shall go out by himself; if he were marry'd, then his Wife shall go out with him.* The Rabbins say, that the Master was obliged to maintain the Wife and Children of the *Slave*, although none but the Husband was a *Slave*.

*If his Master have given him a Wife, and she hath born him Sons or Daughters; the Wife and her Children shall be her Master's, and he shall go out by himself;* [or with his Body.] Several Meanings may be affix'd to this Law. A Master might make a *Hebrew Slave* marry a Woman *Slave* of a another Nation; and as this Woman is no *Israelite*, she could not enjoy the Privilege of the Sabbatical Year; but her Husband might quit her, and enter upon his Liberty this Year. 'Tis ask'd, Whether the Marriage was dissolved upon this Separation? The Opinions of Interpreters are divided upon this Question[a]. What to us appears to have the greatest Certainty, is, that as there could properly be no Marriage among *Slaves*, who had took one another without Choice and without Liberty, so there could be no Dissolution of Marriage in their Separation. See the Commentators upon this Passage.

*If the Servant shall plainly say, I love my Master, my Wife, and my Children, I will not go out free: Then his Master shall bring him unto the Judges;* [Heb. *Gods*] *he shall also bring him to the Door, or unto the Door-post,* [of his Master's House] *and his Master shall bore his Ear through with an Aul, and he shall serve him for ever.* That is to say, according to the Commentators, [b] till the Year of Jubilee; for then all *Slaves*, without Exception, recover'd their Liberty. The Rabbins add, that they were thus set free also at the Death of their Masters, and did not descend to their Heirs. Exod. xxi. 5, 6. Deut. xv. 17.

*If a Man sell his Daughter to be a Maid-servant,* [or a *Slave*] *she shall not go out as the Men-servants do.* That is to say, the Laws we have now mention'd do not concern her. There is another kind of Jurisprudence for Girls, than for *Hebrew* Men or Boys. A Father could not sell his Daughter for a *Slave*, according to the Rabbins, [c] till she was at the Age of Puberty, and unless he was reduced to the utmost Indigence. Besides, when a Master bought an *Israelitish* Girl, it was always with this Presumption, that he would take her for Wife, or that he would permit his Son to marry her. Hence it is that *Moses* adds, *If she please not her Master*, and he does not think fit to marry her, he shall set her at Liberty; or, according to the *Hebrew, he shall let her be redeemed: To sell her unto a strange Nation he shall have no Power, seeing he hath dealt deceitfully with her*, as to the Promise, implicitely at least, that he had made her, of taking her to be his Wife. Exod. xxi. 7.

*If he have betrothed her unto his Son, he shall deal with her after the manner of Daughters.* He shall take care that his Son uses her as his Wife, that he does not despise her, or use her ill. "If he makes "his Son marry another Wife, he shall "give her her Dowry, her Cloaths, and "what is due to her, for her Virginity;" or, according to the *Hebrew*, "If he make "his Son marry another Wife, he shall "not diminish the Cloaths, the Main-"tenance, and the Habitation of the for-"mer." That is, according to several Commentators, [d] If the Master that bought this Maid, and who made his Son marry her, makes his Son marry a second Wife, he shall take care that his Son treat this first Woman as his Wife, that he allow her Exod. xxi. 9, 10.

[a] Vide Cornel. à Lapide. & Estius in loca difficiliora, *&c.*

[b] Hieronym. in Galat. 1. Grot. Vatab. Tirin. &c.

[c] Vide Selden. l. 6. c. 7. de jure Nat. & Gent.

[d] LXX. Chald. Jonath. Rabb. alii plures.

Food

Food and Raiment, and perform the Duties of Marriage to her as to his true Wife; if he does not, *then ſhall ſhe go out free without Money.*

Otherwiſe, if the Father of the Family who has bought an *Iſraelitiſh* Maid, does not marry her, nor makes his Son to marry her; or if he would diſmiſs her after he had kept her for ſome time, he ſhall be obliged to marry her to another, or to ſell her to another *Hebrew* Maſter, on the ſame Conditions that he had taken her himſelf, giving her a Portion, her Cloaths, and the Price of her Virginity, agreeable to Cuſtom, or according as it ſhould be regulated by the Judges.

An *Hebrew* might fall into Slavery ſeveral ways. First, If reduced to extream Lev. xxv. 29. Poverty, he might ſell himſelf. Secondly, A Father might ſell his Children for *Slaves.* Lev. xxi. 7. Thirdly, Inſolvent Debtors might be deliver'd up to their Creditors for *Slaves.* 2 Kings iv. 1. Thieves that were not able to make Reſtitution for their Thefts, or the Value of them, were ſold for the Benefit of the Exod. xxii. 3. Sufferers. Fifthly, They might be taken in War, or by Thieves. Sixthly, They might be ſtole away, by the Crime call'd *Plagium*, and afterwards ſold for *Slaves*, as *Joſeph* was ſold by his Brethren. Laſtly, An *Hebrew Slave* redeem'd from a *Gentile* by one of his Brethren, might be ſold by him to another *Iſraelite.*

By the Word Slavery, Servitude, or Bondage, the Scripture often expreſſes the Subjection of one People to another. For Gen. xxvii. 37. Example, *Iſaac* ſays to *Eſau*; *Behold, I have made him thy Lord, and all his Brethren have I given to him for Servants.* And elſewhere the *Egyptians* ſay to *Joſeph*; *Buy us and our Land for Bread, and we and our Land will be Servants unto* Pharaoh. And when *Samuel* declares to the *Hebrews* what are the Rights and Prerogatives of a 1 Sam. viii. 16, 17. King, he ſays; " He ſhall take your " *Slaves*, and your Maids, and you your- " ſelves ſhall be ſubject to him as *Slaves*: " *Voſque eritis ei ſervi.* And *Goliah* ſays to 1 Sam. xvii. 8, 9. the *Iſraelites*; *Am not I a* Philiſtine, *and you Servants to* Saul? *Chooſe you a Man for you, and let him come down to me. And if he be able to fight with me, and to kill me, then will we be your Servants. But if I prevail againſt him, and kill him, then ſhall ye be our Servants, and ſerve us.*

SLEEP, *Sleeping*, *Slumbering*, is taken either for the *Sleep* or Repoſe of the Body, or for the *Sleep* of the Soul which is Supineneſs, Indolence, Stupidity, or for the *Sleep* of Death.

*You ſhall ſleep with your Fathers*, you ſhall die as they are dead. And *Jeremiah* li. 39. *Dormiam ſomnum ſempiternum.* And Dan. xii. 2. *Daniel* ſays; *Qui dormiunt in terræ pulvere:* Thoſe that *ſleep* in the Duſt of the John xi. 11. Grave. Lazarus *our Friend ſleepeth*; *let us go and awake him:* He is dead, let us go and raiſe him up. *Awake thou that ſleepeſt, and ariſe from the Dead, and* Chriſt *ſhall give thee Light.* He ſpeaks to thoſe Ephes. v. 14. that were dead in Sin and Infidelity. Saint *Peter* ſays of the Wicked, *their Damnation ſlumbereth not.* 2 Pet. ii. 3. God is not aſleep, he will not forget to puniſh them in his own due Time. And *Solomon* ſays, *Prov.* xxiii. 21. *Veſtietur pannis dormitatio.* The Slumberer ſhall be cloathed with Rags, the Slothful ſhall live in Poverty.

*Iſaiah* ſpeaks of a ſuperſtitious Practice among the Pagans, who went to *ſleep* in the Temples of their Idols, to obtain Prophetick Dreams: *Qui habitant in Sepulchris, & in delubro idolorum dormiunt.* Iſa. lxv. 4. בנצורים ילינו He ſpeaks of the ſuperſtitious and idolatrous *Jews*, who, in Contempt of the Prophets and of the Temple of the Lord, went into the Tombs and Temples of Idols, to *ſleep* there, and to have Dreams that might diſcover future Events to them. The Pagans for this Purpoſe us'd to lie upon the Skins of the ſacrificed Victims.

> —— *Cæſarum ovium ſub nocte ſilenti*
> *Pellibus incubuit ſtratis, ſomnoſque petivit.* Virgil. Æneid. 7.

The *Hebrew* Paſſage that we have quoted from *Iſaiah* may be thus tranſlated; *They remained in the Sepulchres, and paſſed the Night among the Monuments*, or in deſerted Places. *Strabo* ſays, that the *Jews* ſlept Strab. l. 16. p. 523. in their Temples, and there expected Prophetick Dreams, both for themſelves and for others; but that God ſends none but only to ſuch as live in Purity and Juſtice.

*To ſleep*, is alſo taken for the Commerce between the Sexes. Thus *Gen.* xix. 33. The Daughters of *Lot* ſlept with their Fathers.

SLING, in *Latin*, *Funda*; an Inſtrument of Cords, made uſe of to throw Stones with the greater Violence. The Invention of the *Sling* is aſcribed to the *Phenicians*, or to the Inhabitants of the Plin. l. 7. c. 56. Iſlands *Baleares*, call'd now *Majorca* and *Minorca.* Vegetius de re militari, l. 4. The *Hebrews* heretofore made great uſe of them. Thoſe of the Tribe of *Benjamin* had ſo much Skill and Dexterity in managing the *Sling*, that they could hit their Mark to a Hair, without the leaſt Error. Judg. xx. 16. This muſt be own'd to be an Exaggeration; but however, it proves their great Abilities in the Managment of the *Sling.* 'Tis known what Glory *David* obtain'd, when he knock'd down the Giant *Goliah* by a Stroke of his *Sling*, who was the Terror of all *Iſrael.* The Scripture 1 Sam. xvii. 49. takes Notice, that when *David* was at *Ziklag*, there came to him a Company of 1 Chron. xii. 2. able Slingers, who could uſe their Left-hands with the ſame Facility as their right. *Uzziah*, King of *Judah*, made great Col- 2 Chron. xxvi. 14. lections of Arms in his Magazines, and par-

particularly there were Bows, and Slings for casting of Stones.

Genesis xxxiv. 30. SMELL. *Jacob* said to his Sons, after the Slaughter of the People of *Shechem*, *Ye have troubled me, to make me to stink among the Inhabitants of the Land:* or, Ye have given me an ill Scent or *Smell* among this People. The *Israelites* in like manner

Exod. v. 21. complain'd to *Moses* and *Aaron*; *The Lord look upon you, and judge, because you have made our Savour to be abhorred in the Eyes of* Pharaoh, *and in the Eyes of his Servants.* This manner of Speaking occurs pretty frequently in the *Hebrew* Text, but St. *Jerom* has render'd it by equivalent Expressions. In a contrary Sense, St. *Paul*

2 Cor. ii. 15, 16. says, *We are unto God a sweet Savour of* Christ, *in them that are saved, and in them that perish: To the one we are the Savour of Death unto Death, and to the other the Savour of Life unto Life.*

In the Sacrifices of the old Law, the *Smell* of the Burnt-offerings is represented to us, in the Scripture, as an Odour agree-

Gen. viii. 21. able to God: *And thou shalt burn the whole Ram upon the Altar: It is a Burnt-offering unto the Lord; it is a sweet Savour, an Offering made by Fire unto the Lord.* The same thing, by Analogy, is said of *Prayer*, which is, as it were, a sweet Smell ascend-

Ps. cxli. 2. ing before the Lord: *Let my Prayer be set forth before thee as Incense; and the lifting up of my Hands, as the Evening*

Rev. v. 8. *Sacrifice.* And St. *John*, in the *Revelations*, represents the twenty-four Elders with *golden Phials full of Odours, which are the Prayers of the Saints.*

Judg. xv. 14. & xvi. 9. Dan. iii. 94. *The Smell of Fire*, is sometimes put for the Flame it self consuming any thing: For Example; *Quomodo si rumpat quis filum de stupæ torsum putamine, cum odorem ignis acceperit.* And again; *Sicut solent ad odorem* (otherwise *ad ardorem*) *ignis ligna consumi.* In *Daniel*, *Odor ignis*, the Smell of Fire, seems to insinuate, that not so much as the Cloaths of the three young Men, that were thrown into the fiery Furnace, were singed, or had the Smell of Fire upon them: *Quod odor ignis non transisset per eos.*

SMERDIS King of *Persia*, the same who is call'd *Artaxerxes*, or *Artachsarta*, in the Book of *Ezra*, *chap.* iv. 7. This is is his History: *Cyrus the Great* left two

Xenoph. Cyropæd. Sons, *Cambyses*, and *Tanaoxares*, otherwise call'd *Smerdis*, or *Mergis*, according to *Justin*. *Cambyses* took his Brother along with him in his Expedition against *Egypt*. But when it was found that *Smerdis* was the only one of his Army who could draw the Bow that the *Ethiopians* had sent him, *Cambyses* conceived such a Jealousy against him, that he would not suffer him to stay in his Army, but sent him back into *Persia*. But, some time after this, having had a Dream, that *Smerdis* had taken Possession of the Crown of *Persia*, he sent one of his Confidents, named *Prexaspes*, with Orders to put him to Death; which was perform'd accordingly.

After a Stay of about three Years in *Egypt*, *Cambyses* set out to return into Vid. Herodot. l. 3. *Persia*. When he was come as far as *Syria*, he there found a Courier dispatched from *Persia*, with an Account, that *Smerdis* the Son of *Cyrus* had ascended the Throne. And indeed, one of the chief of the *Magi*, or *Magians*, call'd *Pathisites*, to whom *Cambyses* had left the Government of his Kingdom in his Absence, had placed his own Brother call'd *Smerdis* upon the Throne of *Persia*. He had a great Resemblance to *Smerdis* the Prince of that Name, who had been kill'd by *Prexaspes*, and whose Death was not known to every Body. *Cambyses* caus'd this Messenger to be stopp'd; and making an exact Enquiry concerning what had been done to his Brother *Smerdis*, he found that he had been really put to Death, and that it was another *Smerdis* who had usurp'd the Crown.

Upon this, he gave Orders for the marching of his Troops with all Expedition, to punish this Usurper: But as he was mounting his Horse with too great Precipitation, his Sword happen'd to fall out of the Scabbard, which gave him a Wound in his Thigh, of which he died soon after: But before his Death, he sent for all the Grandees of *Persia*, acquainted them with the Death of his Brother *Smerdis*, and with the Usurpation of the *Magian*, conjuring them all not to submit to the surreptitious Authority of this Impostor. *Herodotus* Herodor. l. 3. calls him *Smerdis*; *OEschilus*, *Mardus*; *Ctesias*, *Spendates*; and *Justin*, *Oropastes*.

No sooner was he confirm'd in his Government by the Death of *Cambyses*, but the *Samaritans*, who always were at Enmity with the *Jews*, wrote a Letter to Ezra iv. 7. him against them, telling him, that the *Jews*, who were always a factious and turbulent Nation, were now rebuilding the City and Temple of *Jerusalem*; and that when they had compleated this Undertaking, it was much to be apprehended, that they intended to revolt and shake off the *Persian* Yoke; which Example might encourage the neighbouring Nations of *Syria* and *Palestine* to do the same: That he had need only of consulting the Records of *Persia*, to be convinced of this Truth, and of the dangerous Temper of the *Jews*. This Letter having been received at Court, the Archives of the Kingdom were inspected, where indeed it was easy to observe, that the *Hebrews* had for a long Time maintain'd a War against the Kings of *Assyria* and *Babylon*, and that at last they had been subdued by the Arms of King *Nebuchadnezzar*.

Upon this, an Order was dispatch'd to the *Jews*, that they shou'd not go on with their Works, nor proceed in Repairing *Jerusalem*, or the Temple [a]; and Commission was given to the *Samaritans*, to see that this Order was comply'd with. This they had no sooner receiv'd, but they came in all Haste to *Jerusalem*, where notifying to the *Jews* the Resolution of the Court of *Persia*, they obliged them, by Force and Authority, to suspend the Execution of their Designs. Thus a Stop was put to this Work 'till the second Year of *Darius* Son of *Hystaspes*, [b] who gave Leave to the *Jews* to go on with their Work for
Ezra vi. 1, &c. the Repairing of the Temple: But the Prohibition of Repairing or Rebuilding their Walls was not taken off 'till the Year 3550, by *Artaxerxes Longimanus*.

But to return to *Smerdis*: He omitted nothing to secure himself in the Possession of the Throne of *Persia*. He marry'd *Atossa* Daughter of *Cyrus*, and granted his Subjects an Exemption from Taxes, and all military Services, for three Years: And as he had great Reason to be afraid of every thing, if it should be once known that he was not the real *Smerdis*, he took great Care to avoid appearing in Publick; which was no unusual thing in *Persia*, where their Kings, to preserve the Respect due to Majesty, shew'd themselves but very seldom in Publick. Yet this exceeding Caution of his made him the more suspected. *Ozanes*, one of the noblest of the *Persians*, and whose Daughter *Phedyma* was of the Number of the King's Wives, privately enquired of his Daughter, If the King was the true *Smerdis* or no? She gave him to understand, that having never seen *Smerdis* the Son of *Cyrus*, she could be no Judge of this Matter. He gave her Orders to enquire into the Truth of this, by the means of *Atossa* the Daughter of *Cyrus*, and Sister to *Smerdis*. But *Phedyma* let her Father know, that the Wives of the King had no Correspondence with one another, nor were allow'd to see one another. At last, *Ozanes* gave his Daughter Orders to observe, whether or no the King had his Ears; for *Cyrus* had cau'd the Ears of the counterfeit *Smerdis* to be cut off, having been convicted of some Crime. *Phedyma* very artificially discharged this Commission, and while the King was sleeping very soundly by her, she satisfy'd herself, that his Ears were not to be found, of which she gave Intelligence to her Father.

*Ozanes* open'd the Matter to six of the chief of the Nobility, who forming a Party against him, enter'd the Palace, fell upon the Usurper, and upon his Brother *Pasisthes* the Contriver of this Intrigue: They kill'd them both, [c] and exposing their Heads to the People, the whole Imposture was fully discover'd. *Darius* the Son of *Histaspes* succeeded *Smerdis*, in the manner as is related under his Article.

SMIRIS, a Burnish-stone; a certain very hard Stone. See SAMIR.

SMITE. *To Smite*, is often used for *to put to Death*. *David* smote the *Philistine*: he put *Goliah* to Death. The Lord smote *Nabal*; he smote *Uzzah*; that is, he put them to Death. *To Smite*, is also put for *to Afflict*, to strike with Fear, with the Pestilence, with Poverty, with Ulcers, with Distempers, with Wounds. *To smite* an Army, is, to beat it, to rout it intirely. *To smite* the Camp of the *Philistines*, is, to disperse it, to obtain a Victory over them. *Percutere fœdus*, is literally, to strike or smite a Covenant, to contract an Alliance; because generally they kill'd Animals, and offered Sacrifices, for ratifying Covenants or Alliances. God smote the *Philistines*, Psal. lxxviii. 66.
*in posteriora*; he sent them the Piles, or Hemorrhoides, or other Diseases of the Fundament. *To smite* the Tongue, *Jer.* xviii. 18. *Venite & percutiamus eum linguâ*; Let us overwhelm him with Injuries and Reproaches; Let us load him with all sorts of scandalous Reflections. *To smite* or strike the Hands, is sometimes an Action of Applause and Approbation; and at other times is a Token of Grief, Trouble, and Astonishment.

To *smite* the Cheek, to *smite* with the Lam. iii. 30.
Fist, require no Explication. To *smite* Jer. xxxi. 19.
the Thigh, denotes Indignation, Trouble, Astonishment. To strike Hand against Ezek. xxi. 14.
Hand, *Percute manu ad manum*, signifies, Express your Trouble, by *smiting* your Hands. *He shall smite the Earth with the* Isai. xi. 4.
*Rod of his Mouth*, is, God shall destroy them with his Breath. To *wound* [or *smite*] 1 Cor. viii. 12.
*the weak Conscience* of a Brother, is, to create unnecessary Scruples in his Conscience, and to expose him to the Commission of Sin. To strike or *smite* one's Heart: *David* smote his Heart; he had 1 Samuel xxiv. 6.
a Remorse, at having cut off the Lappet of *Saul*'s Garment. See STROKE.

SMYRNA, a City of *Asia Minor*, upon the *Archipelago*, having a fine Harbour. St. *John the Evangelist*, in his *Revelation*, or rather *Jesus Christ* by the Mouth of St. *John*, thus speaks to the Angel or Bishop of *Smyrna*: *These things* Rev. ii. 8, 9, 10.
*saith the first and the last, which was dead, and is alive. I know thy Works, and Tribulation, and Poverty, (but thou art rich), and I know the Blasphemy of them which say they are* Jews, *and are not, but are the Synagogue of* Satan. *Fear none of those things*

[a] In the Year of the World 3483, before *Christ* 517, before the Vulgar Era 521. [b] In the Year of the World 3485, before *Christ* 515, before the Vulgar Era 519. [c] In the Year of the World 3483, before *Christ* 517, before the Vulgar Era 521.

*which thou shalt suffer: behold, the Devil shall cast some of you into Prison, that ye may be tried, and ye shall have Tribulation ten Days. Be thou faithful unto Death, and I will give thee a Crown of Life.*

Tis asked, Who was this Angel, or this Bishop of *Smyrna?* The Generality think [a] it was St. *Polycarp*, who was made Bishop of *Smyrna* by the Apostle St. *John the Evangelist* [b]. The Commendations which the Holy Ghost here gives to the Angel of *Smyrna*, perfectly well agree with St. *Polycarp*; and it is observable, that here is not one Word of Reproach. There is some Probability, that 'tis the Martyrdom of St. *Germanicus*, and of the other Martyrs of *Smyrna*, who suffer'd Martyrdom under *Marcus Aurelius*, that St. *John* has here in View, when he says, that the Devil shall cause some of them to be put in Prison.

Exod. xxv. 38. & xxxvii. 23. מלקחים SNUFFERS, *Emunctoria*. The *Snuffers* mention'd in Scripture, were to snuff the Lamps of the great golden Candlestick with seven Branches, that was in the Sanctuary. Their Matter was Gold, and their Form was probably like our *Snuffers* or Pinchers, which we use to snuff our Lamps or Candles. The original Word comes from a Root that signifies, to lay hold of, to pinch, to shut up, to receive.

SO, or *Sua*, a King of *Egypt*: He made an Alliance with *Hoshea* King of *Israel*, [c] and having promis'd him all sorts of Assistance, yet gave him none at all, nor prevented *Shalmaneser* King of *Assyria* from taking *Samaria*, and subverting the Kingdom of *Israel*, in the Year of the World 3283, before *Christ* 717, before the Vulgar Era 721. *Usher* and *Marsham* think that *So*, otherwise *Soos* or *Sous*, is the same as *Sabachon* King of *Ethiopia*, [d] who is taken for the first King of the Dynasty of the *Egyptians* in *Egypt*. *Usher* says, he began to reign in *Egypt* in the Year of the World 3277, having taken and burnt alive *Bocchoris* King of this Country. He reign'd eight Years, from 3277 to 3285, before *Christ* 723, before the Vulgar Era 727. He had for his Successor *Sevechus*, whom *Usher* thinks to be the same as *Sethon*, mention'd by *Herodotus*, l. 2. c. 141.

SOBA; *Syria* of *Soba*, or *Aram* of *Soba*. We think *Soba* to be a City which gave its Name to a Part of *Syria*. But this City having been destroy'd, or else having chang'd its Name, we cannot certainly say how far *Syria* of *Soba* extended. It appears to us, that it must have been at the Northern Extremity of *Celo-Syria*, from *Libanus* and *Antilibanus* as far as towards *Antioch*; for it is different from *Syria* of *Damascus*, of *Emath*, of *Rohob*, of *Maachah*, and of *Geshur*. *Soba* is call'd *Sobol*, or *Sobal*, in *Judith* iii. 1, 14. I suppose *Soba* or *Sobal* might be *Hoba* or *Hobal*, or *Abyla*, lying between *Libanus* and *Antilibanus*.

I. SOBAL, the City of *Seir* the *Horite*, *Gen.* xxvi. 30.

II. SOBAL, *Syria* of *Sobal*. See SOBA.

SOBER, *Sobriety*: This is commonly taken for the Vertue opposite to Intemperance. Sometimes also it is put for Moderation, Modesty, and that Vertue that knows how to chuse the Mean or Mediocrity in every thing. *For I say, through* Rom. xii. 3.
*the Grace given unto me, to every Man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every Man the Measure of Faith.* St. *Paul* would have Women dress themselves *in* 1 Tim. ii. 9.
*modest Apparel, with Shame-facedness and Sobriety*, as Decency requires. Also the Word *Sobriety* is taken for Vigilance: [e] *A Bishop must be vigilant, sober.* Elsewhere it is taken for Prudent, Moderate: [f] *For God has not given us the Spirit of Fear; but of Power, and of Love, and of a sound Mind*, or *Sobriety*. When *Antiochus Epiphanes* was told of the Murther of the High-priest *Onias*, he was so moved at it, that he shed Tears; remembring the Wisdom and the Moderation of that Great Man: *Because of the sober and modest Be-* 2 Macc. iv. 37.
*haviour of him that was dead.*

SOCOH, *Soco*, or *Socho*, a City of *Judah*, *Josh.* xv. 35. 1 *Sam.* xvii. 1. *Heber*, of whom mention is made in the *Chronicles*, repair'd *Socoh*, 1 *Chron.* iv. 18. and his Family dwelt there. *Rehoboam* fortify'd it afterwards: See 2 *Chron.* xi. 7. *Eusebius* says, there were two Cities of *Socoh*, one the *Higher*, and the other the *Lower Socoh*, nine Miles from *Eleutheropolis* towards *Jerusalem*.

SODOM, the capital City of *Pentapolis*, which for some time was the Dwelling-place of *Lot* the Nephew of *Abraham*. Gen. xiii. 12, 13.
The Crimes of this City were come to such an Height, that God destroy'd it by Fire from Heaven, with three other neighbouring Cities, *Gomorrah*, *Zeboim*, and *Admah*, which were as wicked as it self [g]. The Plain wherein they stood, which before was pleasant and fruitful like an earthly Paradise, was first inflamed by Lightning, which put Fire to the Bitumen, with which it was replete, and was afterwards overflow'd by the Waters of the *Jordan*, which diffused themselves there, and form'd the *Dead-sea*, or Lake of *Sodom*, call'd also

[a] Aureolus, Riber. Perer. Eleazar. Lyr. Cornel. Men. Est. Paræ. [b] Ita Irenæ. l. 3. c. 3. Tertull. Præscript. c. 32. Hieron. de Viris Illust. c. 32. alii. [c] 2 Kings xvii. 4. In the Year of the World 3279, before *Christ* 721, before the Vulgar Era 725. [d] Usher. ad An. M. 3279. Can. Ægypt. sæculo 16. p. 484. [e] 1 Tim. iii. 2. Νηφάλιον, Vigilantem Pagn. Mont. Erasm. Est. Menoch. Pisc. [f] 2 Tim. i. 7. Σωφρονισμός, sobrietas, frugalitas, modestia, animi tranquillitas, &c. [g] Gen. xix. In the Year of the World 2107, before *Christ* 1893, before the Vulgar Era 1897.

the Lake *Asphaltites*, because of the Asphaltus or Bitumen with which it abounded. 'Tis believed *Sodom* was one of the more Southermost of the five Cities that were destroy'd by the Fire from Heaven, because it was near *Zoar*, which was known to be beyond the Southermost Point of the *Dead-sea*.

'Tis doubted whether it was within the Space of Land that now is possess'd by this Sea, or whether it was only upon its
Jer. xlix. 18. & l. 38. Border. The Prophets speak often enough of the Destruction of *Sodom* and *Gomorrah*, or make Allusions to it, and every-where insinuate, that these Places shall be desert, dry'd up, and uninhabited; that they shall be Places cover'd with Briars and Brambles, a Land of Salt and Sulphur, where there can be neither Planting nor Sowing: *Sic-*
Deut. xxix. 22. Wisd. ii. 9. Amos iv. 11. *citas spinarum, & acervi salis, & desertum usque in æternum.* They shall be, says *Amos, as a Firebrand pluckt out of the Burning*, half burnt up, and unprofitable to any Use. In a Word: Through all the Scripture the Ruin of *Sodom* and *Gomorrah* is represented as one of the most
Joseph. de Bello, l. 5. c. 5. p. 892. f. signal Effects of God's Anger. *Josephus* says, that round about the Lake of *Sodom*, and about the Cities that were heretofore destroy'd by Fire from Heaven, the Land is all burnt up, and there are still to be seen the dismal Effects of this terrible Burning, and the Remains of those unfortunate Cities [a]. The Fruits which grow there have a fine outward Appearance, and seem to the Sight to be good to eat; but they are full of Ashes, and, when open'd, they fly away in Dust.

It should seem then, that in *Josephus*'s Time, the Ruins of these five Cities were
Strab. Geograph. l. 15. still in Being. *Strabo* also speaks of the Ruins of *Sodom*, which were sixty Furlongs in Compass, and were to be seen on the Shore of the *Dead-sea*. The *Notitia* makes express mention of *Sodom* as an Episcopal City. There is found one *Severus* a Bishop of *Sodom*, among the Bishops of *Arabia*, who subscribed to the first Council of *Nice*. M. *Reland* cannot persuade himself that *Sodom* was ever rebuilt; he believes the Word *Sodom*, which is read among the Subscriptions to the Council of *Nice*, must be a Fault of the Copiers; but I cannot be of his Opinion. The Record is very circumstantial; it puts the Episcopal City of *Sodom* between *Thamar* and *En-geddi*. *Stephen* the Geographer [b] also puts *En-geddi* near *Sodom*. So that I cannot see it can be made a Question of, that the City of *Sodom* was rebuilt, either in the same Place it was before, or over-against this Place; for tho' it appears to me very probable, that it was not cover'd by the Waters of the *Dead-sea*, and that it stood upon the Shore of this Sea, yet I would not too strenuously oppose the common Opinion, that holds the contrary.

*Lake of Sodom*, or *Sea of Sodom*. See ASPHALTITES.

SODOMY; a Crime against Nature, which consists in the abominable Use of a Man, as if he were a Woman. This Crime drew down the most terrible Effects of God's Anger against the Inhabitants of Gen. xix. 5, 6, 23, 24, &c.
*Sodom*, *Gomorrah*, *Admah*, and *Zeboim*. 'Twas this same Enormity, with several others, which was the Reason that God destroy'd the *Canaanites* by the Arms of the *Hebrews*, under the Conduct of *Joshua*. The Inhabitants of *Gibeah* were Judg. xix. xx.
also given to this abominable Sin; which brought a War against the whole Tribe of *Benjamin*, which had like to have utterly exterminated them. *Moses* con- Lev. xviii. 22. & xx. 13.
demns this Crime, and forbids it, upon Rom. i. 27.
Pain of Death. St. *Paul* informs us, that it was very common among the Heathen, Gal. iii. 28. 1 Cor. vi. 10.
and declares, that all who fall into such Enormities, shall not inherit the Kingdom 1 Tim. i. 10.
of God.

SOGANE, a Village of *Gaulanitis*, beyond *Jordan*. *Josephus* [c] being Governor of *Galilee*, caus'd it to be fortify'd. It appears to be twenty Miles from *Gabara*. *De Vitâ suâ*, p. 1019. It should be read *of Gadara*, instead of *of the Arabians*, which the Text insinuates.

SOHEM, or *Shohem*, a sort of precious Stone, which is often spoke of in the Scripture. St. *Jerom* and the *Septuagint* generally render this Word by *the Onyx-stone*; Gen. ii. 12. שהם, Shohem.
but we think it rather signifies *an Emerald*. See *Gen.* ii. 12. and the Article of PRECIOUS STONES. In the History of the *East*, we find several Princes by the Name of *Soheme*, so call'd from the *Hebrew* Word *Sohem*, an Emerald or Onyx.

SOLARIUM, *a Roof*. By the Word עג, Gag. Tectum, Solarium.
*Solarium*, St. *Jerom* commonly translates the Terrass or Plat-form which serv'd for the *Roof* or Covering of the House. *Rahab* lodg'd *Joshua*'s Spies upon the Plat-form of her House: *In solarium domûs suæ*. Josh. ii. 6.
*Samuel* also put *Saul* to lodge there. These 1 Sam. ix. 25.
Plat-forms were all uncover'd, and were defended with a Wall round about, that was Breast-high, to prevent falling down into the Street. *Moses* had thus appointed it in Deut. xxii. 8.
his Law. Also in the Middle of this Plat-form there was generally an Opening which answer'd to the Hall that was below. 'Twas through this that King *Ahaziah* fell down from his Terrass to the 2 Kings i. 2, 3.
Dining-room, and was mortally wounded. Lastly; They descended generally from these Plat-forms, by Stairs that were with-

[a] Λείψανα τοῦ θείου πυρὸς, καὶ πέντε πόλεων σκιάς.
[b] Stephan. in Ἐγγαδδὶ & in Σόδομα.
[c] Joseph. de Bello, l. 2. c. 25. in Vita, p. 1019.

out

Luke v. 19. out the Houſe. Thus, in the Goſpel, thoſe that brought the Paralytick to our Saviour, not being able to bring him through the Door of the Houſe, becauſe of the Croud that was there, carry'd him upon the Solar or *Roof*, and having taken up ſome of the Covering, they let him down, with his Bed, and all, before *Jeſus Chriſt*. In the ſame Senſe we are to underſtand what our Mat. xxiv. 17. Luke xvii. 31. Saviour ſays, that thoſe who are upon the Houſe-top, ſhould not come down to take any thing out of the Houſe, but ſhould make haſte to ſave themſelves. To ſave themſelves, they muſt indeed come down; but he would have them come down by the Stairs that were without the Houſe, and not enter into the Houſe at all, to amuſe themſelves with taking Leave, or providing Cloaths or Proviſions. See our Diſſertation upon the Dwellings of the ancient *Hebrews*, before the Commentary upon *Judges*.

SOLIMA, or *Solyma*. This Name is ſometimes given to *Jeruſalem*. See its Article.

SOLITUDE, *Deſart*, or *Wilderneſs* [a]. The *Hebrews* give the Name of *Wilderneſs* to all Places that are not cultivated, but which are chiefly deſtin'd to the feeding of Cattle, and on which Trees grow wild. So when a Deſart or Wilderneſs is mention'd in Scripture, we muſt not imagine it to be a Place forſaken, abandon'd, void of Cities or Inhabitants; this Word only repreſents the Soil near a City or Village which was appointed for Paſture, and where the Plough never came. Thus, in Scripture, there are few Cities which had not their Wilderneſs, Deſart, or Solitude. Thus we read of the Deſarts of *Zin*, of *Kadeſh*, of *Tekoa*, of *Auran*, of *Damaſcus*, of *Ziph*, of *Jeruel*, of *Jericho*, of *Jeruſalem*, of *Maon*, of *Gibeon*, of *Bethel*, of *En-geddi*, of *Bethſaida*, and ſo of others. See DESART.

SOLOMON, or *Salomon*, Son of *David* and *Bath-ſheba*, was born in the Year of the World 2971, before *Chriſt* 1029, before the Vulgar Era 1033. His Name *Solomon* ſignifies *Pacifick*, or *Peaceable*. 2 Sam. xii. 24, 25. The Lord loved him, and ſent the Prophet *Nathan* to *David*, to aſſure him of his Affection towards the Child, and to give *Solomon* the Name of *Jedidiah*, or, *The Beloved of the Lord*. This was, probably, when *Nathan* aſſured *David*, that this Son ſhould ſucceed him, and that it ſhould be he that ſhould inherit the Promiſes that the Lord had made him ſome Years before, [b] when he had conceiv'd the Deſign of building a Temple to the Lord: For then God told him, by the Prophet *Nathan*, [c] "You ſhall not build "me an Houſe; but when your "Days are compleated, and you are gather'd to your Fathers, I will ſet one "of your Children upon the Throne after "you, and will ſtrengthen his Reign; "'tis he that ſhall build a Houſe to my "Name, and I will eſtabliſh his Throne "for ever: I will be a Father to him, "and he ſhall be my Son, and I will not "take away my Mercy from him, as I "did from your Predeceſſor: I will fix him "in my Kingdom and in my Houſe for "ever, and his Throne ſhall not be "ſhaken: I will be his Father, and he "ſhall be my Son; and if he does any "thing amiſs, I will chaſtiſe him with "the Rod with which Men are chaſtiſed, "and will puniſh him with the Stripes "with which the Children of Men are "puniſhed, but will not take away my "Mercy from him."

From this time *David* thought only of preparing what was neceſſary for the building of the Temple, and of giving *Solomon* ſuch an Education as might bear ſome Proportion to the great Deſigns that God had ordained him to. But towards the End of *David*'s Reign, [d] *Adonijah*, *David*'s eldeſt Son, began to make himſelf popular, to ſet up a Court, and to act as if he were to ſucceed to the Crown of his Father. *David* did not reſtrain him; *Joab*, *Abiathar*, and ſeveral of the principal Men 1 Kings i. 5, 6, 7. of the Court, were in his Intereſt: But he had neither *Zadok* the High-prieſt, nor *Benaiah*, nor the Prophet *Nathan*, on his Side. One Day, when *Adonijah* had invited ſeveral of his Friends to a great Feaſt, which he prepared for them near the Fountain of *Rogel*, he invited neither *Zadok*, nor *Nathan*, nor *Benaiah*. Upon which, *Nathan* went to *Bath-ſheba* the Mother of *Solomon*, and ſaid to her; "Do you know that *Adonijah* is going to "declare himſelf King, without *David*'s "Knowledge or Conſent? Go therefore, "and preſent yourſelf before the King, "and ſay to him; My Lord the King, "did not you promiſe me with an Oath, "that *Solomon* my Son ſhould reign after "you? Why then does *Adonijah* reign? "While you are ſpeaking thus to the "King, I will come in, and ſupport what "you ſhall ſay."

*Bath-ſheba* follow'd *Nathan*'s Counſel; and *David* being inform'd of *Adonijah*'s 1 Kings i. 32, 33, 34. Intrigues, ſent for *Zadok* the High-prieſt, the Prophet *Nathan*, and *Benaiah* the Son of *Jehoiada*, and gave them theſe Orders; "Go and ſet my Son *Solomon* upon "my own Mule, and conduct him to "*Gihon*, where let *Zadok* and *Nathan* "give him the Royal Unction, and ſound "the

[a] Heb. מדבר, Midbar. Gr. Ἔρημος, Eremus. [b] In the Year of the World 2960, before *Chriſt* 1040, before the Vulgar Era 1044. [c] 2 Sam. vii. 5. 1 Kings viii. 17. 1 Chron. xvii. 1, 2, 3. Pſal. cxxxii. 11. [d] In the Year of the World 2989, before *Chriſt* 1011, before the Vulgar Era 1015.

" the Trumpet before him, ſaying, Long " live King *Solomon!*" Theſe Orders they obey'd; *Solomon* was anointed King of *Iſrael*; they brought him back amidſt the Acclamations of all the People, and caus'd him to ſit upon the Throne of *David*. This Prince bleſſed the Lord on his Account, ſaying; " Bleſſed be the " Lord, who has this Day permitted me " to ſee with my own Eyes my Son " *Solomon* ſitting upon my Throne."

Thoſe that were with *Adonijah*, hearing [1 Kings i. 49.] what had paſſed, roſe from Table in a great Conſternation, and every one retired to his own Home. *Adonijah* himſelf, being in fear of King *Solomon*'s Reſentment, took Refuge at the Horns of the Altar, and made his humble Supplication to this Prince, That he would promiſe him, upon Oath, not to put him to Death. *Solomon* made anſwer, That if he behaved himſelf for the future like a good Man, and a faithful Subject, one Hair of his Head ſhould not fall to the Ground; but if he ſhould ever find him guilty of any evil Practices, he ſhould ſurely die. *Adonijah* upon this quitted his *Azylum*, and came to pay his Duty to King *Solomon*.

And now the Day of *David*'s Death being near at Hand, [a] he ſent for his Son [1 Kings ii. 1, 2, 3.] *Solomon* to him, and earneſtly recommended to him a ſtrict Fidelity and Piety towards God. He bid him not let *Joab* or *Shimei* go unpuniſh'd; but to ſhew all poſſible Friendſhip and Acknowledgment to the Sons of *Barzillai*, who had ſuccour'd him in his Diſtreſs. He told him [1 Chron. xxii. 2, 3, 4, 5. & xxviii.] alſo, that ſince God had reſerved for him the Honour of building him a Temple, he ought to diſcharge this Truſt with all poſſible Zeal and Diligence. He put into his Hands the Schemes that he had made for the Execution of this Undertaking, and the Accounts of the Treaſures he left him for the perfecting this Edifice. He gave him alſo the Liſts of the Prieſts and Levites, and the Courſes in which they were [1 Chron. xxiii, xxiv, xxv, xxvi.] to wait in the Temple. He gave him likewiſe the Schemes and Regulations of the Officers of his own Court, of the Civil Officers, of the Treaſurers, and of the Superintendants of the Revenues belonging [1 Chron. xxvii.] to the Crown. Laſtly, in a general Aſſembly of the People, and of all the great Men of the Kingdom, *David* deliver'd over all the Gold, Silver, and valuable Materials, that he had collected for the building of the Temple, and exhorted all [1 Chron. xxix. 1, 2, 3, &c.] that were preſent to make every one their Offering to the Lord, each according to his Abilities and Inclination. They all contributed with a chearful Heart, and the Quantity of Gold and Silver was very extraordinary. After which *David* died in the ſeventieth Year of his Age, having reign'd forty Years [b].

*Solomon* now enter'd into the full Poſſeſſion of the Kingdom of his Father, and was acknowledg'd by all *Iſrael*. Soon after this his Brother *Adonijah* made Interceſſion with *Bath-ſheba*, that ſhe would intreat for him with *Solomon*, that he might [1 Kings ii. 13, 14.] have *Abiſhag* the *Shunammite* to Wife. *Bath-ſheba* recommended this Requeſt of his to her Son *Solomon*; but he perceiving *Adonijah*'s evil Intentions, that he asked for *Abiſhag* who had been Wife to *David*, only to ſtrengthen his Intereſt, and to favour the Pretenſions that he might one Day make to the Crown; *Solomon* order'd *Adonijah* to be put to Death. He alſo baniſh'd from his Preſence the High-prieſt *Abiathar*, and confin'd him to his Country-Houſe, becauſe he had been of *Adonijah*'s Party. [1 Kings ii. 26, 27.] Laſtly, when *Joab* heard what had happen'd to *Adonijah* and *Abiathar*, he began to be afraid for himſelf, and retired into the Tabernacle as a Place of Refuge. *Solomon* commanded him to [1 Kings ii. 28, 29, &c.] be brought from thence, and to be put to Death. But *Joab* refuſing to forſake his *Azylum*, he order'd him to be ſlain in that very Place; deſiring that the Blood that had been unjuſtly ſpilt by that Man, might not be imputed to the Houſe of *David*, or be a Blemiſh to his Reign. Laſtly, *Solomon* order'd *Shimei* to build him a Houſe [1 Kings ii. 36, 37.] in *Jeruſalem*, and not to ſtir from thence. *Shimei* obey'd this Order for a Time, but then ſome Servants of his running away from him, and entering themſelves into the Service of *Achiſh* King of *Gath*, *Shimei* goes thither to reclaim them. When *Solomon* was inform'd of this, he ſent *Benaiah* the Son of *Jehoiada* to fall upon him and kill him.

*Solomon* being thus confirm'd in his Kingdom, [c] he contracted an Alliance with *Pharaoh* King of *Egypt*, and marry'd his Daughter. He brought her to *Jeruſalem*, and had Apartments for her in the City of *David*, till he ſhould build a Palace for her, as he did ſome Years after, when he had finiſh'd the Building of the Temple. [1 Kings iii. 1, 2, 3.] 'Tis thought it was on the Occaſion of this Marriage, that *Solomon* compoſed the *Canticles*, or *Song of Songs*, which is a Kind of *Epithalamium*. To the ſame Time and Occaſion is alſo referr'd *Pſalm* xlv. *My Heart is enditing a good Matter*, &c. This Marriage has not been generally approved. The Scripture ſpeaks of the Daughter of *Pharaoh*, as one that contributed to pervert *Solomon*; [1 Kings xi. 1, 2. Neh. xiii. 26.] and it is very likely, that at firſt this Princeſs might ſeem to be converted to the Lord, but afterwards might

[a] In the Year of the World 2990, before *Chriſt* 1010, before the vulgar Era 1014.

[b] In the Year of the World 2990, before *Chriſt* 1010, before the vulgar Era 1014.

[c] In the Year of the World 2991, before *Chriſt* 1009, before the vulgar Era 1013.

return to her idolatrous Worship, and engage the King her Husband in it. *Pharaoh* gave the City *Gezer*, as a Portion with his Daughter, which City he had conquer'd from the *Canaanites*, in the Country of the *Philistines*. *Solomon* afterwards rebuilt and fortify'd it. 1 Kings ix. 16, 17.

After this [a] *Solomon*, accompany'd by all his Troops, and all *Israel*, went up to *Gibeon*, [b] which was then one of the most famous High-places in the whole Country. He there offer'd a thousand Burnt-offerings upon the brazen Altar that was in that Place. And the Night following God appear'd to him in a Dream, and said to him; "Ask of me what you have a "mind that I shall give you." After *Solomon* had returned Thanks for all the Favours that God had conferred upon his Father *David*, and for the Honour he had done him also, in placing him upon his Father's Throne; he begg'd of God to give him a wise and understanding Heart, and such Qualities as were necessary for the Government of the People committed to him. This Request was agreeable to the Lord, who said to him; "Since you "have asked neither Glory, nor Riches, "nor Victory over your Enemies, and "have desired only Wisdom to govern "your People; I grant it you, and shall "add all those other Things that you "might have asked me; so that no King "of all the Ages past shall have been "equal to you in this respect." At his awaking in the Morning he consider'd this Dream, and perceived it was not an ordinary Dream. He return'd to *Jerusalem*, where he offer'd a great Number of Sacrifices upon the Altar, which was before the Ark of the Lord, and made a great Feast for his Servants.

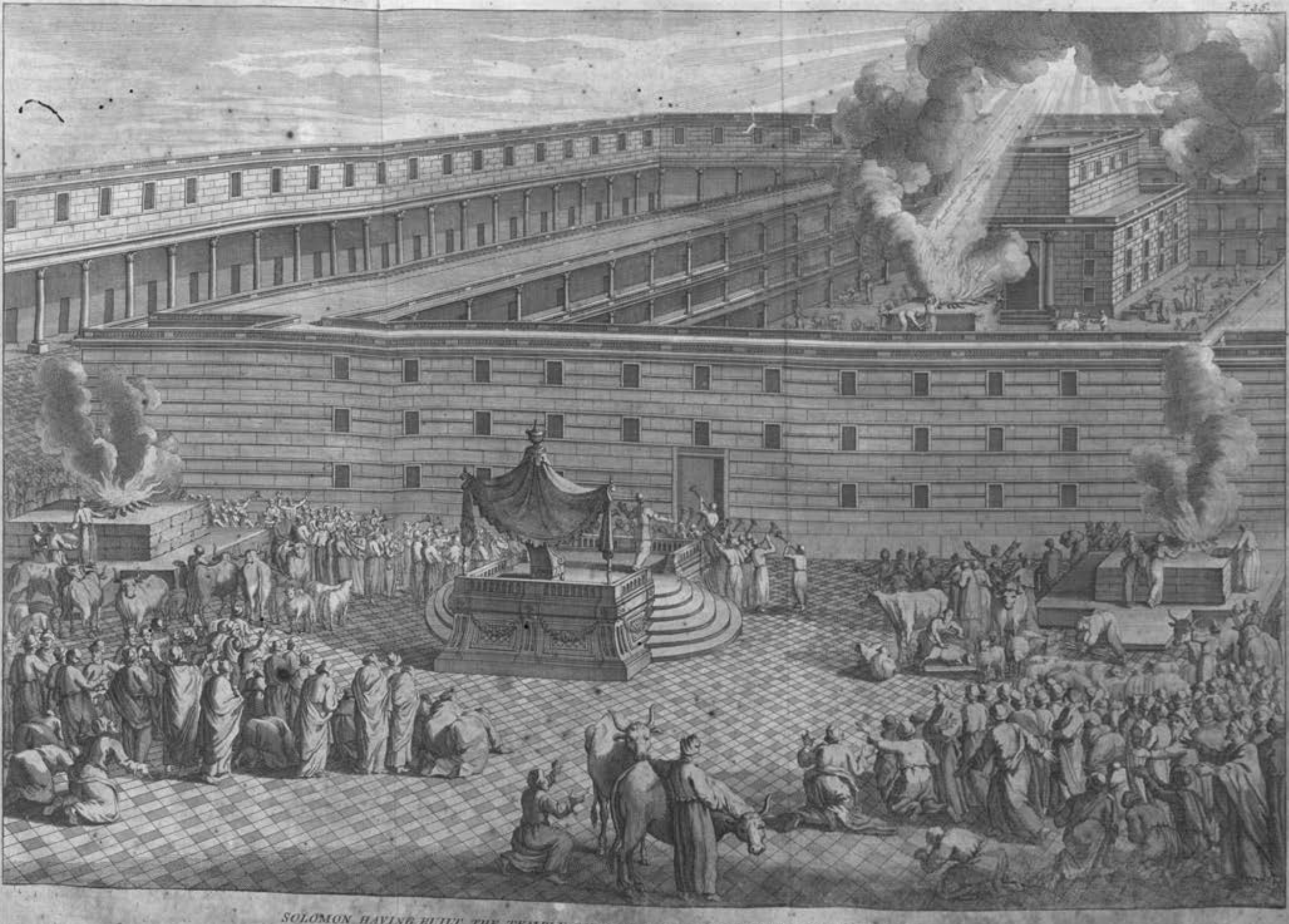
Then two Women of ill Reputation came before the King, [c] and said to him; "That one of them had stifled her Child "in her Sleep, and having privately con- "vey'd it to her Companion, she stole "away her live Child, and pretended it "to be her own." As each of these Women eagerly maintain'd the live Child to belong to her, and the dead one to the other, and no one could convince them, the thing being transacted without any Witnesses; the King bid the Attendants to cut the live Child into two equal Parts, that each of the Women might have half the Child they contended for. Then the real Mother of the Child, finding herself moved by natural Affection, said to the King; "Let not the Child be divided, "but rather let her take the whole Child." The other, on the contrary, approved of the Sentence of the King, and said; "Let "the Child be neither hers nor mine, but "let it be divided between us." Upon which *Solomon*, without any further Hesitation, determin'd, that the Child should not be kill'd, but given to her that was for preserving its Life, for she was the real Mother of it. All *Israel* hearing of this Decision, were fill'd with Reverence and Respect for the King, perceiving the great Wisdom that was in him.

Now *Solomon* enjoy'd a profound Peace through all his Dominions; all *Judah* and *Israel* lived in the greatest Security; and his Neighbours either pay'd him Tribute, or were his Friends and Allies. He ruled over all the Countries and Kingdoms, quite from the *Euphrates* to the *Nile*, and his Dominion extended even beyond the *Euphrates*. He had a very great Number of Horses and Chariots of War. Instances of his Wisdom were as numerous as the Sand of the Sea, and he exceeded all the Orientals, and all the *Egyptians*, in Wisdom and Prudence. In a Word, he was the wisest of Mankind, and his Reputation was spread through all Nations. He compos'd or collected three thousand Proverbs, and a thousand and five Canticles. (The Septuagint and several Interpreters read five thousand instead of a thousand and five, as it is in the *Hebrew*.) He knew the Nature of all Plants and Trees, from the Cedar upon *Libanus*, to the Hyssop that grows upon the Wall. He treated also of Beasts, of Birds, of Reptiles, of Fishes. There was a Concourse of Strangers from all Countries to hear his Wisdom, and Ambassadors from the most remote Princes that had heard of his Fame. He made Gold and Silver as common in *Jerusalem* as Stones in the Street; [d] and Cedars as plentiful as the Sycamores that grow in the Field. 1 Kings iv. 1, 2, 3, &c. 1 Kings iv. 24. 2 Chron. ix. 26.

As soon as *Hiram* King of *Tyre* knew that *Solomon* was made King of *Israel*, he sent Ambassadors to him, to congratulate his Accession to the Crown; and some time after, [e] *Solomon* sent Ambassadors to him, to desire him to supply him with Wood and Workmen, and to assist him in building a Temple to the Lord. [f] *Hiram* gladly undertook what *Solomon* desired of him: He sent him word, He would order Cedar-trees and Fir-trees to be cut down in Mount *Libanus*; that his People should put them on Floats, and bring them by Sea to the Harbour of *Joppa*, from whence *Solomon* might send to fetch them to *Jerusalem*. *Solomon*, on his Part, obliged himself to give *Hiram* for the Maintenance of his Family and Workmen, twenty thou-

[a] In the Year of the World 2991, before *Christ* 1009, before the vulgar Era 1013. [b] 1 Kings iii. 4, 5, 6, &c. 2 Chron. i. 3, 4, 5, &c. [c] In the same Year. 1 Kings iii. 16. [d] 2 Chron. i. 15. ix. 27. 1 Kings x. 21, 27. [e] In the Year of the World 2992, before *Christ* 1008, before the vulgar Era 1012. [f] 1 Kings v. 1, 2, 3, &c. 2 Chron. ii. 1, 2, 3, &c.

sand



SOLOMON HAVING BUILT THE TEMPLE OF JERUSALEM DEDICATES IT TO THE LORD.

sand Measures of Wheat, and twenty thousand Measures of Oil.[a] *Josephus* adds,[b] that he furnish'd him with Wine also; (2 Chron. ii. 10.) and indeed in the *Chronicles* it is said, that *Solomon* gave to *Hiram's* Workmen, that work'd for him in *Libanus*, Wheat, Barley, Wine, and Oil.

*Josephus* says besides,[c] that even in his Time were preserved in the Archives of *Tyre*, the Letters that *Solomon* and *Hiram* wrote to each other. He cites *Dion* and *Menander*, who said that these two Princes us'd to send Ænigma's to one another, in order to be solved; that *Solomon* having once sent a Riddle to *Hiram* which he could not explain, *Hiram* was obliged to pay him a great Sum of Money. But after this a *Tyrian*, call'd *Abdemon*, gave a Solution of them, and proposed others to King *Solomon*, which he could not explain, and therefore was forc'd to give the King of *Tyre* a good Sum. Thus it is related by *Josephus*.

*Solomon* began to work upon the building of the Temple in the fourth Year of his Reign, and the second after the Death (1 Kings vi. 37.) of *David*;[d] four hundred and fourscore Years after the Coming out of *Egypt*[e]. We shall not here give a Description of this Temple, but refer the Reader to the Article of *the Temple of Solomon*. He employ'd in this great Work seventy thousand Proselytes, who were the Remains of the antient *Canaanites*, in carrying Burthens upon their Shoulders; fourscore thousand in cutting Stones out of the Quarries in the Mountains; and three thousand six hundred[f] to oversee the Works. Besides which, he employ'd thirty thousand *Israelites* to work in the Quarries of *Libanus*. These thirty thousand Men were commanded by *Adoniram*, and only ten thousand of them work'd at a Time, and that for a Month only, so that they had always two Months of Rest between. *Hiram* also (1 Kings v. 14.) sent to *Jerusalem* a very skilful Workman, whose Name also was *Hiram*,[g] whose Mother was of the Tribe of *Dan*,[h] and his Father was by Nation a *Tyrian*; he could work in Gold, Silver, Brass, Iron, Marble, Wood, and in all Sorts of Work of Linen, Embroidery, and Tapestry. He had the Direction of all the Works of the Temple. 'Twas he that had the Management of the Foundery, and cast most of the principal Things himself. See HIRAM.

The Temple of the Lord having been begun in the fourth Year of the Reign of *Solomon*, was compleated in his eleventh Year; so that he was but seven Years in performing this vast Piece of Work.[i] The Dedication was made in the Year following,[k] which was the 3001 Year of the World. To make this Ceremony the more august, *Solomon* chose for it the eighth Day of the seventh Month of the Holy Year,[l] which was the first of the Civil Year, and answer'd to our Month of *October*. The Ceremony of the Dedication lasted for seven Days, at the end of which began the Feast of Tabernacles, which continued still seven Days longer; so that all the People continued at *Jerusalem* fourteen or fifteen Days, from the eighth to the twenty-second of the seventh Month. *Solomon* caus'd to be present at this Solemnity all the Elders of *Israel*, and all the People. The Priests and Levites carry'd into the Temple, first, all the Presents that *David* had made to it, and which were laid up in the Treasuries of the Sanctuary; then they set up in their several Places, the Ornaments and Vessels appointed to the Service of the Altar and of the Sanctuary; lastly, they brought thither the Ark of the Covenant with great Solemnity, the King and all the People walking before, while the Priests offer'd an infinite Number of Sacrifices in all the Places through which the Ark passed.

When the Ark was placed in the Sanctuary, while the Priests and Levites, in their turns, were celebrating the Praises of the Lord, the Temple was fill'd with a miraculous Cloud; so that the Priests, out of Veneration, could no longer continue there, nor go on with performing the Functions of their Ministry. Then *Solomon*, being upon his Throne,[m] prostrated himself with his Face to the Ground; then raising himself up, and turning towards the Sanctuary, he address'd his Prayer to God, and beseech'd him, that the House he had built might be acceptable to him, that he would bless and sanctify it, and hear the Prayers of those that should address themselves to him from this holy Place. He beseech'd him also to fulfil the Promises he had made to *David* his Servant, in favour of his Family, and of the Kings his Successors. As soon as he had finish'd his Devotions to God, he turn'd himself to the People, and blessed them; when (1 Kings viii. 55, 56. 2 Chron. vii. 1, 2, 3.) Fire coming down from Heaven, consumed the Victims and Burnt-sacrifices that were upon the Altar, and the Glory of the Lord fill'd the whole Temple; so that even the Priests could not go into the Temple, to perform their respective Offices.

[a] The *Hebrew* and the Vulgate have only twenty Measures of Oil; but it is thought it ought to be twenty thousand.
[b] Joseph. Antiq. l. 8. c. 2. p. 258.
[c] Joseph. Antiq. l. 8. c. 2. & cont. App. l. 1. p. 1042.
[d] In the Year of the World 2992, before *Christ* 1008, before the vulgar Era 1012.
[e] 1 Kings vi. 1, 2, 3, &c. 2 Chron. ii. 17, 18. iii. 1, 2, 3, &c.
[f] In 1 Kings v. 16. we read but three thousand three hundred.
[g] 2 Chron. ii. 13, 14. 1 Kings vii. 13, 14, 15, &c.
[h] In 1 Kings vii. 14. his Mother is said to be of the Tribe of *Naphtali*.
[i] 1 Kings vi. 37, 38, &c. From the Year of the World 2992 to 3000.
[k] In the Year of the World 3001, before *Christ* 999, before the vulgar Era 1003.
[l] 2 Chron. v. 1, 2, 3, &c. 1 Kings viii. 1, 2, 3, &c.
[m] 1 Kings viii. 12, 13, &c. 2 Chron. vi. 1, 2, 3, &c.

Then

Then the Children of *Israel*, who were all Witnesses of this Miracle, fell down upon their Faces, worshipping and adoring the Lord.

On this Day the King caused to be sacrificed twenty-two thousand Oxen, and six-score thousand Sheep for Peace-Offerings. And because the Altar of Burnt-offerings was not sufficient for all these Victims, [a] the King consecrated the Court of the People, and there offer'd Sacrifices in great Numbers. But the Lord appear'd a second time to *Solomon* in a Dream; probably in the Night that follow'd the first Day of the Dedication; and said to him: "I have heard your Prayer, and have "chosen this Temple to be my House of "Sacrifice. My Eyes shall be open, and "my Ears attentive to the Prayers of those "that shall call upon me in this Place. "And as for you, if you walk before me "as *David* your Father walked before me, "and if you keep my Statutes and Ordinances, I will preserve your Throne, "and you shall always have Successors of "your Race, to sit upon your Throne. "But if you or your Children shall turn "away from me, I will destroy you out "of this Land that I have given you, and "will make my People the Reproach of "the World, and this Temple shall become an Occasion of Wonder to all Nations, because of the Destruction I shall "bring upon it."

After the seven Days of the Dedication were over, and the other seven Days of the Feast of Tabernacles, *Solomon* dismiss'd the Assembly of the *Israelites*, and all the People return'd to their own Habitations, praying that all sorts of Blessings might shower down upon the King. *Solomon* afterwards [b] thought of building himself a Palace, and another for his Queen the King of *Egypt*'s Daughter. [c] He was thirteen Years in finishing these Buildings, and us'd therein whatever the most exquisite Art or the profusest Riches could furnish him with, to make them magnificent, and fit for the greatest Prince that was then in the East. The Palace in which he generally chose to reside, was call'd *The House of the Forest of Libanon*, probably because of the great Quantity of Cedar that was us'd therein, or because of the great Number of Columns on which it was built. To shew his Gratitude to *Hiram* King of *Tyre*, who had been very useful to him in his Buildings, [d] he gave him twenty Cities in the Province of *Galilee*. *Hiram* went to see them, but it seems he did not like them, for he said; *What Cities are these which thou hast given me, my Brother? And he called them the Land of* Cabul *unto this Day*. See the Article CABUL. *Hiram* also sent *Solomon* six-score Talents of Gold; probably he lent them *Solomon* to go on 1 Kings ix. 14.
with his Buildings.

Besides these vast Undertakings now mention'd, *Solomon* also built the Walls of *Jerusalem*, [e] the Place call'd *Millo* in the same City; he repair'd and fortify'd *Hazor*, *Megiddo*, *Gezer*, the two *Beth-horons* Upper and Lower, *Baalath*, and *Palmyra* in the Desart of *Syria*. He also fortify'd all the Cities where he made his Magazines of Corn, Wine, and Oil, and those where his Chariots and Horses were kept. He brought under his Government all the *Hittites*, the *Hivites*, the *Amorites*, and the *Perizites*, which any where remain'd in the Land of *Israel*. He made them Tributaries, and compell'd them to work at the publick Works he had undertaken. As to the *Israelites*, he would not employ them in this Labour, but made use of them in his Armies, and set them over his Chariots and Horses.

He fitted out a Fleet at *Ezion-geber*, and at *Elath* or *Elan*, upon the *Red-sea*, to go to *Ophir*. [f] *Hiram* King of *Tyre* furnish'd him with Mariners, and such as understood Navigation, who instructed the Subjects of *Solomon*. They perform'd this Voyage in three Years, and brought back with them Gold, Ivory, Ebony, precious Wood, Peacocks, Apes, and other Curiosities. [g] In one Voyage they brought *Solomon* four hundred and fifty Talents of Gold, or, as it is in the First Book of *Kings*, only four hundred and twenty. 1 Kings ix. 28.
About the same Time the Queen of *Sheba*, [h] a Country of *Arabia-Felix*, or, according to others, of the Isle of *Meroe*, formerly call'd *Sheba*, came to *Jerusalem*, attracted by the great Fame of King *Solomon*. She brought with her rich Presents of Gold, Spices, and Precious-stones; and with a Design to try if *Solomon*'s Wisdom was as great as had been represented, she propos'd several Ænigma's and hard Questions to him, to hear his Solutions. But *Solomon* gave her such satisfactory Answers, that she own'd, what had been told her of his Wisdom and Magnificence, was far short of what she had found. The King, for his Part, conferr'd great Honours on her, and made her rich Presents, so that she return'd into her own Kingdom very well pleas'd. The Reader may see what has been said of the Queen of *Sheba*, under the Article NICAULE.

*Solomon* was one of the richest, if not the very richest of all Princes that have ever lived; and the Scripture expresly

[a] 1 Kings viii. 64, 65. 2 Chron. vii. 7, 8, &c. [b] In the Year of the World 3001 to 3012, before *Christ* 988, before the vulgar Era 992. [c] 1 Kings vii. 2, 3, &c. 2 Chron. ii. 1, 2. [d] 1 Kings ix. 11, 12, &c. 2 Chron. viii. [e] 1 Kings ix. 15, 16, 17, &c. 2 Chron. viii. 1, 2, 3, &c. [f] 2 Chron. viii. 17, 18. 1 Kings ix. 26. [g] 1 Kings x. 11, 22. 2 Chron. ix. 21. [h] 1 Kings x. 1, 2, 3, &c. 2 Chron. ix. 1, 2, 3, &c.

tells us, [a] he exceeded in Riches and Wisdom all the Kings of the Earth. We have already observed, that in his Time Silver was not regarded, because it was as plenty as the Stones in the Street. His annual Revenues were six hundred and sixty-six Talents of Gold, [b] without reckoning the Tributes which he received from tributary Kings and Nations, or the Subsidies paid by the *Israelites*, or the Sums that he received from the Merchants for his Customs. The Bucklers of his Guards, and the Throne that he sat upon, were overlaid with pure Gold. All the Vessels of his Table, and the Utensils of his Palaces, were of the same Metal. From all Parts they sent him Presents in Vessels of Gold and Silver, in precious Stuffs, in Spices, in Arms, in Horses and Mules; and the whole Earth had a Desire to see the Face of *Solomon*, and to hear the Wisdom that God had put into his Heart.

Hitherto we have seen nothing in *Solomon*, but what was truly great and admirable; but the later Actions of his Life sadly disgrace his Character. He deliver'd himself up to the Love of strange Women; [c] and besides *Pharaoh*'s Daughter mention'd before, he marry'd Wives from among the *Moabites*, *Ammonites*, *Idumeans*, *Sidonians*, *Hittites*. He had to the Number of seven hundred Wives, who were as so many Queens, besides which he had three hundred Concubines. These Women perverted his Heart in his old Age, so that he worshipp'd *Ashtoreth* the Goddess of the *Sidonians*, *Moloch* the Idol of the *Ammonites*, and *Chemosh* the God of the *Moabites*. To these he built Temples upon the Mount of *Olives*, over-against, and to the East of *Jerusalem*. He did the same by all his strange Women, and had the Complaisance to build Temples for their Gods, to whom they offer'd Incense. Wherefore the Lord said to him in a Dream; "Since you have "not kept my Covenant, nor obey'd my "Commandments, I will rent and divide "your Kingdom, and will give it to one "of your Servants. However, I will not "do it in your Time, for the sake of my "Servant *David*, but I will divide it in "the Hands of your Son, to whom I will "leave but one Tribe, because of my Servant *David*." The Accomplishment of this Menace may be seen in the Article REHOBOAM; and *Solomon*, even before his Death, saw the Beginnings of this Revolt, and a Tendency towards it, in the Troubles raised by *Jeroboam*, and by *Hadad* the *Idumean*.

*Solomon* died after he had reign'd forty Years, in the Year of the World 3029, before *Christ* 1071, before the vulgar Era 1075. We think he might be about fifty-eight Years of Age; for he was about eighteen when he began to reign. *Josephus* allows him fourscore Years of Reign, and fourscore and fourteen Years of Life; but this is a manifest Error. (Joseph. Antiq. l. 8. c. 3. init.) The History of this Prince was written by the Prophets *Nathan*, *Abijah*, and *Iddo*. He was buried in the City of *David*, and *Rehoboam* his Son reigned in his stead, but not over all *Israel*. (2 Chron. ix. 29, 30.)

This is the Character that the Author of the Book of *Ecclesiasticus* gives of *Solomon*: (Ecclus. xlvii. 12, 13, 14, &c.) *After* David *rose up a wise Son, and for his sake he dwelt at large:* Solomon *reigned in a peaceable Time, and was honoured; for God made all quiet round about him, that he might build an House in his Name, and prepare his Sanctuary for ever. How wise wast thou in thy Youth, and as a Flood filled with Understanding! Thy Soul covered the whole Earth, and thou filledst it with dark Parables. Thy Name went far unto the Islands, and for thy Peace thou wast beloved. The Countries marvelled at thee for thy Songs, and Proverbs, and Parables, and Interpretations. By the Name of the Lord God, which is called the Lord God of* Israel, *thou didst gather Gold as Tin, and didst multiply Silver as Lead. Thou didst bow thy Loins unto Women, and by thy Body thou wast brought into Subjection. Thou didst stain thy Honour, and pollute thy Seed, so that thou broughtest Wrath upon thy Children, and wast grieved for thy Folly. So the Kingdom was divided, and out of* Ephraim *ruled a rebellious Kingdom.*

A famous Question is started here, concerning the Salvation of *Solomon*. Some decide it in his Favour, while others speak of him in a Manner much to his Disadvantage: But, in my Opinion, they are wisest that remain in Silence, and leave the Matter doubtful, as it really is. This is what they say, who are most favourable to the Salvation of this Prince: God says to *David*, speaking of *Solomon*; *I will be his Father, and he shall be my Son; if he commit Iniquity, I will chasten him with the Rod of Men, and with the Stripes of the Children of Men. But my Mercy shall not depart away from him, as I took it from* Saul, *whom I put away before thee.* (2 Sam. vii. 14. 1 Chr. xvii. 11.) The Scripture says in another Place; *For three Years they walked in the way of* David *and* Solomon. (2 Chron. xi. 17.) Several Interpreters are of Opinion, that the Book of *Ecclesiastes* is a Monument of the Repentance of *Solomon*, and that this Prince compos'd it after his Fall. *Bacchiarius*, [d] an Author of the fifth Age, has writ expresly to prove the Salvation of *Solomon*. St. *Irenæus* [e], St. *Hilary* [f], St. *Cyril* of *Jerusalem* [g], St. *Ambrose*,

[a] 1 Kings x. 23. 2 Chron. x. 22. [b] 1 Kings x. 14, 15. 2 Chron. x. 13, 14, 15, &c. [c] 1 Kings xi. 1, 2, 3. About the Year of the World 3020, before *Christ* 980, before the vulgar Era 984. [d] Bacchiar. Epist. ad Januar. de recipiendis Lapsis. [e] Iren. l. 4. c. 45. [f] Hilar. in Psal. lvi, cxxvi. [g] Cyrill. Jerosol. Cath. 2. Illum.

*broſe* [a], St. *Jerome* [b], and ſeveral Moderns [c], maintain expreſsly, that *Solomon* repented and was ſaved.

Others doubt of his Repentance, and conſequently of his Salvation. The Scripture ſpeaks plainly of his Fall, and of his Idolatry, but it ſays nothing that can give any Aſſurance of his Repentance. That which ſome advance, that the Book of *Eccleſiaſtes* is the Fruits of his Converſion, can by no Means be proved; and the Paſſage of the *Proverbs* which is quoted for this Purpoſe, is not to be found, either in the Vulgate, or in the *Hebrew* Original. This is what that Paſſage intimates; *At laſt I repented, and applied myſelf to chuſe a more regular way of Life.* But the *Hebrew* ſays; *I went by the Field of the Slothful, and by the Vineyard of the Man void of Underſtanding; And lo, it was all grown over with Thorns, and Nettles had covered the Face thereof, and the Stone-wall thereof was broken down. Then I ſaw, and conſidered it well; I looked upon it, and received Inſtruction.* If it were true, that he ſeriouſly repented of his Fault, would he have left ſtanding upon the Mount of *Olives*, the Temples that he had built in Honour of Idols, and which were to be ſeen a long Time afterwards, even in the Time of *Joſiah*? The Author of *Eccleſiaſticus*, who has given us the Character of *Solomon*, has he made any mention of his Repentance? Do we ſee any Effect of it, in the revoking of that Sentence that God had pronounced againſt him? Or rather, do not we ſee the quite contrary? Finally, Several of the Fathers, as *Tertullian* [d], St. *Cyprian* [e], St. *Auſtin* [f], St. *Gregory* the Great [g], rank *Solomon* among the Reprobates. Several of the more modern Authors [h] are not more favourable to him; ſo that we may conclude, that the Salvation of this Prince, at leaſt his Repentance, is a thing very hazardous and doubtful. Thoſe Authors may be conſulted, who have expreſsly treated of this Queſtion, and the Diſſertation we have compoſed on this Subject, in our new Collection.

Pro. xxiv. 30, 31

2 Kings xxiii. 13.

Of all the ingenious Works that *Solomon* compoſed, we have nothing now remaining but his *Proverbs*, *Eccleſiaſtes*, and the *Canticles*, of which we have already ſpoken at length under their reſpective Articles. Some have alſo aſcribed to him the Book of *Wiſdom*, and even *Eccleſiaſticus*. But we have ſhewn under their ſeveral Titles, that theſe Opinions are very improbable. The *Jews* think he was the Author of *Pſalm* lxxii. *Give the King thy Judgments, O God, and thy Righteouſneſs unto the King's Son*, &c. And *Pſalm* cxxvii. *Except the Lord build the Houſe*, &c. There has alſo been publiſh'd under his Name, *The Pſalter of Solomon*, containing eighteen *Pſalms*, which were found in *Greek* in the Library of *Ausburg* by *Andrew Schott*; and which have been tranſlated into *Latin*, and given to the Publick, by Father *John Lewis de la Cerda*, with Explications after his manner. The Learned are agreed, [i] that they are none of *Solomon*'s, but of ſome *Helleniſtical Jew*, much converſant in the reading of the ſacred Authors, who has compoſed them in Imitation of the *Pſalms* of *David*, of which he has pretty cloſely imitated the Stile; and has inſerted in them ſeveral Fragments of the Prophets *Iſaiah* and *Ezekiel*, which he has well enough accommodated to his Deſign.

Theſe eighteen Pſalms, pretended to be *Solomon*'s, were not unknown to the Antients. They were formerly in the famous *Alexandrian* Manuſcript which is preſerved in *England*, as may be ſeen by the Index which is ſtill to be found at the End of the New Teſtament; tho' the Pſalms themſelves have either been torn out of the Book, or loſt by ſome Accident. [k] *Lambecius* makes mention of a Manuſcript in the Emperor's Library, wherein theſe Pſalms are found placed between the Books of *Wiſdom* and *Eccleſiaſticus*. The Author of the *Synopſis* under the Name of *Athanaſius*, *Zonarus*, and *Balſamon* upon the 59th Canon of *Laodicea*, and *Nicephorus* in his *Stichometria*, (or Enumeration of the Verſes contain'd in every Book of the Scripture,) make expreſs mention of the Pſalms of *Solomon*. [l] The Book at *Ausburg* copied by *Andrew Schott*, was ſent from *Conſtantinople* to *Hæſchelius*. [m] But the *Hebrews* had never any Knowledge of this Work, nor the *Latins* neither; and the antient *Greeks*, who might have been acquainted with it, have never quoted it as divine Scripture.

Some of the Orientals impute to *Solomon* the Invention of the *Syriack* and *Arabick* Letters; [n] and the Tradition of the *Syrians* is, that this Prince communicated the *Syrian* Characters to *Hiram* King of *Tyre*; and that, at the Requeſt of this Prince, he tranſlated not only his own Books, but all the other Scriptures too, into the *Syrian* Language. But theſe Traditions deſerve little Credit. The Origin of the *Arabick* Characters, or the Verſions of the Scripture

[a] Ambroſ. ſeu alius Author. 2 Apolog. David. [b] Hieron. in Ezech. l. 13. c. 43. & in Eccleſ. c. 2. & Ep. 9. ad Salvinam. [c] Vide Rubert. Rabbinos, Serrar. Salian. alios plures apud Rinedam de Reb. Salom. l. 8. c. 1. ſ. 1. n. 44. [d] Tertull. l. 2. cont. Marcion. c. 23. l. 3. c. 20. l. 5. c. 9. [e] Cyprian. Ep. 6. ad Rogatian. & lib. de unit. Eccleſ. [f] Aug. l. 22. contra Fauſt. c. 71. & 88. & lib. 5. de Doctr. Chriſt. c. 21. & in Pſal. cxxvi. [g] Greg. mag. l. 2. Moral. in Job. c. 2. [h] Auth. l. de promiſſ. ſub nomine Proſperi. Beda, Lyr. Toſtat. &c. [i] Dan. Huet. Demonſtr. Evan. propoſit. 4. Vide & Joan. Georg. Neuman. Diſſert. de Pſalter. Salom. Viteberg. 1687. [k] Beveridge. Cod. Can. Eccl. primitivæ vindic. 11. 9. [l] Vide Fabricii notas in Scholia Lud. de la Cerda, in Pſalt. Salomon. p. 973, 974. Apocryph. N. Teſt. [m] Andr. Schotti Ep. ad Menoch. xi. Cal. Novemb. 1615. [n] Vide Abraham Echell. hiſtor. Arab. p. 2. ſol. 275. Abulfarag. hiſt. Arab. Gabriel. Sionit. præf. in Pſalter. Syriac.

into

into *Syriack*, are not so antient as *Solomon*; and besides, of what use could these Translations of the Scriptures into *Syriack* be to a *Tyrian* Prince, who spoke *Phenician*, that is, the same Language as *Solomon*?

*Eupolemus*, quoted in *Eusebius*, alledges [a] a pretended Letter of *Solomon* to *Vapres* King of *Egypt*, and *Vapres*'s Answer to *Solomon*. *Solomon* notifies to him his Accession to the Crown, and asks him for Workmen to assist him in building a Temple to the Lord; and *Vapres* answers him, that he will send him fourscore thousand Workmen for this Undertaking. In the same Place is read a Letter of *Solomon* to *Suran* King of *Tyre*, *Sidon*, and *Phenicia*, by which *Solomon* gives him Notice of his Succession to the Kingdom, and desires him to send him Workmen. Together with *Suram*'s Answer (probably he means *Iram* or *Hiram*,) in which he tells him he has sent him fourscore thousand Workmen, and among the rest a very skilful Architect, a *Tyrian* by Birth, but whose Mother was a *Jewess*. But these Letters are look'd upon as merely fictitious, as well as those which are to be seen in *Josephus*, which are pretty nearly of the same Taste, and writ with the same Design, but in a different Stile, and more conformable to what we find in the Scriptures.

Joseph. Antiq. l. 8. c. 2.

*Josephus* assures us, [b] that *Solomon* composed Books of Inchantments, and several Manners of Exorcisms, or of driving away Devils, so that they shall return no more. He adds, that he had seen Experiments of it by one *Eleazar* a *Jew*, who cured several that were possessed in the Presence of *Vespasian*, of his Sons, and of the Officers of his Army. The Exorcist put a Ring under the Nose of the possessed, in which was inclosed a certain Root prescribed by *Solomon*; at the meer Smell of this Root the Demon came forth, over-set the Patient, and left him as if he were dead; and for a farther Proof of the Truth of this Cure, they set at some Distance from the Patient a Glass of Water, which was overturn'd by the Demon as he pass'd away. *Origen* [c] speaks further of the Conjurations us'd by the *Jews* in his Time, to drive out Devils, by making use of some Writings that they pretended to have received from *Solomon*. The Orientals think, [d] he had the Secret of tying or chaining up Demons, and of commanding them. The Rabbins say, [e] that the Demon *Asmodeus* drove *Solomon* from his Throne, and reigned in his Place, while this Prince travell'd over the several Kingdoms and Provinces of the World; but at his Return to *Jerusalem*, he put *Asmodeus* to flight, and chain'd him up, so that he could not hurt any Body. He compell'd the same Demon to teach him the Art of cutting Stones for the Temple, without making any Noise.

The *Greeks* tell us, [f] that this Prince composed several Pieces in Physick, and wrote upon the Nature and Vertues of Stones, of Vegetables, and Simples. But King *Hezekiah* seeing the Abuse that was made of these Works, suppress'd them all. Yet this has not hindred, but that since his Time there have appear'd several Books of Secrets in Magick, Medicine, and Inchantments, under the Name of this Prince. They also quote several other Works under his Name; as, *The Instruction of Solomon to his Son Rehoboam*; *Solomon's Hygromancy to the same*; *The Testament of Solomon*; *The Book of the Throne of Solomon*; *The Books of Magick compos'd by the Demons under the Name of Solomon*; *The Clavicula or Key of Solomon*; *The Ring of Solomon*; *The Contradiction of Solomon*; and several others of this Nature. See M. *Fabricius* in his Apocryphal Writings of the Old Testament, *p.* 1040, 1041, &c. We have elsewhere observed, that some impute to *Solomon* the Book of *Job* [g].

Alcoran. c. 2.

The Orientials have entertain'd such a grand Idea of the Merit and great Qualifications of this Prince, that they give the Name of *Solomon* or *Soliman* to all the Kings, whom they thought had possessed the universal Empire of the whole Earth. They reckon up as far as forty, or even seventy-two, who they say have reigned successively for a great Number of Ages, before the Creation of *Adam*. All these Monarchs commanded each a Set of Creatures of their Kind, which was different from that of *Adam*, although they were reasonable Creatures as well as Men. They still expect another Lineage descended from *Adam*, after that now in being, which shall exceed them all in Majesty and Power, after which no more shall appear upon the Earth.

D'Herbelot. Bibl. Orient. p. 819.

They say that each of these *Solimans* had the Hereditary Possession of a Buckler, which they continually made Use of in the Wars they had with the Demons their Enemies; and which they transmit as a Pledge of the Empire to him that is to succeed them. They had also the Thundering Sword and the Buckler, which made them invincible in Fight. They say moreover, that like *Solomon* they had a familiar Spirit or Genius, which in the

[a] Eupolem. apud Euseb. præpar. l. xi. c. 31. [b] Joseph. Antiq. l. 8. c. 2. Vide Pined. l. 3. c. 29. de reb. Salom. And *Naude*'s Apology for Great Men that have been accused of Magick. [c] Origen in Matth. xxvi. tract. 35. p. 63. [d] Leont. C. P. t. 1. Auctuar. nov. Combefis, p. 724. Gregent. disput. cum Judæo, p. 27, 28. Jacob. Golius, ad Alparag. p. 18. *Chardin*'s Travels to *Persia*, l. x. p. 47. Herbelot. Bibl. Oriental. [e] Rabb. apud Bartolocci, t. 1. p. 490, 491. [f] Piell. apud Glycam. parte 2 Annal. p. 182, 183. Suidas in Ezechia. Syncell. p. 200. Cedren. p. 77, 89. Anastas. q. 41. Justin. seu alius qu. 55. ad Orthodox. Procop. Gazæ. ad 3 Reg. iv. 33. [g] Vide Naziamz. orat. 9. & Nicetam, in. cand. Olympiodor. in præf. in Job. Item Polychron. in Job xiii. seu xix. 23.

Shape

Shape of a Bird delivered all their Meſſages, and perform'd all their Orders. But leaving theſe Dreams, let us return to *Solomon* the Son of *David*.

They pretend he was not only King of the *Jews*, and of the neighbouring Nations ſubdued by *David*, but that he poſſeſſed alſo the univerſal Monarchy of the whole Earth. His Viſier, or prime Miniſter of State, was *Aſaph*, of whom the Scripture makes mention, and to whom *David* addreſſes ſeveral of his Pſalms. And not only all the Men of the World, but alſo the good and evil Spirits, the Birds, and even the Winds, were under his Direction. He had, as they ſay, a wonderful Ring, which diſcover'd to him not only Things preſent, but alſo the paſt and the future. The Form and Matter of his Throne was ſo magnificent as to exceed all Deſcription of it. Inſtead of a Canopy and Pavillion, he was ſhaded by Birds that continually flew about him. Twelve thouſand golden Thrones were at his Right-hand, and twelve thouſand of Silver at his Left-hand. The golden Thrones were the Seats of the Patriarchs and Prophets, and the Silver ones for the Doctors and wiſe Men that aſſiſted at his Councils.

The Demons being jealous of the Glory of *Solomon*, publiſh'd ſeveral Books of Magick and Superſtition in the Name of this Prince, in order to perſuade the Ignorant and Simple, that it was from theſe Books that *Solomon* derived his Knowledge in the Art of governing his Kingdom, which made him ſo famous in the World. But *Solomon* gather'd in all theſe pernicious Books, ſhut them up in a Cheſt under Lock and Key, and buried the Key under his Throne, that no one might get at it. But it happen'd that after the Death of this Prince, the Demons or Magicians took away theſe Books from this Place, and diſpers'd them over the World as the Works of *Solomon*. This perhaps is more than enough to ſhew the Genius of the Eaſtern People, and the great Veneration they have for *Solomon* even to this Day.

SOLYME, a Town beyond *Jordan*, in the Canton of *Gaulon*. *Joſeph. Lib. de vitâ ſuâ*, p. 1013.

SOLYMI. *Homer*, and the Poet *Chœrilus*, [a] have mention'd the *Solymi*, an antient and venerable People, who ſpoke *Phenician*, who wore their Hair cut round, and who dwelt in the *Solymean* Mountains, near a great Lake. Theſe are Marks which *Joſephus* and *Tacitus* thought to agree with the *Jews*, here call'd *Solymi*, becauſe of their capital City *Jeruſalem*; a Nation remarkable for the Singularity of their Laws, and of their Actions, ſpeaking *Phenician* or *Hebrew*, dwelling in a mountainous Country at *Jeruſalem*, ſituate in the Mountains, and near the Lake *Aſphaltites*, one of the greateſt Lakes known.

Yet notwithſtanding all theſe Tokens, many learned Men maintain, that the *Solymi*, ſpoke of by *Homer* and *Chœrilus*, are not the *Jews*. A Circumſtance which very much favours their Opinion is this, that according to *Chœrilus* the *Solymi* wore their Hair cut round, which was expreſly forbid to the *Jews* by *Moſes*. See *Leviticus* xix. 7. and SISOE. And beſides the Lake *Aſphaltites* was ſeven or eight Leagues from *Jeruſalem*. The Arms which the Poet aſſigns to them can hardly agree with the *Jews*. He ſays they wore Helmets made of the Leather of a Horſe's Head dry'd in the Smoke. The *Jews* had never much to do with Horſes in their Country, being much incommoded with Mountains.

But who then are theſe *Solymi*? Some think them to be the *Moabites*, or the *Midianites*, bordering upon the Lake *Aſphaltites*, and reckon'd among the *Arabians*, who, as Hiſtorians inform us, us'd to cut their Hair round in a Circle. 'Tis true, we do not any where find them call'd *Solymi*; but *Joſephus* [b] ſpeaks of a Town or Village of this Name, lying beyond the *Jordan* in the *Gaulonitis*. Others think, [c] that the *Solymean* Mountains were in *Piſidia*, near to *Lycia*; and that it is there that we muſt ſeek for the *Solymi* mention'd by *Homer* and *Chœrilus*.

SOPHA. *Epiphanius* ſays, that the Prophet *Malachi* was born in the City of *Sopha*, belonging to the Tribe of *Zebulun*.

SOPHACH. See SHOPHACH.

SOPHER, or *Shopher*, one of the Commanders of the Army of *Zedekiah* King of *Judah*, 2 *Kings* xxv. 19. But *Sopher* may rather be taken for a Scribe, Secretary, or Commiſſioner, who had the Superintendance of the King's Army. *Shopher* ſignifies a Secretary.

SOREK, or *Sorec*, a Brook that paſs'd through the Tribe of *Dan*. 'Twas alſo the Place where dwelt the famous *Delilah*, *Samſon*'s Miſtreſs. [d] *Euſebius* ſays, it was not far from *Zorah* and *Eſhtaol*, which was the Place of *Samſon*'s uſual Aboad [e].

*Caphar-Sorek*, or the Camp of *Sorek*, was a Town near *Zorah*, or *Saraa*, according to the ſame *Euſebius*.

[a] Chœrilus Poeta apud Joſeph. l. 1. contra Appian.

Τῷ δ' ὄπιθεν διέβαινε γένος θαυμαστὸν ἰδέσθαι.
Ὤκουν δ' ἐν Σολύμοις ὄρεσι πλατέῃ κατὰ λίμνῃ,
Γλῶτταν μὲν φοίνισσαν ἀπὸ στομάτων ἀφιέντες.
Αὐχμαλέοι κορυφὰς, τροχοκουράδες

Tacit. l. 5. Hiſt. c. 2. *Clara aliis Judæorum initia, Solymos carminibus Homeri celebratam gentem, conditæ urbi Jeroſolymam nomen è ſuo feciſſe.* [b] Joſeph. lib. de vita ſua. p. 1013. [c] Le Moine, Varia ſacra. t. 2. p. 826. [d] Judg. xvi. 4. שרק *Sharek*, or *Sorec* Σωρήχ. [e] Euſeb. in locis, Saraa, & Caphar-Sorec.

*The*

*The Wine of Sorek*, was that which was made in the Vale of this Name. Some have thought it to be the same as the Wine of *Askalon*, which is famous among the Antients. The Brook of *Sorek* did not run far from this City. The Rabbins think *Sorek* to be a particular Kind of Plant or Vine, which bears a great Quantity of excellent Fruit, and at all Seasons. It is certain, that *Sorek* does not only signify the Grape or the Wine of the Valley of *Sorek*, but a Kind of Wine in general; and probably of the white or yellowish Grape, of which they made the White-wines in this
Isai. v. 2. Country. The Lord says, he planted his
טעהו שרק Vine of *Sorek*. *Isaiah* tells us of the Plant
Isai. xvi. 8. of *Sorek*, which was to be seen at *Jazer* beyond *Jordan*. The Wine of *Sorek* was
Gen. xlix. 11. Jer. ii. 21. excellent; and the Colour of the *Sorek* was probably yellow, or white inclining
Isa. xix. 9. to yellow. *Isaiah* speaks of the Flax of
Zech. i. 8. *Sorek*, or Colour of *Sorek*; and *Zechariah* describes Horses of the same Colour. * Some will have it, that it was in the Valley of *Sorek* that the famous Bunch of Grapes was gather'd, which was brought to the *Israelites* in the Desart, *Numbers* xiii. 2. But this Opinion is without any Foundation.

SORROW, *Tristitia*; this is a Passion that contracts the Heart, sinks the Spirits, and spoils the Health of the Body. The Scripture advises us, not to suffer ourselves to be overcome with *Sorrow*. [a] St. *Paul* distinguishes two sorts of *Sorrow*; one a godly, and the other a worldly *Sorrow*.
2 Cor. vii. 10. *Godly Sorrow worketh Repentance to Salvation not to be repented of; but the Sorrow of the World worketh Death. For behold, this self-same thing that ye sorrowed after a godly sort, what Carefulness it wrought in you, yea, what clearing of yourselves, yea, what Indignation, yea, what Fear, yea, what vehement Desire, yea, what Zeal, yea, what Revenge!* He elsewhere reproves the *Thes-*
1 Thes. iv. 13. *salonians*, for the too great *Sorrow* that they shew'd at the Death of their Relations. The wise Man commends a kind of *Sorrow*, which is rather a serious and sober Deportment, and a banishing of vain Joys, than a real *Sorrow*. *Sorrow is better than*
Eccles. vii. 3. *Laughter; for by the Sadness of the Countenance the Heart is made better. The Heart of the Wise is in the House of Mourning, but the Heart of Fools is in the House of Mirth.* He intends to tell us, that the grave and serious Air of a Master that reproves us, is more profitable than the Laughter and Caresses of those that flatter us. *Jesus Christ* upbraids the *Pharisees* with that counterfeit Air of *Sorrow* and Mortification, that they affected to put on when they fasted. But he would have his Disciples avoid all such Affectation, which are the Effects of Self-love, and to gain the Approbation of Men. *Isaiah*, describ- Matth. vi. 16.
ing the Qualities of the *Messiah*, says, he Isai. xlii. 4.
shall not be severe or violent, *he shall not* לא יכהה ולא ירוץ *fail nor be discouraged till he have set Judgment in the Earth*. The *Hebrew* Text says, *He shall not quench, and shall not break:* His Reign shall be a Reign of Mildness and Mercy. St. *James* advises those to pray that are in *Sorrow*. *Is any* Jam. v. 13.
*among you afflicted, let him pray.*

I. SOSIPATER, or *Sopater*. *Sosipater* and *Dositheus*, two Captains of *Judas Maccabeus*'s Army, [b] defeated ten thousand Men of the Army of *Timotheus*, who had shut themselves up in a strong Hold.

II. SOSIPATER, of whom St. *Paul* speaks in his Epistle to the *Romans*, was his Kinsman, as some think. Lucius, *and* Rom. xvi. 21.
Jason, *and* Sosipater, *my Kinsmen, salute you.* However, there is some Difficulty in this, since *Jason* was of *Thessalonica*, and *Sosipater* of *Berea* in *Macedonia*, and therefore very distant from *Tarsus* the Country of St. *Paul*. *Origen* believes they were ori- Origen in Rom. xvi.
ginally Gentiles, which is another Reason to think they were not the Apostle's Kinsmen. But in what Sense then does he call them his Kinsmen? Is it because they were of the same Nation, of the same Tribe, of the same City, of the same Religion, or that they were only ally'd to him? This is what can only be determin'd at Random. I even think that it may be confidently asserted, that this *Sosipater*, who was at *Rome* in the 58th Year of *Jesus Christ*, when St. *Paul* wrote his Epistle to the *Romans*, cannot be the *Sosipater* of *Berea*; since he accompanied St. *Paul* in the same Year 58, in his Journey to *Jerusalem*, and who probably went with him from *Corinth*, from whence the Epistle to the *Romans* was written, to go by way of *Macedonia* to *Jerusalem*. See *Acts* xx. 4, 5, 6, &c.

This is what we know of *Sosipater*. He was of *Berea*, as has been said; and it is very likely St. *Paul* converted him in the 52d Year of the vulgar Era, when he visited that City. The *Latin* Text of the *Acts*, and some *Greek* Manuscripts, call Acts xx. 4.
him *Pyrrhus*. When St. *Paul* departed from *Corinth*, in order to go to *Jerusalem*, Acts xx. 4, 5, 6.
in the 58th Year of the vulgar Era, he was accompany'd by *Sosipater*, by *Aristarchus*, and some other Disciples, they came with him as far as *Philippi*, from whence Saint *Paul* sent them before him to *Troas*, where they staid for him, so that he could not be at the same Time at *Rome*, as has been observed. We know not what became of *Sosipater* after this Time: But the *Latins* make his Feast on the 25th of *June*, and

* In the Passages here quoted, our Translation takes *Sorek* as an Appellative, and not as a proper Name of a Place.
[a] Prov. xxv. 20. Eccles. xiv. 1, 2, 3. xxx. 24, 25, &c.
[b] 2 Macc. xii. 19. In the Year of the World 3841, before *Christ* 159, before the vulgar Era 163.

call him a Disciple of St. *Paul's*. The *Greeks* honour him upon the 28th or 29th of *April*. They join him with *Jason*, and call him a Kinsman of St. *Paul's*. Thus they confound *Sosipater* of *Berea* with him of *Rome*. We have made the same Mistake in our Commentary upon the *Acts*, and upon the Epistle to the *Romans*; and I know of no Commentator that has not done the same.

SOSIUS, a General of the *Roman* Army, who assisted *Herod* to make himself Master of *Jerusalem*, [a] when it was defended by *Antigonus*, Son of *Aristobulus*. See the Articles HEROD and ANTIGONUS.

SOSTHENES, Chief of the Synagogue of *Corinth*. The *Jews* of *Corinth* laying hold of St. *Paul*, carry'd him before the Tribunal of *Gallio*, and accused him of attempting to introduce a new Way of worshipping God among them. But the Proconsul sent them back again, and told them, That he would not enter into any Controversy, that had relation only to their own Laws and Ceremonies. Then they seized *Sosthenes*, the Chief of the Synagogue, [b] and began to beat him before the Tribunal; but *Gallio* would take no Cognizance of the Matter. This is the Account we have of it in the *Acts*. 'Tis disputed whether they were *Jews* or *Gentiles*, that thus laid hold on *Sosthenes* and beat him. The *Greek* printed Copy of the *Acts* intimates, they were the *Gentiles*. St. *Austin* [c] and *Bede* read in the same manner. They imagin'd, that the Pagans seeing *Gallio's* ill Reception of the *Jews*, the more to insult them, had a mind to abuse the Chief of their Synagogue, who was at their Head; whether it was meerly out of Hatred to the *Jews*, or out of Friendship to St. *Paul*. This Opinion is follow'd by *Cajetan*, *Lyran*, *Grotius*, and some others.

Others [d] think, that *Sosthenes*, however Head of the Synagogue, yet might be a Friend and secret Disciple of St. *Paul's*; and that the other *Jews*, seeing themselves neglected by *Gallio*, might vent their Malice upon *Sosthenes* the Head of their Synagogue. These will also have it, that this is the same *Sosthenes* whose Name is read, with that of St. *Paul*, at the Beginning of the first Epistle to the *Corinthians*, written from *Ephesus* in the 56th Year of the vulgar Era, three Years after this Scuffle happen'd at *Corinth*. However, it must be own'd, that this Opinion has not always been universal in the Church; since, in the Time of *Eusebius*, [e] it was thought, that *Sosthenes* was one of the seventy-two Disciples, and consequently he could not be Chief of the Synagogue of *Corinth* twenty Years after the Death of *Jesus Christ*. The *Greeks* keep his Feast upon the 8th of *December*, and give him the Title of an Apostle, as being one of the Seventy. They also make him the first Bishop of *Colophon*. The *Latins*, ever since the ninth Century, honour him as a Disciple of St. *Paul's*, upon the 11th of *June*, and the 28th of *November*. See M. *de Tillemont*, t. 1. Hist. Eccl. Not. 45. upon St. *Paul* p. 592.

SOSTRATUS. He commanded the Fortress that the *Greeks* had built in the upper City of *Jerusalem*, for *Antiochus Epiphanes*. [f] He having earnestly press'd, but to little Purpose, the Highpriest *Menelaus* to go with the Money that he ow'd King *Antiochus*; was sent for to *Antioch* with the same *Menelaus*, and had the Government of the Isle of *Cyprus* bestow'd on him. Thus it is in the *Latin* Text; but the *Greek* reads it, [g] *Sostratus* left in his Place, (in the Citadel of *Jerusalem*) *Crates*, who had been (or then was) Governor of *Cyprus*, or Commander of the Troops that the King of *Syria* had then in that Island.

SOUL. The Word *Soul* is very equivocal, in the Stile of the *Hebrews*. It is taken for the *Soul* that animates Mankind, for that which animates Beasts, for a living Person: *Give me the Souls*, says the King Gen. xiv. 21.
of *Sodom* to *Abraham*, *and take the Goods* Gen. xii. 5.
*to thy self*. And elsewhere; Abraham *took* Sarai *his Wife*, *and* Lot *his Brother's Son*, *and their Substance that they had gathered*, *and the Souls that they had gotten in* Haran; that is to say, the Slaves they had purchased, or the Children that had been born to them.

The *Soul* is also taken for the Life: Gen. xxxii. 30.
*My Life* [Heb. *Soul*] *is preserved*. And, Genesis xxxvii. 22.
*Kill not his Soul*; or, Put him not to Death. *My Soul shall live*; or, Thou shalt preserve me alive. *Those that sought my Soul*, or, had a Design upon my Life. *Not to take his Soul in vain*; or, Not to swear falsely by his Life.

It is taken sometimes for Death. *Who* Numbers ix. 6.
*were defiled by the dead Body of a Man*, or, by the *Soul*. And, *He that toucheth the* Num. xix. 11.
*dead Body* [Heb. *Soul*] *of any Man*, *shall be unclean seven Days*.

'Tis often used also for Desire, Love, Inclination. *If it be your Mind*; Heb. If Gen. xxiii. 8.
it please your *Soul*. And, *Our Soul is* Numbers xi. 6.
*dried away*, or disgusted at the Sight of the Manna. *To consume thine Eyes*, *and to grieve thine Heart*; or, Thy *Soul* shall

[a] Joseph. Antiq. l. 14. c. ult. In the Year of the World 3967, before *Christ* 33, before the vulgar Era 37.
[b] Acts xviii. 12, 13. In the Year of *Christ* 56, of the vulgar Era 53.
[c] Aug. Ep. 93. & 7. nov. edit. Beda in Acta.
[d] Vide Chrysost. in Acta homil. 39. OEcumen. in Acta. Theodoret. in 1 Cor. i. 1. Sanct. Tromond. Est. &c.
[e] Euseb. hist. Eccles. l. 1. c. 12.
[f] 2 Macc. iv. 26, 27. In the Year of the World 3834, before *Christ* 166, before the vulgar Era 170.
[g] Σώστρατος δὲ Κράτητα τὸν ἐπὶ τῶν Κυπρίων.

be dried up with Envy, to see thy Rival in the Temple in thy Place.

Lastly: The *Soul* is taken for the Life of a Beast. *Be sure that thou eat not the Blood; for the Blood is the Life*, or *Soul*: Their Blood is to them instead of a *Soul*. *I establish my Covenant with you, and with your Seed after you; and with every living Creature* [Heb. *Soul*] *that is with you, of the Fowl, of the Cattle, and of every Beast of the Earth with you, from all that go out of the Ark, to every Beast of the Earth*. And, *A righteous Man regardeth the Life of his Beast*; he compassionates their Labours, and comforts them; but the tender Mercies of the Wicked are cruel.

Deut. xii. 23. Gen. ix. 9, 10. Prov. xii. 10.

There is in this *Dictionary* a particular Article about BEASTS, wherein we enquire into the Sentiments that the ancient *Hebrews* and *Orientals* profess'd concerning their *Souls*.

A great Number of Questions may be proposed, concerning the *Soul* of Man, its Nature or Essence, and concerning its Creation. Whether all *Souls* were created at the Beginning of the World, or whether God still creates them every Day? Whether the *Soul* be immortal? Whether it passes from Body to Body by a Transmigration? Whether all *Souls* are equally enlightned and perfect? We shall add a Word or two concerning each of these Questions. We have already treated of this Matter at its full Length in a particular *Dissertation*, which may be found in the new Collection of our *Dissertations*, printed in three Volumes, *t.* 1. *p.* 460, *&c.*

When God had form'd the Body of Man out of the Dust, or out of the Mud of the Earth, he *breathed into his Nostrils the Breath of Life, and Man became a living Soul*, or, a living Man. This Breath of Life, has been consider'd by some, as the Principle of the Animal Life of Man, which, in this respect, according to them, is in nothing different from that of a Beast. God gives to Men and to Brutes a Breath of Life, or a vivifying Spirit: *Omnem carnem in quâ est spiritus vitæ*; that is to say, All the Animals that were to be consumed and put to Death by the Waters of the Deluge. 'Tis this Spirit of Life that God withdraws when he pleases, and brings all Flesh to Corruption: *Si spiritum illius & flatum ad se trahat, deficiet omnis caro simul*, says *Job*. And the *Psalmist*, speaking of the Animals, to which God gives their Subsistence, says, *Thou takest away their Breath, they die, and return to their Dust*. And *Solomon*; *Then shall the Dust return to the Earth as it was, and the Spirit shall return unto God who gave it*. And St. *Paul*, speaking to the Philosophers of *Athens*, says, That God requires not a bodily Worship, as having need of any thing, *seeing he giveth to all Life, and Breath, and all things*.

Gen. ii. 7. Grot. in Genes. Gen. vi. 17. Job xxxiv. 14. Psal. civ. 29. Eccl. xii. 7. Acts xvii. 25.

But besides this Spirit, this Breath, which is in us the Principle of animal Life, which is common to Men and to Brutes, and which is scattered and dispersed after Death, we must acknowledge, that there is in Man a spiritual Substance, a reasonable and immortal Soul, the Origin of our Thoughts, of our Desires, of our Reasonings; which distinguishes us from the Brute Creation, and in which chiefly consists our Resemblance to God: *Faciamus hominem ad imaginem & similitudinem nostram*. This Substance must be spiritual, because it thinks; it must be immortal, because it is spiritual. Some Philosophers have been of Opinion, that it was a Portion of the Deity: *Divinæ particulam auræ*. But how can the Deity be conceived to be obnoxious to the Evils and Weaknesses of our Souls; to Sin, to Desire, to Pain?

Gen. i. 26. Plato, p. 78, 80, 81, 95. &c. Horat. l. 2. sat. 2.

'Tis true, the Scripture ascribes both to Man and Beast, a Soul, a Spirit, Life, and Respiration; but it allows to Man alone the Privilege of Understanding, the Knowledge of God, Wisdom, Immortality, the Hope of future Happiness, and of eternal Life. It only threatens Men with the Punishments of another Life, and the Pains of Hell.

But are *Souls* meerly spiritual, without any Mixture of Matter, even the most fine and subtile? This is the Opinion of *Christian* Philosophers and Divines. The Antients were not convinced of this Principle. The ancient Compiler of the Book of *Enoch* thought the Angels to be corporeal, and consequently the Souls of Men; since he supposes *Souls* to be of the same Nature as the Angels. The ancient *Greek* and *Latin* Fathers, who read in the Book of *Genesis*, [a] that the Angels of God saw that the Daughters of Men were handsome, and took to themselves such as they thought fit to be their Wives, and from them produced Giants; those Fathers, I say, made no doubt of their having Bodies, and that they were susceptible of all those Passions, which are the natural Consequences of those Bodies, and that Matter, which they imputed to them.

But as it was very difficult to reconcile this Opinion, of the Materiality of the *Soul* with its other Properties, which can only agree to a pure Spirit; they persuaded themselves, that the *Soul* was composed of two Parts; one purely spiritual, which has the Faculty of Thinking, and which approaches to the Nature of God; and the other subtile, penetrating, and approaching to the Nature of very fine Air. The Author of the Book of *Enoch*,

[a] Gen. vi. 2. Ἄγγελοι τοῦ Θεοῦ. Ita MS. Alex. Joseph. Antiq. l. 1. c. 4. & Philo de Gigant. p. 284.

of

of which we have ſpoken, ſays, that *the Spirits of the Souls of Men put up their Sighs even to Heaven.* The Spirit, or the Underſtanding is incloſed in the *Soul*, as in its Caſe. The *Soul*, when ſeparated from the Body has ſtill a Reſemblance of the Body which it animated, and is, as it were, the Image of it. But the Spirit, the Intellectual Part, has nothing that is ſenſible or corporeal. When Souls appear to Men after Death, 'tis the *Soul*, and not the Spirit, that returns. The *Soul* of *Patroclus* appear'd to *Achilles*; it reſembled the Hero it had animated; it had his Stature, his Eyes, his Voice, and even his very Cloaths. When *Ulyſſes* deſcended into Hell, he there ſaw the divine *Hector*; that is to ſay, his Image, his *Soul*; for as to himſelf, or his Spirit, it was with the immortal Gods, partaking of their Joys and Feſtivals.

Homer. Iliad. xxiii.

Id. Odyſſ. Λ. v. 600.

The Rabbins alſo aſcribe to *Souls*, after their Separation from the Body, another ſubtile Body, which they call the Veſſel or Scabbard of the *Soul*. They hold, that immediately after Death, the *Souls* of the Wicked are inveſted with a kind of Cloaths, in which they are condemned to ſuffer: That the *Souls* of the Saints, on the contrary, are clad in a magnificent Habit, and with a ſplendid Body, by the Help of which they are inured to the Brightneſs and Felicity of their happy State. The Apoſtles made no Doubt of the Apparition of Spirits, and thought theſe Spirits to have the Form and Appearance, the Voice, and all the outward Marks of the Perſons to which they belonged. The Giants of old, who groan'd under the Waters, and the Kings of the Nations that are under the Earth, are repreſented to us, as having the ſame Enſigns of Honour, the ſame outward Form, as they had upon Earth. When *Jeſus Chriſt* appear'd to his Apoſtles after his Reſurrection, St. *Thomas*, fearing it was only a meer Phantom, or a Spirit, ſuch as ſometimes appear'd, according to the Opinion of the People, and that no Concluſion could be drawn from thence, that the Bodies were riſen; our Saviour, to confirm him, and to remove his Scruples, bid him touch him, and lay his Hand upon his Wounds, to convince him that he was really riſen: And when all on a ſudden he preſented himſelf in the midſt of his Diſciples, he ſays to them, *Why are ye troubled, and why do Thoughts ariſe in your Hearts? Behold my Hands and my Feet, that it is I my ſelf: Handle me, and ſee; for a Spirit has not Fleſh and Bones, as ye ſee me have.*

Job xxvi. 5. Prov. ix. 18. Iſai. xiv. 9. Ezekiel xxxi. 32.

John xx. 25, 26, 27.

Luk. xxiv. 38, 39.

Perhaps it will be ſaid, that theſe Sentiments of the Apoſtles are only ſome Remains of thoſe Prejudices that they had imbibed from *Judaiſm*, and from which they were afterwards deliver'd, after the Deſcent of the Holy Ghoſt. It may be pretended, that the Opinions of the Rabbins, are Errors extracted from the Philoſophy of the *Pagans*, who not being illuminated by the Light of Faith and Revelation, have form'd to themſelves plauſible Syſtems, to explain what was advanced concerning *Souls*. I ſhall not ſtay here, only to explain what the ancient *Jews* believed about this Article, without giving my ſelf the Trouble to refute it.

We commonly believe, that God creates *Souls* at the time that Bodies are produced, which they are to inform. The *Jews*, [a] on the contrary, think that God created them all at the Beginning, and that they come to join themſelves to Bodies, drawn by a certain Attraction which it was not eaſy to reſiſt. The Angels, the Demons, and *Souls*, are Subſtances of the ſame Nature, ſays *Philo* [b]; they differ only in Name. As there are good and bad Angels, ſo there are alſo good and bad *Souls*. The Angels and *Souls* make their Abode in the pureſt and higheſt Region of the Air, from whence they deſcend into the Bodies which they animate, and bring thither either their good or bad Qualities. The *Eſſenians*, ſays *Joſephus* [c] hold *Souls* to be immortal, and that drawn by a certain natural Attraction, they come to ſhut themſelves up in human Bodies, as in Priſons; that after Death, thoſe who have lived well, withdraw into delicious Places beyond the Ocean; and that thoſe who have lived ill, are baniſh'd to dark Places, there to ſuffer the Puniſhment due to their Crimes. And ſpeaking of the *Phariſees*, he ſays, [d] that they of this Sect are perſuaded, that *Souls* that have lived well, return, after Death, to the Place from whence they came, with a Power of ſtill returning into other Bodies, but that the *Souls* of the Wicked are condemned to eternal Puniſhment.

When the Apoſtles ſaw a Man that was born blind, they ask'd *Jeſus Chriſt*, If it was the Man's own Fault, or that of his Parents, that he was born blind? They thought therefore, that this Man, before his Birth, might have deſerved this Puniſhment for ſome Sin, and for the bad Uſe that he had made of his Liberty. Our Saviour tells them, That it was neither as a Puniſhment for his own Sins, or for thoſe of his Parents; but that God had thus permitted it, that his Works might be made manifeſt in the Perſon of this poor blind Man: Thus reproving their vain Curioſity; and inſinuating to them, That John ix. 2.

[a] Joſeph. de Bello Jud. l. 2. c. 12. p. 787. Manaſſe-ben-Iſrael Concil. in Geneſ. qu. 6. p. 12. & de Creatione Prob. 15. p. 61. [b] Philo de Gigantib. p. 289. & alibi ſæpius. [c] Joſeph. l. 2. de Bell. Jud. c. 12. p. 787. [d] Joſeph. l. 18. Antiq. c. 2. & de Bell. Jud. l. 2. c. 12, &c.

he restor'd his Sight to him, for the Glory of his heavenly Father.

The Rabbins teach, [a] that the *Souls* of such Dead as have not been buried, cannot enter into the Place where the *Souls* of the Departed are, but that they wander about 'till their Bodies are laid in their Tomb. This Opinion may be observed among the old *Greeks* and *Latins*. *Homer* [Iliad. Ψ. v. 70, &c.] relates, that *Patroclus* appear'd to *Achilles*, and said to him; "Bury me quickly, that "I may enter within the Gates of the "Kingdom of *Pluto*; because that the "*Souls*, those Phantoms of the Dead, drive "me from thence, and will not suffer me "to pass over the River; but I wander "about the Gates of the vast Palace of "the God of Hell." And *Virgil* says,

[Virgil. Æneid. vi.]
*Nec ripas datur horrendas, nec rauca fluenta*
*Transportare prius, quàm sedibus ossa quierunt.*

They were also of Opinion, that the *Souls* of the greatest Part of the *Jews* remain'd a Year in a kind of Purgatory, and in a State that was undetermin'd: That during this Time they frequently visit the Bodies they have animated: That they appear, and may receive Assistance from the Prayers and the Alms that are made for them: That the Apparition of *Samuel* to *Saul* was during that Year that immediately follow'd his Decease; but that after this Year is pass'd, the Spirits or Demons have no longer any Power over the *Souls* of the Dead [b]. *Justin Martyr* [c] and *Origen* [d] have thought, that the *Souls*, even of good Men, were, after Death, under the Power of the Devil, who made them sometimes appear, at the Charms and [Anast. Antioch. in Adeg. qu. 12.] Evocations of Magicians. *Anastasius* of *Antioch* strongly supports the Sentiments of *Origen*, and maintains, that the *Souls* of the Just were in the Power of the Devil in Hell, before *Jesus Christ* descended thither, and deliver'd them from thence by his Power.

[*Vid.* Buxtorf. Synag. Jud. c. 35.] The *Thalmudists* think, that *Souls* separate from the Body, know all that passes upon Earth, because they are commonly a whole Year before they enter into Heaven: During all this time they go to and fro through the World, and there learn whatever is said or done there. They do not enter into Heaven, 'till after the Body is reduced to Dust, according to those [Ecclef. xii. 7.] Words of *Solomon*; *Then shall the Dust return to the Earth as it was, and the Spirit shall return unto God who gave it.* In a Conference that was held in the Presence of the Pope, in the Year 1412, [e] the *Jews* were accused of lighting up Wax-candles at the Feet or the Head of the Dead, that the *Soul* might have Light when it came to seek for its Body. It is certain, that even at this Day they light up a Lamp at the Pillow of a dead Man's Bed, after the Body is carried away to be bury'd, and that this Lamp burns there for seven Days [f]: But they are not agreed that this is done to light the *Soul* at its Return thither.

The Immortality of the *Soul*, is a fundamental Doctrine of both *Jewish* and *Christian* Religion. The ancient Patriarchs liv'd and dy'd in the Persuasion of this Truth. *Moses* has acknowledg'd it, [Gen. ii. 7.] when he says, that God *breathed into* Adam's *Nostrils the Breath of Life, and Man became a living Soul.* And that God said, *Let us make Man in our Image, after* [Gen. i. 26.] *our Likeness.* And when God had resolved to drown all Mankind by the Waters of the *Deluge*; "My Spirit shall no longer abide [Gen. vi. 3.] "in Man, because he is Flesh" *. 'Twas in the Hope of Immortality and of another Life, that the Patriarchs received the Promises of the Lord. For what Recompence did *Abraham* receive in this Life, for so many virtuous Actions perform'd by him; he that liv'd all his Life like a Stranger, without possessing one Foot of Land in the Country that had been promis'd him? When this Patriarch died, and *was gathered to his Fathers*, according to the Language of the Scriptures; this was not to tell us, that his Body was laid in the same Tomb with his Fathers. We know that he was originally of *Chaldea*, that his Fathers were bury'd there; that as to himself, he was bury'd in the Land of *Canaan*, in a Sepulchre that he had purchased. It must therefore be meant, that he went to join himself to his Fathers in another Life. The same must be said of *Aaron*, and of *Moses*, who at their Deaths were gathered to their Fathers; that is, they enter'd into the Place where their Ancestors were waiting for the Redemption and the Coming of the *Messiah*.

When *Balaam* the Sorcerer asked of God, that his Death might be like to that of the Just, or of the *Israelites*, what did [Numbers xxiii. 10.] he understand by that, but that he might die, like them, in the Hope and Expectation of a happy Resurrection? For as to other Circumstances, the Death of the *Hebrews* was not different from that of other Nations. Death is a Tribute that all Men alike must pay to Nature.

Another decisive Proof, which shew'd that the *Israelites* believed the Immortality of the *Soul*, was the Persuasion they had, that the *Souls* of the Dead sometimes appear'd again after their Decease. *Samuel*

[a] Bar-Nachman in Berefchit, Rabba, c. 22. Talmud. trait. Sanhedrim, c. 4. [b] *See* Manasse-ben-Israel de Resur. Mort. l. 2. c. 6. [c] Justin. Dialog. cum Tryphone. [d] Origen. apud Eustach. Antioch. de Engastrimyth. & in l. 1. Reg. [e] Solomon-ben-Virgæ, Scebet-Juda, p. 292. [f] *Leo of Modena*, Ceremonies of the *Jews*, p. 5. c. 9. * The *English* Translation reads this Passage thus; *My Spirit shall not always strive with Man, for that he also is Flesh.*

1 Sam. xxviii. 13, 14, 15. appear'd to the Witch of *Endor*, *Jeremiah* appear'd to *Judas Maccabeus*. 2 Macc. xv. 14. When the Apostles saw *Jesus Christ* walking towards them upon the Sea, they thought him to Mat. xiv. 26. be an Apparition; and when he appear'd to them after his Resurrection, he said to Luk. xxiv. 39. them; *Handle me, and see, for a Spirit has not Flesh, and Bones, as ye see me have.* They believed also a Resurrection to come, the Punishment of the Wicked in another Life, an *Abraham*'s Bosom for the Reception of the Just; they had in their Histories Examples of dead Men raised to Life again, as those that were raised by *Elijah* and *Elisha*. *Moses* had forbid them to con- Deuter. xxviii. 18. sult or inquire of the Dead. All this proves, beyond Contradiction, that the *Jews* believed the Immortality of the *Soul*.

If the *Saducees* have deny'd this Immortality, as also the Resurrection; if the Rabbins *Maimonides* and *Kimchi*, who taught the Annihilation of the *Soul*, were look'd upon by their Nation as a Kind of Hereticks and Innovators; those of whom *Solomon* has express'd the Sentiments in Eccles. iii. 19, 20. these Terms: *That which befalleth the Sons of Men, befalleth Beasts, even one thing befalleth them; as the one dieth, so dieth the other, yea, they have all one Breath, so that a Man hath no Pre-eminence above a Beast; for all is Vanity. All go unto one Place, all are of the Dust, and all turn to Dust again.* These were the Sentiments of impious and wicked People, disapproved and condemned by all good *Israelites*, and confuted by *Solomon* himself, Eccles. xii. 7. who says; *Then shall the Dust return to the Earth as it was, and the Spirit shall return unto God who gave it.*

We have spoke of the *Metempsychosis*, or Transmigration of *Souls*, in its particular Place, as also of Purgatory, of the Rewards and Punishments of another Life, in the Article of *A Life to come*. As for the *Souls* of Brutes; see Brutes. The Reader may consult the Dissertation of *Ludovicus Capellus*, concerning the State of *Souls* after their Departure; and our Dissertation concerning the Nature of the *Soul*, and concerning its State after Death, according to the Opinion of the antient *Hebrews*. In the new Collection of Dissertations, in three Volumes in *Quarto*, Tom. 1. p. 460, &c.

SPAIN. All the World knows this Part of *Europe*, which is surrounded by the Sea; by the Ocean towards the West and North, by the *Mediterranean* towards the South and East, and by *France* towards the East and North. The *Hebrews* call Obad. 20. Bochart. Phaleg. l. 3. c. 7. *Spain* by the Name of *Sepharad*. *Eusebius*, and after him *Bochart*, think that *Tharsis* is the Father of the *Spaniards*. St. *Paul* tells the *Romans*, that he hopes to see them Rom. xv. 24, 28. as he goes to *Spain*: But it is doubted whether he was ever there or no. See the Commentators upon *Rom.* xv. 24. Several Fathers [a] have positively affirm'd it; but others speak of it with more Diffidence. *Baronius* and *Pererius* are for the Affirmative, *Scotus* and *Thomas* for the Negative. See Mr. *de Tillemont*, Note 73 upon Saint *Paul*.

SPARROW, *Passer*, in *Hebrew*, *Tzipphor*. צפור Στρεθίον, *Passer*. This *Hebrew* Word is us'd not only for a *Sparrow*, but also for all Sorts of clean Birds, or such whose Use was not forbid by the Law. The Rabbins *Kimchi*, *Pomarius*, and *Aquinas*, even pretend, that it signifies all Kind of Birds in general; which is very well confirm'd by *Bochart* [b]. But he shews also, that it signifies particularly a *Sparrow*. In most of the Passages where *Passer* or *Sparrow* is read, there is to be understood a Bird in general. As for Example, *Transmigra in montem sicut Pas-* Psal. xi. 1. *ser*; *Flee as a Bird to your Mountain*: For it is known, that *Sparrows* do not frequent Mountains. And elsewhere, *I watch, and* Psal. cii. 7. *am as a Sparrow alone upon the House-top.* It ought to be understood of the Owl, that hides itself under the Roofs of Houses. And again, *Cedri Libani, illic passeres ni-* Psal. civ. 16, 17. *dificabunt*; The *Sparrows* do not build in the Cedars of *Libanus*. In these Passages therefore *Passer* or *Sparrow* signifies a Bird in general.

There is a famous Passage in *Leviticus* [c], where *Moses* appoints him, that is declared clean from his Leprosy, to bring to the Priest at the Entry of the Tabernacle, two young *Sparrows* alive, and which it is allow'd to eat; or rather, *two Birds alive, and clean.* For if they must needs be *Sparrows*, what need it be added, that they must be such as may be eaten; as if there were two Sorts of 'em? Thus the Seventy read only *Birds*, and the Interpreter of *Origen* reads *two Hens*. The Leprous Person therefore was to bring two clean Birds to the Door of the Tabernacle, with a Bundle of Cedar-branches and Hyssop, tied up with a scarlet String. They fill'd an earthen Vessel with Water; then the Priest took one of the little Birds, and tied it with the scarlet String to the Bundle of Cedar and Hyssop, the Head towards the Handle, and the Tail and Wings towards that Part of the Bundle that was to be dipp'd in the Water. The Leprous Person took the other Bird, sacrificed it, and made its Blood run into the Water provided in the Vessel. Then the Priest dipp'd the Bundle of Cedar and Hyssop, with the living Bird, into the Water mingled with Blood, and with it sprinkled

[a] Epiphan. hæref. 27. Chrysost. Præfat. in Ep. ad Heb. Hieron. in Isai. xi. Theodoret. in 2 Timoth. iv. & in Philip. i. 26. Gregor. in Job. l. 31. c. 22. [b] Bochart. de animal. facr. p. 2. l. 3. c. 21, 22. [c] Levit. xiv. 4. צפורים LXX. Στρεθία. Origen. *Gallinas*, Vulg. *Passeres*, alii, *Aviculas*.

the

the Leper that was healed. After which he set the Bird at Liberty that had been dipp'd in the Blood of its Companion. The same Ceremony was us'd when the Priest purify'd a House, where any Spot had appear'd of what they call'd the Leprosy of Houses. There were also other Sacrifices of Birds, which were appointed by the Law, chiefly in favour of the poorer Sort; but the Kind of the Birds was ascertain'd. *Moses* expressly required Doves. See the Article DOVE. (Lev. i. 15. v. 8.)

SPEAR, that pierced the Side of our Saviour. *Tavernier* says, in his *Persian* Travels, l. 1. p. 44. that in a Monastery near to *Erivan*, they shew the Iron of a *Spear*, or Lance, which, according to the Tradition of the *Armenians*, is that with which the Side of *Jesus Christ* was pierced upon the Cross. They hold this *Spear* in great Veneration, and say it was brought into their Country by St. *Matthew* himself; Here is the Figure of it, which is very particular.

SPECULA. This Word signifies an Eminence, where a Centinel was placed to watch afar off. It is put for the Name of a Place, 2 *Chron.* xx. 24. *Cum venisset ad Speculam, quæ respicit solitudinem.* The *Hebrew* reads *Misphah*, or *Mizpah* of the Desart, and may stand for *Mizpeh*, a City of *Benjamin*, *Josh.* xviii. 26.

SPIKENARD, or *Nard*. A Plant that grows in the *Indies*, whose Root is very small and slender. It puts forth a long, small Stalk, and has several Ears or Spikes even with the Ground, which has given it the Name of *Spikenard*. The Nard of the Mountain is more odoriferous than that which grows near the Waters. All the Species of *Spikenard* are hot and drying; they provoke Urine, and are binding, when taken to drink. The *Indian* Nard, commonly call'd *Spica Nardi*, if it be genuine, must be of a yellowish Colour, inclining towards purple, and should have its Spikes long, so that the Bristles of the Spike should be large and odoriferous. The Taste should be something sharp and bitter, and dry upon the Tongue, and afterwards leave the Mouth full of a very agreeable Savour. 'Tis thought that Rosemary and Lavender are Kinds of *Spikenard*. They made a Perfume of great Esteem with the Blade or Spike of the Nard, and of which the Scripture speaks pretty often. The Spouse in the *Canticles* says; [a] *While the King sitteth at his Table, my Spikenard sendeth forth the Smell thereof.* And in the Gospel, St. *Mark* [b] speaks of the Perfume of *Spikenard*; and St. *John* [c] mentions *Nardus pisticus*, by which several understand the pure and unsophisticated Nard. But there is great Probability, that the Copiers of St. *John* have put *Nardi pistici* instead of *Nardi spicati*, or *Spikenard*. The *Spikenard*, as we call it, or the Blade of the Nard, is the most esteem'd for making of Perfumes: And the Perfume taken from the Leaves is much less valuable. *Cacumina Nardi in aristas se spargunt*, says *Pliny*, *ideo geminâ dote Nardi spicas & folia celebrant.* (Plin. l. xii. c. 12.)

SPIRIT. In *Hebrew*, *Ruach*; in *Greek*, *Pneuma*; in *Latin*, *Spiritus*. In Scripture the Word *Spirit* is taken sometimes for the Holy Ghost, the third Person of the Holy Trinity, who inspires the Prophets, animates good Men, pours his Unction into our Hearts, imparts to us Light and Comfort, in whose Name we are baptized, as well as in those of the Father and Son; lastly, that enlivening *Spirit* who proceeds from the Father and the Son. (רוח *Ruach.* Πνεῦμα. *Spiritus.*)

At other times it is taken for the Breath, the Respiration, the animal Life, which belongs as well to Men as other Animals: This Breath that God has given us, and which he takes away again, when he takes away our Lives. (Gen. vii. 15. Num. xvi. 22. Job xii. 10.)

It signifies also the reasonable Soul which animates us, and which preserves its Being, even after the Death of the Body. That spiritual, reasoning, and chusing Substance, capable of eternal Happiness.

The Word *Spiritus* is sometimes put also for the Wind: Thus, *Spiritus procellarum. Spiritus grandis & fortis. In spiritu vehementi conteres naves Tharsis*, &c. In all which Places *Spiritus* signifies only a strong Wind. (Psal. x. 7. 1 Kings xix. 11. Psal. xlvii. 8.)

*Spiritus* is also taken to signify an Angel, a Demon, a Ghost, a Soul separated from the Body. It is said in the *Acts*, that the *Saducees* deny'd the Existence of Angels and *Spirits*. *Jesus Christ* appearing to his Disciples, said to 'em; *Handle me, and see; for a Spirit hath not Flesh and Bones, as ye see me have.* In St. *Paul* the good Angels are call'd *Ministring Spirits*. 'Tis said in the Book of *Samuel*, *that the evil Spirit from God came upon* Saul. And in the Gospel the Devils are often call'd *unclean Spirits*, *evil Spirits*, *Spirits of Darkness*. (Acts xxiii. 8. Luk. xxiv. 39. Heb. i. 14. 1 Sam. xviii. 10. xvi. 14. xix. 9.)

Lastly, *Spirit* is sometimes taken for the Disposition of the Heart, or of the Body; because it was presumed, that the good or evil Inclinations of each of these proceeded from good or bad *Spirits*. Thus is to be understood, a *Spirit* of Jealousy, a *Spirit* of Fornication, a *Spirit* of Prayer, a *Spirit* of Infirmity, a *Spirit* of Wisdom and Understanding, a *Spirit* of Fear of the Lord, and such like. (Numb. v. 14. Hos. iv. 2. Zech. xii. 10. Luke xiii. 10. Eccl. xv. 5. Isai. xi. 2.)

[a] Cant. i. 12. iv. 13, 14. נרד *Nared* or *Nered*. Gr. Νάρδος.
[b] Mark. xiv. 3. *Nardi spicati pretiosi.* Vulg.
[c] John xii. 3. *Nardi pistici pretiosi.* Vulg.

Concerning

Concerning the *Spirit* that inſpired the Prophets, and which cauſ'd the Motions and Agitations; ſee the Article Enthusiasm.

*Diſtinguiſhing or Diſcerning of Spirits.* This was a Gift of God, which conſiſted in diſcerning, whether a Man was really inſpired of the *Spirit* of God, or whether he was a falſe Prophet and Impoſtor, who only follows the Impulſe of his own *Spirit*, 1 Cor. xii. 10. or of the *Spirit* of *Satan*. St. *Paul* ſpeaks of the *diſcerning of Spirits*, among the miraculous Gifts that God granted to the Faithful, and the firſt Settlement of *Chriſtianity*. And St. *John* in his Epiſtle; 1 John iv. 1. *Beloved, believe not every Spirit, but try the Spirits, whether they are of God: Becauſe many falſe Prophets are gone out into the World.*

*To quench the Spirit.* St. *Paul* ſays to 1 Theſ. v. 19. the *Theſſalonians*, that they ought not to quench the *Spirit*. *Spiritum nolite extinguere.* The *Spirit* may be quenched in theſe two ways; firſt, by forcing, in ſome manner, the Holy Ghoſt to withdraw himſelf from us, by Sin, by Irregularity of Manners, by Vanity, by Avarice, by Negligence, and by other Crimes that are contrary to Charity, to Truth, to Peace, and to the other Gifts of the Holy Ghoſt. Secondly, the *Spirit* is quenched when we do ſuch Actions as make God to take from us his ſupernatural Gifts and Favours, ſuch as Prophecy, the Gift of Tongues, the Gift of healing Diſeaſes. For tho' theſe Gifts were of mere Grace, and that God may communicate them ſometimes to wicked People, yet he has often granted them to the Prayers of the Faithful, and took them away again, to puniſh their Abuſe or Contempt of them.

Epheſ. iv. 30. *To grieve the Spirit*, may be alſo taken in two ways; either in the Senſe of an internal Grace, habitual or actual. Or in the Senſe of miraculous Gifts, with which God favour'd the primitive *Chriſtians*. We grieve the *Spirit* of God, by withſtanding his holy Inſpirations, the Motions of his Grace, or by living in a luke-warm and negligent Manner. We grieve him alſo by deſpiſing his Gifts, or neglecting them, by abuſing his Favours, either out of Vanity, Curioſity, or Negligence. And in a 2 Tim. i. 6. contrary Senſe, we ſtir up the *Spirit* of God which is in us, by the Practice of Vertue, by our Exactneſs in complying with his Inſpirations, by Fervour in his Service, by renewing our Gratitude, *&c.*

*The Spirit*, as it is oppos'd to *the Fleſh*, is put for the Soul by which we are ani- Gen. vi. 3. mated. "My *Spirit* ſhall no longer abide "in Man, becauſe he is but Fleſh." I will deſtroy all Mankind, I will take from them my Breath that I gave them, and the Soul that I infuſed into them, becauſe they are all carnal, debaſed by carnal Inclinations, by brutiſh Paſſion: Becauſe, in a Word, *all Fleſh have corrupted their Way* Gen. vi. 12. *upon the Earth*; they have in a great meaſure forgot that they are reaſonable Creatures, and have plunged themſelves into the State and Condition of Beaſts.

*Spirit*, in the moral Senſe, is oppos'd to the Fleſh. *With the Mind*, or Spirit, *I* Rom. vii. 25. *myſelf ſerve the Law of God; but with the Fleſh the Law of Sin.* And again; *If ye* Rom. viii. 13. *live after the Fleſh, ye ſhall die; but if ye through the Spirit do mortify the Deeds of the Body, ye ſhall live.* And elſewhere; Gal. v. 19, 22. *Now the Works of the Fleſh are manifeſt, which are theſe; Adultery, Fornication, Uncleanneſs, Laſciviouſneſs,* &c. *But the Fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance.*

The *Spirit* of *Jeſus Chriſt*, which animates true *Chriſtians*, and the Children of God, and which diſtinguiſhes them from the Children of Darkneſs, who are animated by the *Spirit* of the World; is the Gift of Grace, and of Adoption, the holy *Spirit* that is poured into our Hearts, and which gives us Confidence to ſay to God, My Father, My Father. Thoſe that are Rom. viii. 5. animated by this *Spirit have crucified the Fleſh, with the Affections and Luſts thereof. If we live in the Spirit, let us alſo walk in* Gal. v. 24. *the Spirit.* And elſewhere; *Ye are not* Rom. viii. 9. *in the Fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if any Man have not the Spirit of* Chriſt, *he is none of his.* The *Spirit* of *Jeſus Chriſt* animated the Prophets, and inclined them 1 Pet. i. 11. induſtriouſly to inquire at what Time that ſhould happen, which they had foretold concerning his Paſſion and Glory.

*Chriſt was put to Death in the Fleſh,* 1 Pet. iii. 18, 19, 20. *but quickned by the Spirit, by which alſo he went and preached unto the Spirits in Priſon; which ſometime were diſobedient, when once the long-ſuffering of God waited in the Days of* Noah. This Paſſage has very much perplex'd the Commentators; and indeed there are Difficulties in it that can hardly be ſurmounted. The Commentators may be conſulted, who have treated expreſsly on this Subject. This is the Senſe that to us appears the moſt ſimple and reaſonable. *Jeſus Chriſt*, after his Reſurrection, by the Power of the ſame holy *Spirit* who had rais'd him up, deſcended into Hell, or into the Priſon, into the Place where the Souls of the holy Patriarchs were detain'd, and where they waited for his Coming. He proclaim'd Deliverance to them, and took them out of this Confinement. And as to ſuch *Spirits* as had been heretofore incredulous in the Times of *Noah*, to the *Spirit* of *Jeſus Chriſt*, who had cauſ'd the Truth to be declared to them, and who had exhorted them to Repentance in the Time of

*Noah*; but who would not hearken to this Invitation, and therefore were dead in Hardneſs and Incredulity; theſe alſo were inform'd of the Coming of *Jeſus Chriſt*, and acquainted with his Deſcent into Hell; but this News ſerved only to increaſe their Remorſe, their Puniſhment, and Deſpair.

*Spirits.* Apparitions of *Spirits.* The Notion, that *Spirits*, Angels, Demons, the Souls of the Dead, ſometimes appear to Men, is univerſally ſpread among all Nations. It is founded upon an infinite Number of Hiſtories, and Experiments, but chiefly upon the Authority of the ſacred Books. The Books of the Old and New Teſtament are full of the Apparitions of Angels and Demons; and there we may alſo obſerve the Opinion, that ſuppoſes the Return and Appearing of the *Spirits* and Souls of dead Perſons, in the Story of the raiſing the Ghoſt of *Samuel* by the Witch of *Endor*, in what is ſaid by *Jeſus Chriſt* (1 Sam. xxviii. 11, 12.) to his Apoſtles; *Handle me, and ſee, for a Spirit has not Fleſh and Bones, as ye ſee me have:* (Luk. xxiv. 39.) In what was imagin'd by the Apoſtles, when they ſaw *Jeſus Chriſt* in the Night walking upon the Water. *Dicentes quia phantaſma eſt.* (Matt. xiv. 26.) And in the *Acts of the Apoſtles*, (Acts xii. 13, 15.) when St. *Peter* ſtood knocking at the Door, they thought it was his Angel, becauſe they knew he had been put into Priſon but a little before. And in the Books of the *Maccabees*, the Highprieſt (2 Macc. xv. 12, 15, 16.) *Onias*, and the Prophet *Jeremiah*, appear'd in a Dream to *Judas Maccabeus*.

SPITHAMA, a ſort of Meaſure, of the Length of about a Foot. This Word is not found in the Vulgate, but it is in the *Greek*, *Judg.* iii. 16. where it anſwers to the *Hebrew* Word *Gomed*, [a] which is a Meaſure whoſe Length is unknown. *Spithama* is alſo read in the *Greek*, *Exodus* xxviii. 16. xxxix. vii. & 1 *Sam.* xvii. 4. *Iſai.* xl. 12. *Ezek.* xliii. 14. where it anſwers the *Hebrew* Word *Zereth*, [b] which ſignifies half a Cubit, or ten Inches and ſomething more.

SPITTLE, *Saliva.* The *Spittle* of him who was troubled with a *Gonorrhœa* made that Perſon unclean upon whom it (Lev. xv. 8.) accidentally fell. He continu'd unclean till Evening, and was not purify'd till after he had waſh'd himſelf and his Cloaths. To ſpit in any one's Face was look'd upon as the greateſt Outrage that could be done him. See *Numb.* xii. 14. (Job xxx. 10. Iſai. l. 6.) *If her Father had but ſpit in her Face, ſhould ſhe not be aſhamed ſeven Days?* The Widow of a Man that died without Children, might ſpit in the Face of his Brother, or of his neareſt Kinſman, that refuſed to take her (Deut. xxv. 9.) to Wife. The Soldiers ſpit in the Face of our Saviour at his Paſſion [c].

SPY. The Patriarch *Joſeph* pretended (Gen. xlii. 16.) to arreſt his Bretheren, and did in Effect ſecure his Brother *Simeon* in Priſon, feigning that he took them for *Spies.* According to the Rules of War, a *Spy* taken in a Camp deſerves to be hanged. *Moſes* ſent twelve *Spies* to explore the Land of *Canaan*, (Num. xiii. 2, 3, &c.) and to find out the Nature of the Country, what was its Strength, its Cities, its Inhabitants. They departed from the Camp at *Paran*, were forty Days in making the Tour of the Country, and return'd to the Camp of the *Iſraelites* loaded with a Vine-branch and its Grapes, which they carry'd on a Staff between two, as well becauſe of the Largeneſs of the Fruit, as for fear of bruiſing it. When they return'd, they made their Report to the People, ſaying; "The Country where we have been is indeed a Country flowing with Milk and Honey, as may be underſtood from the Fruits we have brought with us; but the Inhabitants are robuſt and warlike, and the Cities are very ſtrong and well fortify'd. We have ſeen there Giants of the Race of *Anak.* *Amalek* dwells to the South, the *Hittites*, the *Jebuſites*, and the *Ammorites*, in the Mountains, and the *Canaanites* along the Sea-coaſt."

Then the People began to murmur, ſaying; "We ſhall never be able to be- (Num. xiv. 1, 2, 3, &c.) come Maſters of this Country, becauſe the People that inhabit it are ſtronger than we are." But *Caleb*, one of the Meſſengers, endeavour'd to encourage them, ſaying; "Let us go and take Poſſeſſion of this Country, which we ſhall eaſily be able to accompliſh." The others, on the contrary, diſparaged the Land, inſiſted upon the great Difficulty there would be to conquer it, and ſaid; "This Country devours its Inhabitants, and the People we have ſeen are of an extraordinary Size: We ſaw there Monſters of Men, Giants of the Race of *Anak*, in Compariſon of whom we are but Graſs-hoppers." At theſe Words all the People began to cry, and bewail'd themſelves all that Night, loudly exclaiming againſt *Moſes* and *Aaron*, and ſaying one to another; "Let us ſet a Captain over us, that may lead us back to *Egypt.*" *Joſhua* and *Caleb* uſed all their Endeavours in vain to pacify them; they took up Stones to ſtone them.

But of a ſudden the Glory of the Lord appear'd over the Tabernacle of the Covenant, directing his Voice to *Moſes*, and threatned to ſmite the whole Congregation, and utterly to deſtroy them. But *Moſes* interceded for them, and obtain'd, that they might not all die at once. But the Lord ſwore, that none of thoſe, who had thus

[a] גמד *Gomed.* It is not found in the Senſe of a Meaſure but only in Judg. iii. 16.
[b] זרת Palmus, ſeu Semicubitus.
[c] Mark x. 34. xiv. 65. xv. 19. Luke xviii. 38.

murmur'd against him, should see the Land which he had promis'd to their Fathers, except *Caleb* and *Joshua*, who had continued faithful to him.

Josh. ii. 1, 2, 3, &c. Mention is again made of *Spies* in the Book of *Joshua*. This Captain of the People of the Lord being ready to pass over *Jordan* at the Head of the *Israelites*, to put them in Possession of the *Land of Promise*, sent two Men to *Jericho*, to learn the Condition of that Place. They went thither, and entered into the House of a Woman named *Rahab*. She entertain'd them; and when the King of *Jericho* had Intelligence of their Arrival, he sent to demand them of *Rahab*. But she concealed them upon the Platform of her House, and told the Messengers, that they went out again a little before Night, and before the Gates of the City were shut. As soon as the Messengers were gone away, she went to the *Spies*, and told them, that she knew the Lord had delivered up the Land of *Canaan* to the *Hebrews*, and that Fear and Consternation had seized all the Inhabitants; that the Fame of the Miracles that the Lord had wrought in their Favour, was spread far and near, and struck the whole Land with a Panick. She desired them, as an Acknowledgement of what she had done to save their Lives, that they would promise her with an Oath, to preserve her and her Family, when they should become Masters of *Jericho*. The *Spies* made her this Promise, and she let them down by a Rope, over the Wall of the City, which was just behind her House, and they returned back to *Joshua* safe and sound. St. *Paul* commends the Faith of *Rahab*, who received and entertained the *Spies*. Heb. xi. 31.

STACTE. This *Greek* Word signifies the Gum that distils from the Tree which produces Myrrh. *Salmasius* distinguishes *Stacte* from *Plaste*, in that *Stacte* is the liquid Part of the Myrrh, which is brought from the Myrrh by Contusion, and which was the purest and most valuable Part of it. (Salmas. ad Solin. p. 521.) It was also called simply, The Perfume, or Myrrh. *Plaste* was the harder Part, which remain'd after the Myrrh call'd *Stacte* had been squeezed from it, and which was reduced into Lumps or Cakes; so that it was rather a Kind of Incense than a Perfume. *Stacte* is found in several Places in Scripture; [in the *Latin* Vulgate.] For Example, *Gen.* xxxvii. 25. where it is said, that *Ishmaelitish* Merchants were carrying into *Egypt*, *aromata, & resinam, & stacten.* And *Gen.* xliii. 11. where *Jacob* bids his Sons carry with them some *Stacte*, to the Governour of *Egypt*, who was *Joseph*. The *Hebrew* says, *Zeri* and *Lath*. (צרי *Zeri* לט *Lat.*) 'Tis agreed, the first signifies *Resina*, *Balm*; But the Signification of *Lat* or *Lath* is unknown. Some explain it by Myrrh, others by Turpentine, or Chesnuts, or *Ladanum*, or *Ledum*, which is a certain resinous Liquor distilling from a Kind of *Cistus*.

*Moses* also speaks of *Stacte* [a] in the Enumeration of the Drugs that were to enter into the Composition of the Perfume which was to be offer'd in the holy Place upon the golden Altar. But in this Place the *Hebrew* reads *Neteph*, which certainly signifies liquid Myrrh, or in Form of a perfum'd Oil.

Lastly, *Ezekiel* also speaks of *Stacte*; [b] but the *Hebrew* has *Kidda*, which the Septuagint translate by *Iris*; and St. *Jerome* in *Exod.* xxx. 24. by *Cassia odorifera*. It is very likely that it signifies the Essence of *Iris*.

STACHYS, a Disciple of St. *Paul's*, of whom he makes honourable mention in his Epistle to the *Romans*. Rom. xvi. 9. We know of none of the Particulars of his Life that can be rely'd on. *Nicephorus Calistus* assures us, that St. *Andrew* came and preached for some Time at *Byzantium*, afterwards call'd *Constantinople*; Niceph. Calist. l. 2. c. 39. but being obliged to leave it, he ordain'd St. *Stachys* for Bishop there. The *Menæa* of the *Greeks* set down the Feast of St. *Stachys* on the 31st of *October*; in which they are follow'd by the *Roman* Martyrology, which also makes him Bishop of *Byzantium*, and which assures us, 'tis to him that St. *Paul* makes his Recommendations in the Epistle to the *Romans*, and whome he calls his *well-beloved*. The *Greeks* give him the Title of an Apostle, and put him among the seventy-two Disciples. But we find nothing of all this in any Authors of greater Antiquity than *Nicephorus*.

STADIUM, a Furlong, a Measure of Length, which consisted of one hundred and twenty-five geometrical Paces. Eight Furlongs make a Mile, and three Miles make a common League. See the Table of Measures.

*Stadium* is also taken for the Place where they perform'd their publick Exercises of Running. St. *Paul* alludes to these Spectacles and these Exercises, when he says, *They which run in a Race (in Stadio) run all, but one receiveth the Prize.* 1 Cor. ix. 24. These Places were call'd *Stadia*, because they were distinguish'd into Courses or Distances by certain resting Places; so that some of the Racers run but one Distance, some two or more, each according to his Strength.

STAFF. *Anna* says of her Son *Tobias*, *Is he not the Staff of our Hand?* Tob. v. 17. God threatens *Moab* to break the *Staff* of his Glory, his Strength, in which he placed his Confidence: *How is the strong Staff* Jer. xlviii. 17.

[a] Exod. xxx. 34. נטף *Netaph.* LXX. Στακτὴ.

[b] Ezek. xxvii. 19. קדה *Kidda.* LXX. *Iris.*

*broken,*

*broken, and the beautiful Rod!* When the Prophets threaten with a Famine, they say, Ezek. iv. 16. that God *will break the Staff of Bread*, or reduce them to the utmost Necessity. Do 2 Kings xviii. 21. you hope to find Assistance in that *Staff* of Ezek. xxix. a Reed, in the King of *Egypt?* He is a Isai. xxxvi. 6. brittle Reed, which will break under every one that would lean upon it, and its Splinters will enter into his Hand, and wound him. The Wicked shall be as a *Staff* in the Hand of God; he shall make Isai. x. 5. use of it to prove the Good: *Assur virga* Zechar. viii. 4. *furoris mei, & baculus*, &c. In *Jerusalem* shall still be seen old Men leaning upon Genesis xxxii. 10. their *Staffs*. *Jacob* says, that he passed over *Jordan*, having only a *Staff* in his Hand, and that he passed back again with two great Troops of Persons and Flocks of Cattle. God commanded the *Israelites*, when they ate the Passover, to have a Exod. x. *Staff* in their Hands, like Travellers. *David* makes a kind of Imprecation against 2 Sam. iii. 29. מחזיק בפלך *Joab*, saying, that there should always be some of his Family that should walk with a *Staff*; that is to say, there should always be lame Persons. St. *Jerom* has translated it by Persons handling the Spindle: *Tenentes fusum*.

כוכב *Chochab. Stella, Sidus.* STAR, *Stella*; in *Hebrew*, *Chochab*. Under the Name of *Stars*, the ancient *Hebrews* comprehended all the heavenly Bodies, Constellations, and Planets; in a word, all the Luminaries, except the Sun and the Moon. The Scripture often expresses it self in such a manner, as should seem to attribute Sense and Understanding to the *Stars*. The Sun and Moon were call'd, by the idolatrous *Israelites*, the King and Queen of Heaven; and the Deut. xvii. 3. *Stars* were (as it were) their Army and Militia. Both one and the other have often received those Honours, which were only due to the Creator.

The Number of the *Stars* was look'd upon as infinite: And the *Psalmist*, to exalt the Power and Magnificence of God, says, that he numbers the *Stars*, and calls them by their Names. He is described as a King taking a Review of his Army, and gives every one of his Soldiers such a Name as he thinks fit. When the Scripture would express a very extraordinary Increase and Multiplication, it uses the Similitude of the *Stars* of Heaven, or of the Gen. xv. 5. xxii. 17. xxvi. 4. Exodus xxxii. 13, &c. Sands of the Sea: *I will multiply thy Seed as the Stars of the Heaven, and as the Sand which is upon the Sea-shore.* *Job* says, that in the Eyes of God, the *Stars* themselves Job xxv. 5. Job xxxviii. are impure; that they form'd a kind of Concert of Musick to his Honour, at the Job ix. 7. Beginning of the Creation; and that God locks them up as with a Key, and hinders them from appearing, but when he pleases.

Ezekiel xxxii. 7. Joel ii. 1. & iii. 20. In Times of Disgrace and Publick Calamity, 'tis said, the *Stars* with-hold their Light, and are cover'd with Darkness; that they fall from Heaven, and disappear. Mat. xxiv. 29. Mark xiii. 25. These are figurative and emphatick Expressions, which are only weaken'd and enervated by being explain'd. *Amos* says, Amos v. 26. כוכב אלהיכם that the *Israelites* in the Wilderness carried with them a *Star*, to which they paid divine Honours: *Ye have born - - - - the Star of your God, which ye made to your selves.* The *Hebrew* says, *Stellam Deorum vestrorum*. *Job* speaks in two Places, of Job ix. 9. & xxxviii. 31. four of the principal Constellations that were known to the Antients; the Bear, *Orion*, the *Hyades*, and the Star of the South.

As to the *Star* that *Balaam* foretold Numbers xxiv. 17. should come out of *Jacob*, and which primarily is understood of *Jesus Christ*, who is the true *Star* which fills the World with its Brightness; and secondarily, of that material *Star* that appear'd to the Wise Men, and guided them from the East to *Bethlehem*; we have spoken of it under the Article MAGI, and in our Dissertation upon the same Subject, which we have prefix'd to our Commentary upon St. *Matthew*.

STARS. To give the *Hebrews* a Caution against the Idolatry that prevail'd through almost all the East, of worshipping the Sun, Moon, and Stars; *Moses* informs us, in the Beginning of *Genesis*, that God Gen. i. 14, 15, 16. gave them their Being, and that he separated them from that Mass of Matter which he had produced out of Nothing. *Job* Job xxxviii. 7. describes the *Stars* to us, as praising the Creator at the Beginning of the World. And *Isaiah* makes *Lucifer* say at his Rebel- Isai. xiv. 13. lion; *I will ascend into Heaven, I will exalt my Throne above the Stars of God.*

The Beauty and Splendor that Men have observed in the *Stars*, and the great Advantages that they derive from thence; the wonderful Order that they have discover'd in their Courses; the Influence that has been ascribed to them, in the Production and Preservation of Animals, of Fruits, Plants, and Minerals, have prevail'd with almost all People of the World to impute to them Life, Knowledge, Power, and to pay them a sovereign Worship and Adoration. *Moses* says; *Lest thou lift up* Deut. iv. 19. *thine Eyes unto Heaven, and when thou seest the Sun, and the Moon, and the Stars, even all the Host of Heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all Nations under the whole Heaven.* And *Job* says; *If I beheld the Sun when* Job xxxi. 26, 27, 28. *it shined, or the Moon walking in Brightness; and my Heart hath been secretly enticed, or my Mouth hath kissed my Hand,* (by way of Adoration): *This also were an Iniquity to be punished by the Judge; for I should have denied the God that is above.* The Worship of *Baal*, of *Astarte*, of the Queen of Heaven, of the Host of Heaven,

Heaven, &c. with which the *Jews* were often reproach'd, was no other than the Worship (Acts vii. 42.) of the *Stars*, especially of the Sun and Moon. St. *Stephen*, in the *Acts*, after having spoke of the Worship of the Golden Calf by the *Israelites* in the Wilderness, says, that God gave them up to their Blindness, and that they paid their Adoration to the Host of Heaven, and that they carry'd in the Desart the Tent of *Moloch*, and the Ark of their God *Remphan*. We examine elsewhere into the Meaning of these Words of St. *Stephen*.

The *Jews*, both ancient and modern, ascribe great Influence to the *Stars*. *Philo* [a] imputes to them a great Part of whatever happens upon the Earth. He says elsewhere, [b] that the *Stars* are not only Animals, but even most pure Spirits; that the Air is replete with Animals, or Spirits, which are continually descending, to animate Bodies. He had borrow'd these Notions from his Master *Plato*. *Origen* was guilty of the same Mistake [c]. The Rabbins also ascribe Intelligence to the Heaven and the *Stars* [d]: They maintain, that they have a Knowledge of God; that they know themselves; that God is the Object of their Desires; that their Knowledge and Actions are more perfect than those of Men.

*Maimonides* says, that among wise Men there is no Controversy about the *Stars*: They all agree, that they have a great Influence upon the Generation and Corruption of sublunary Bodies. [e] Some impute the Direction of Affairs rather to the Angels, than the *Stars*; but others maintain, that it is the *Stars* which pour out their Influences upon the Earth: Every Herb, according to them, has its particular *Star*, from whence it receives its Virtue; which Virtue is even extended to the Body of Man, and to the principal Actions of his Life. However, this does not take away the Liberty of Man; the Planets lay them under no Necessity: Their Effects are chiefly confined to the Body; as Health, Complexion, and whatever depends thereon.

The sacred Books sometimes seems to (Job xxxviii. 7.) ascribe Knowledge to the *Stars*: We are told, that the *Stars* praised the Lord at the Beginning of the World. The Sun, the Moon, and the Stars are excited to praise the Lord. The Moon is said to withdraw her Light, to obey the Voice (Psalm xviii. 6.) of *Joshua*: That the Sun stopt its Course, at the Command of this General of God's People: That the Sun rises as a Bridegroom, that comes out of his nuptial Chamber. *Moses* seems to favour their Opinion, who impute Influences to the Sun and Moon, when he promises to *Joseph* (Deuter. xxxiii. 14.) *the precious Fruits brought forth by the Sun*, and *the precious things put forth by the Moon*. (Job ix. 7.) *Job* says, that the Lord *commanded the Sun, and it riseth not; and sealeth up the Stars*. And the *Psalmist* says, that the Sun knows the Time and (Psal. ciii. 19.) Place of his Setting. And *Solomon* says, *The Sun also ariseth, and the Sun goeth* (Eccl. i. 5.) *down, and hasteth to his Place where he arose*. This is not unlike that Expression of *Ecclesiasticus*; *Sol illuminans per omnia* (Ecclus. xlii. 16.) *respicit, & gloriâ Domini plenum est opus ejus*. And again; *Sol in aspectu annun-* (Ecclus. xliii. 2.) *cians, in exitu vas admirabile, opus excelsi*. *Baruch* says, that the Sun and the Moon, (Baruch v. 59.) those shining Luminaries, are obedient to the Lord.

But all these Expressions, which are meerly popular, are not to be understood literally; for then we must say, that the Earth, the Trees, the Waters, are animated, since we find in Scriptures some Expressions that would insinuate as much. All the Creatures glorify God, bless the Lord, and obey him, each in its Way. If we allow any thing more to the Sun, the Moon, or the Stars, 'tis because they are Creatures of greater Perfection, and by which the Glory and Magnificence of God shine forth in a more eminent and conspicuous manner.

*Amos*, speaking of the Idolatry of the *Israelites* in the Wilderness, informs us, [f] that they carry'd along with them *the Star of their Gods*. 'Tis demanded, what this *Star* was, or this Constellation? For under the Name of *Star*, the *Jews* comprehended the Planets, and all the heavenly Bodies, exclusive of the Sun and Moon. Some [g] imagine it was a Representation of the Planet *Saturn*, and this Opinion is very common. Others think it was the Moon; but I know not whether she was ever comprehended under the Name of *Star*. The *Septuagint* have read, *the Star of* Remphan *your God*. For this, see the Article REMPHAN, that we may not repeat what is said elsewhere.

The *Star* foretold by *Balaam* in this Passage, *There shall come a Star out of* (Numbers xxiv. 17.) Jacob, *and a Sceptre shall rise out of* Israel, *and shall smite the Corners of* Moab, *and destroy all the Children of* Sheth. According to the modern *Jews*, this *Star* signifies King *David*, who conquer'd the *Moabites*, and reduced them under his Obedience. But the ancient *Jews*, as the Paraphrasts *Onkelos* and *Jonathan*, explain it of the *Messiah*, which is certainly the literal and natural Sense of this Passage. Some have

[a] Philo Leg. Allegor. l. 1. p. 41. [b] Idem de Somniis, p. 586. Καὶ γὰρ ἕκαστον τούτων (ἀστέρων) οὐ μόνον ζῶον, ἀλλὰ καὶ νοῦς ὅλος δι' ὅλων ὁ καθαρώτατος εἶναι λέγεται. [c] Origen. t. 1. in Joan. p. 17. [d] Maimonid. More-nebochim. part 3. c. 4, &c. Menasse-ben-Israel, prob. 25, &c. [e] See *Basnage*'s History of the *Jews*, p. 362. l. 3. c. 2. [f] Amos v. 26. ככב אלהיכם [g] Grot. Lud. de Dieu. Scaliger, &c.

thought, [a] that in this Place *Balaam* foretold the Appearance of that real *Star*, which arose at the Time of our Saviour's Birth, and which guided the *Magi* into *Judea*, to see the Person whose Birth was declared by that *Star*. But this *Star* did not come out of *Jacob*; and that cannot be apply'd to this *Star*, which is said there, which plainly points at a Ruler, a Conqueror, a great Prince, and, in a word, a *Messiah*. The *Jews* were so well convinced of this, at the Time of *Jesus Christ*, and some Time afterwards, that the famous Impostor *Bar-caliba* caus'd himself to be call'd *Bar-cocheba*, the Son of the *Star*, pretending to be the *Messiah*, and involved the *Jews* of *Palestine* in a Revolt, which compleated the Ruin of that unfortunate Nation.

The *Star* that appeared to the *Magi*, and conducted them to *Bethlehem*, where our Saviour was just born, has furnish'd Matter for many Conjectures. Some of the Antients thought, [b] that this was a new Star, purposely created to proclaim to Mankind the Coming of the *Messiah*. Others were of Opinion, [c] that it was a kind of Comet, which appear'd in the Air after an extraordinary manner. Others have pretended, [d] that it was an Angel cloathed with a luminous Body, in Form of a *Star*, which, by his Motion, directed towards *Judea*, excited in the *Magi* an Inclination to follow it, and to search out what it portended. Several of the Fathers have vindicated this Opinion, founded upon this; That this *Star* appear'd to be Rational and Intelligent, appearing and disappearing, stopping and going forward, in such manner as was necessary for the Conduct of the *Magi* to the proper Place. *Lightfoot* conjectures, [e] that it was the same Light as had appear'd to the Shepherds, who were feeding their Flocks near to *Bethlehem*; and which having been observed by the *Magi*, made them imagine, that in this Place the *Messiah* was born, who had been so long expected.

The Author of the Imperfect Commentary upon St. *Matthew* says, that this *Star* descended upon the Mountain where the *Magi* had expected it for several Ages; that it appear'd to them, having a little Child in the middle of it, and a Cross at top; that this Child spoke to them, and order'd them to take a Journey into *Judea*. *Epiphanius* [f] has follow'd the same Tradition, which is taken out of the Apocryphal Book of *Seth*. Some have advanced, [g] that this *Star* was the Holy Ghost, which appear'd to the *Magi* under the Form of a *Star*, as it afterwards appear'd in the Likeness of a Dove, at the Baptism of *Jesus Christ*. St. *Ignatius* the Martyr says, [h] that this *Star* cast a Brightness which exceeded that of all the *Stars* in the Heaven; that the Sun, Moon, and the other *Stars*, waited on it, and follow'd it, by way of Respect; that the whole World was in Admiration at the Sight of its Splendour. St. *Austin* [i] calls it, with Reason, the magnificent Tongue of Heaven, which spoke to the *Magi*, and instructed them, in some manner, concerning the Word being made Flesh, and reduced to Silence: *Quid erat nisi magnifica lingua cœli?*

It is not agreed, at what Time the *Star* appear'd to the *Magi*. Several think it appear'd to them two Years before the Birth of *Christ*, and that the *Magi* setting out from Home as soon as it appear'd, were two Years upon their Journey. [k] Others will have it, that it did not arise 'till the Moment of our Saviour's Birth: And these are yet divided; for some think that the *Magi* did not arrive at *Bethlehem* 'till two Years after the Birth of our Saviour. [l] Others make them arrive there thirteen Days after this Birth; and that they might make the greater Haste, they assign them Dromedaries to ride upon. There are those that think, that the *Star* appear'd from the Moment of *Christ*'s Incarnation, or even from that of *John the Baptist*.

There are still some Difficulties started, whether this *Star* was seen by every Body, or only by the *Magi*. Some think that every Body saw it, [m] that all People were Witnesses of this Phenomenon; that some, not knowing the Mystery of it, contented themselves to wonder at it; and that it was to the *Magi* only that God revealed the Signification of it, and gave them an Inclination to follow it. Others, on the contrary, [n] believe that few People saw it; that the *Magi* themselves only saw it by fits, and from time to time, when it was necessary to them as a Guide, and to encourage them to persevere in their Resolution. Lastly: The Generality will have it, [o] that the *Magi* saw it for the greatest Part of their Journey, and that it disappear'd to them only when they arriv'd at *Jerusalem*; then they found themselves under a Necessity of Enquiry, where they might find the new-born King of the *Jews*.

[a] S. Maxim. serm. 3. de Epiphan. Haymo. Drutmar, Procop. D. Thom. alii apud Barrad. [b] Leo Mag. serm. 1. de Epiphan. Chrysost. in Matt. homil. 6. Ambros. l. 2. in Luc. &c. [c] Origen. l. 1. contra Cels. Maldon. Grot. &c. [d] Evangel. Infantiæ Christ. Chrysost. Theophylact. in Matth. &c. [e] Lightfoot. Hor. Thalmud. & in Harmon. [f] Epiphan. Hæres. 26, & 39. [g] Quidam apud Author. Mirabil. sanctæ Scripturæ. [h] Ignat. Mart. ep. ad Ephes. Ita & Evangel. Infantiæ. [i] Aug. t. 5. serm. 200. nov. edit. & serm. 203. serm. 131, & 132. in Epiphan. in append. t. 5. Sancti Aug. [k] Quidam apud Theophylact. Author. [l] Epiphan. Hæres. 51. Hieron. in Chronic. Nicephor. Beda, &c. [m] Ignat. ad Ephes. Evangel. Infantiæ. [n] Basil. homil. de Hum. Christi Nativ. Author. de Mirabil. sacr. Script. qu. 4. [o] Chrysost. homil. 6. in Matt. Ambros. l. 2. in Luc. Bern. serm. 3. in Epiphan. Aug. serm. 200, 201, 203. nov. edit. &c.

STATER, a Piece of Money of the Value of one Shekel. Our Saviour sent St. *Peter* to fish in the Lake of *Tiberias*: This Apostle caught there a Fish with his Angle-rod, which had a *Stater* in its Mouth. This served to pay for *Christ* and himself, what they ow'd to the Temple, which was half a Shekel apiece. In the First Book of *Samuel*, a quarter of a Shekel, is translated by *quarta pars Stateris*; and in *Jeremy*, St. *Jerom* translates *Shekel* by *Stater*. See also *Ezek.* iv. 10. & v. 1.

Mat. xvii. 26. Exod. xxx. 13. 1 Sam. ix. 8, 16, 18. רבע שקל Jer. xxxii. 9. שבע שקלים *septem Stateres.*

STATUE *of Salt*. The Scripture tells us, that *Lot*'s Wife was changed into a *Statue of Salt*. See LOT. Many Questions have been started about this Metamorphosis of *Lot*'s Wife into a *Statue* or *Pillar of Salt*; and many Hypotheses have been made, to explain the Words of *Moses* in a plain and literal manner. His Text only tells us, that *Lot*'s Wife look'd behind her, and became a Pillar of *Salt*. Some [a] explain it thus: She became without Motion, like a *Statue of Salt*. Others; She dy'd with Grief in the same Place, and there remain'd upright like a *Statue*. *Salt* is a Symbol of Hardness and Incorruptibility: Otherwise; She continued as a *Statue* in that Country of Salt, in the Land of *Sodom*, which was a Country of Nitre and Salt. But these Explications seem to be a little too violent.

Gen. xix. 26. ותהי נצב מלח

The Antients were of Opinion, that *Lot*'s Wife thinking to walk very softly, was suddenly changed into a *Statue* of Metalline and solid *Salt*, such as are to be seen in some Mountains of *Hungary*, *Poland*, and *Moscovy*; that she still preserved the Shape of a Woman; and tho' Travellers often carry'd away Pieces of her, to satisfy their Curiosity, yet the *Statue* did not diminish, nor did it lose any thing of its Bigness [b]. *Irenæus* [c] and *Tertullian* [d] add, that she was still subject to such Infirmities as were incident to her Age.

*Dicitur & vivens alio sub corpore sexûs,*
*Munificos solito dispungere sanguine menses.*

*Josephus* assures us, [e] that he had seen this *Statue*; and the *Chaldee* Paraphrasts of *Jerusalem*, and *Jonathan* the Son of *Uziel*, say, that she will continue there to the End of the World. Several Travellers tell us, that they have seen it; and it is a common and popular Opinion, that she still continues there near the *Dead-sea*.

Others pretend, [f] that the Text of *Moses* may be explain'd, by saying, that the Fire that fell upon *Sodom*, and which inflamed the whole Country round about, having, by its Activity, prepared Passages for the Particles of Salt, or Nitre, in the Parts of the Body of this Woman, consolidated it, and in some measure imparted their Essence to it, and render'd her like a Pillar of Salt. Such Changes are not without Example. *Aventine* [g], in the Annals of the *Bavarians* relates, that above fifty Peasants that were employ'd in milking their Cows, were infected by a poisonous Air at the Time of an Earthquake, and were changed into *Statues* which were like Salt. There are many Instances of such Changes [h].

In our Commentary upon *Genesis* we have proposed some Conjectures about the Manner in which this might be effected. We have observed, that the Places about the *Dead-sea* and *Arabia Petræa*, had a particular Quality of Petrification; that solid Bodies, that continued there for any Time, might easily be petrify'd; that the *Egyptians* had Bodies that were embalmed and made stiff as any *Statues*, which might have been call'd *Statues of Salt*, or salted Statues. *Herodotus* and *Diodorus Siculus* make use of the Word *Salting* or *Pickling*, when they speak of the Embalment of those Bodies we call *Mummies*. Thus *Moses* might say, that *Lot*'s Wife having fall'n down upon the Ground, she there soon became like a salted or embalmed *Statue*. See the Commentary upon *Genesis* xix. 26.

*Statue of Nebuchadnezzar*; or rather, the *Statue* that *Nebuchadnezzar* saw in his Dream, [i] which was very large and terrible to look at: Its Head was of Gold, its Breast and its Arms of Silver, the Belly and Thighs of Brass, the Legs of Iron, and the Feet partly of Iron and partly of Clay. *Daniel*'s Explication was, that the Empire of *Nebuchadnezzar*, that is, of the *Chaldeans*, was represetned by the Head of Gold; the Empire of the *Persians*, founded by *Cyrus*, was represented by the Breast and Arms of Silver; the Empire of the *Grecians*, founded by *Alexander the Great*, was insinuated by the Belly and Thighs of Brass: The Empire of the *Romans* was denoted by the Legs of Iron; or rather, this Empire being divided into two, is that of the *Seleucidæ* in *Syria*, and of the *Lagidæ* in *Egypt*. The Attempts that the Kings of *Egypt* and *Syria* made, to unite their Interests by Intermarriages, not succeeding, are represented by the Feet, being partly of Iron, and partly of Clay. The little Stone that comes from the Mountain, and which overturns the *Statue*, is the Empire of the *Romans*, under which appear'd that of the *Messiah*, which

[a] See Mr. *le Clerc*'s Dissert. upon the *Pillar of Salt*. [b] Vid. Iren. l. 4. Sedul. & Claud. Victor. l. 3. in Genes. &c. [c] Iren. l. 4. c. 51. [d] Tertull. seu alius proem. de Sodom. [e] Joseph. Antiq. l. 1. c. 12. [f] *Quidam apud Saurin.* Discourse 18. p. 282. [g] Aventin. Annal. Boior. apud Heideg. Hist. Patriarch. tom. 2. exercit. 8. p. 270. [h] Marcell. Hist. Medic. Mirabil. Bissel. Argon. Americ. Kircher. Mund. Subter. t. 2. l. 8. sect. 2. & c. 2. p. 50. [i] Dan. ii. 31, &c. In the Year of the World 3402, before *Christ* 598, before the Vulgar Era 601.

saw

ſaw the Fall of the *Coloſſus*, erected by the Arms of the *Romans*.

The ſame *Nebuchadnezzar* caus'd a Golden *Statue* to be ſet up, of ſixty Cubits high, and ſix Cubits thick: He erected this in the Province of *Dura* in *Babylon*, [a] and publiſh'd a Decree to all his Subjects, that they ſhould fall down before this *Statue*, when they ſhould hear the Sound of the muſical Inſtruments, under the Penalty of being thrown alive into a burning Furnace. *Daniel* and his Companions not obeying this Decree, were caſt into the Furnace; but God deliver'd them from it by a Miracle. See DANIEL.

'Tis enquired, what this *Statue* was, and what it repreſented? Some think it to be a *Statue* of *Nebuchadnezzar* himſelf; others, that of his Father, whom he had a mind to deify: But to us it ſeems moſt probable, that it was the *Statue* of the God *Bel*, to whom he would have a particular Worſhip paid, at the time of the playing of the Inſtruments: And, in effect, he did not complain of *Daniel*, for refuſing to worſhip him, nor his Father, but his Gods: *Verè ne Sidrach, Miſael, & Abednago, Deos meos non colitis, & ſtatuam auream non adoratis?*

Some Difficulties are form'd about the Proportions of this *Statue*: Some think it to be a Pillar upon which a *Statue* was placed, and that *Daniel* ſets down the Height of the Pillar and *Statue* together, making it to be ſixty Cubits high, and ſix in Thickneſs. 'Tis imagin'd the *Statue* might be forty Cubits high, and ſix thick; and that the Baſe might be twenty Cubits high, and thick in Proportion. They even go ſo far as to ſay, this *Statue* is the ſame as that deſcribed by *Diodorus Siculus*, which was forty Foot high, and ſtood in the Temple of *Belus*: It was of Gold, like that deſcribed by *Daniel*; it repreſented the chief Deity of the *Babylonians*; it was worſhipp'd in the moſt auguſt of all their Temples. The Proportion of a *Statue* of forty Cubits high, is ſix Cubits wide, or thick; for the general Stature of a Man, is four times and an half the Breadth from Shoulder to Shoulder. But four times and an half ſix Cubits make twenty-ſeven Cubits, or forty Feet and an half: And this falls in very near with the Meaſure of *Diodorus Siculus*.

Diodor. Sicul. Biblioth. l. 2.

STEPHANAS, the Name of one of the principal *Chriſtians* of *Corinth*, whom St. *Paul* baptized, with all his Family, probably about the 52d Year of *Chriſt*, or of the Vulgar Era. St. *Stephanas* devoted himſelf to the Service of the Church; and in the Year of our Saviour 56 he came to St. *Paul* at *Epheſus*, and, according to Saint *Chryſoſtom*, brought him Letters which the Church of *Corinth* wrote to him, to conſult him concerning Marriage, Continence, and perhaps other Subjects, which St. *Paul* treats of in his Firſt Epiſtle to the *Corinthians*. The Apoſtle wrote it from *Epheſus* in the 56th Year, and it was ſent by *Stephanas*, *Fortunatus*, and *Achaicus*. We know of no other Particulars of the Life of St. *Stephanas*.

1 Cor. i. 16. — 1 Cor. xvi. 17. & vii. 1. — Chryſoſt. in 1 Cor. homil. 44. p. 486.

STEPHEN; in *Greek*, *Stephanos*, which ſignifies *a Crown*. St. *Stephen* the firſt Martyr, was probably of the Number of thoſe *Helleniſtical Jews* that believed in *Jeſus Chriſt*. *Epiphanius* thinks he was of the Number of the ſeventy-two Diſciples of *Jeſus Chriſt*; but this is not very certain. *Jeſus Chriſt* appointed his ſeventy-two Diſciples to teach and preach; but it ſeems that St. *Stephen*, and the ſix other firſt Deacons, had as yet no particular Deſignation, when they were choſen for the Service of the Tables. 'Twas in the Year 53 of *Jeſus Chriſt* that the ſeven Deacons were choſen. St. *Stephen* is always put at their Head, as the chief and moſt worthy. 'Tis believed he had ſtudy'd at the Feet of *Gamaliel*. As he was full of the Holy Ghoſt and of Zeal, [b] he perform'd many wonderful Works and Miracles before the People; and ſome of the Synagogue of the Freed-men, of the *Cyrenians*, of the *Alexandrians*, and ſome others, entring into Diſpute with him, could not withſtand the Wiſdom and the Spirit that ſpoke from his Mouth.

Epiphan. de Chriſto, c. 4. p. 50.

Then they ſuborned falſe Witneſs to teſtify, that they heard him blaſpheme againſt *Moſes*, and againſt God; and they ſtirr'd up the People by their Calumnies, ſo that they drew him before the Council of the Nation, or the *Sanhedrim*; and they produced falſe Witneſſes againſt him, who depoſed, that they had heard him ſpeak againſt the Temple, and againſt the Law, and affirm'd, that *Jeſus* of *Nazareth* would deſtroy the holy Place, and aboliſh the Obſervance of the Law of *Moſes*. *Stephen* appear'd in the midſt of the Aſſembly, having his Countenance ſhining like that of an Angel; and the High-prieſt asking him what he had to anſwer to theſe Accuſations? he made his Defence, in which he ſhew'd he had not ſaid any thing, either againſt *Moſes*, or againſt the Temple, but that the *Jews* themſelves had always oppoſed themſelves to God and the Prophets: He upbraided them with the Hardneſs of their Hearts, and their Infidelity, with their putting the Prophets to Death, and, laſtly, *Jeſus Chriſt* himſelf.

Acts vii. 1, 2, 3, &c.

[a] Dan. iii. 1, 2, 3 &c. In the Year of the World 3442, before *Chriſt* 558, before the Vulgar Era 562.
[b] Acts vi. 5, 6, &c. In the 37th Year of *Jeſus Chriſt*, and the 34th of the Vulgar Era.

At these Words they were in a Rage, and gnash'd their Teeth against him. But *Stephen* lifting up his Eyes to Heaven, saw the Glory of God, and *Jesus Christ* standing at the Right-hand of God. Upon which he said; I see the Heavens open, and the Son of Man standing at the Right-hand of God. Then the *Jews* cry'd out against him with one Voice, and stop'd their Ears, as if they had heard some dreadful Blasphemy; and falling upon him, they drew him out of the City, and stoned him. The Witnesses laid down their Cloaths at the Feet of a young Man call'd *Saul*, who was then one of the most eager Persecutors of the *Christians*, and who was afterwards one of the most zealous Preachers of the Gospel. *Stephen* all the while call'd upon the Lord, and said; Lord, impute not this Sin to them. After which Words he fell asleep in the Lord, and some pious Persons took care to bury him, and to accompany his Funeral with
Acts viii. 2. great Mourning.

This is what the Scripture informs us of St. *Stephen* and his Martyrdom. We are told of many Particulars of his Burial, and afterwards of the Discovery of his Body, in a Work printed at the End of the seventh Tome of the new Edition of Saint *Austin*, under the Name of *Lucian* the Priest. The Devotion pay'd to him is very antient and famous in the Church; and God has perform'd a great Number of Miracles by Means of his Reliques, the greatest Part of which are very well attested *.

1 Chron. xxix. 2. Vulg. אבני פוך STIBINUS LAPIS. This Word is found in the *Chronicles*, and signifies literally *Stones of Antimony*: But 'tis thought the Text intends *Stones of Alabaster*. The *Hebrew* says, *Stones of Phuc*; but *Phuc*, in *Hebrew*, signifies the Colour with which
2 Kings ix. 40. Jerem. iv. 30. Isa. liv. 11. Women painted their Eye-brows, which was of a black Colour. We may see by *Isaiah*, that they also made Use of Stones of *Phuc* for Pavements. This should make one conclude, that it signifies Stones of Alabaster.

STIGMATA. Certain Marks and Incisions that the Heathen made upon their Flesh, in honour of some false Deity. These Marks were imprinted, either by a hot Iron, or with a Needle, with which they made several Punctures, which they afterwards fill'd with a fine Powder, either black, blue, or some other Colour, which incorporated with the Flesh, and remain'd printed in it for all their Lives after. The greatest Part of the *Arabian* Women have their Arms and Cheeks marked with these *Stigmata*. *Lucian*, in his Book of the *Syrian* Goddess, says, that all the *Assyrians* wore these printed Characters, some on their Hands, others on their Necks. *Moses* [a] warns the *Israelites* from making any Figure, or any Mark upon their Bodies: *Ye shall not make any Cuttings in your Flesh for the Dead, nor print any Marks upon you.*

*Ptolemy Philopater* gave Orders, [b] that the *Jews* who had forsaken their Religion, and had embraced that of the Pagans, should be stigmatized with the Mark of an Ivy-leaf, which Tree is dedicated to *Bacchus*. St. *John* in his *Revelation* alludes to this Custom, when he says, That the Beast printed her Character upon her own, on their Right-hand, and on their Fore-head; and that she allows none to buy or to sell, but those that bore the Mark of the Beast, or her Name, or the Number of the Letters of her Name. Lastly, St. *Paul* declares, that he bore in his Body the Marks of the Lord *Jesus*; that is to say, that he bore the Scars of the Stripes that he had received for his Sake, and for his Service, and that he look'd upon them as so many *Stigmata*, or honourable Marks of his Consecration to his Service. Rev. xiii. 16, 17. Gal. vi. 17.

*Philo* the *Jew* says, that there were Men, who printed Characters upon their Flesh with hot Irons, to devote themselves more solemnly and avowedly to the worship of their Idols, and to prove with greater Evidence this Engagement and Servitude. *Procopius* takes notice of an antient Custom among *Christians*, who made Marks upon their Arms and Wrists, representing the Cross, or the Monogramm of *Jesus Christ*: A Custom which still continues among the Oriental *Christians*, and those that make a Pilgrimage to *Jerusalem*. *Prudentius* thus describes the manner in which the Pagans made their *Stigmata*, in honour to their Gods: Philo, de Monarch. l. 14. Procop. in Isa. xliv.

*Quid cum sacrandus accipit sphragitidas?* Prudent. Hymn. x.
*Acus minutas ingerunt fornacibus,*
*His Membra pergunt urere; utque igniverint*
*Quamcumque partem corporis fervens nota*
*Stigmavit, hanc sic consecratam prædicant.*

STOICKS, a sort of Heathen Philosophers, who took their Name from the *Greek* Word *Stoa*, signifying a Porch or Entry, because *Zeno*, the Head of the *Stoicks*, kept his School in a Porch of the City of *Athens*. *Diogenes Laertius* may be consulted, in his Life of *Zeno*, and others that have treated of the Sects of the Philosophers. *Josephus* says, [c] that the *Pharisees* approach very near to the Sentiments of the *Stoicks*. They affected the [illegible]

* The Protestant Reader need not be acquainted, that in this, and such other Places, the learned Author speaks according to the Sentiments and Decisions of his Church. [a] Levit. xix. 28. וכתבת קעקע לא תתנו בכם LXX. Καὶ γράμματα στικτὰ οὐ ποιήσετε ἐν ὑμῖν. [b] 3 Macc. Ἀπογραφομένους χαράττεσθαι καὶ διὰ πυρὸς εἰς τὸ σῶμα παρασήμῳ Διονύσου κισσοφύλλῳ. [c] Joseph. de vita sua, p. 999. Τῇ Φαρισαίων αἱρέσει κατακολουθῶν, ἣ παραπλήσιός ἐστι τῇ παρ' Ἕλλησι Στωϊκῇ λεγομένῃ.

Stiffness,

Stiffness, Patience, Apathy, Austerity, and Insensibility. The Sect of the *Stoicks* was still considerable at *Athens* when St. *Paul*
Acts xviii. 18. came thither, since he had Conferences with them. The *Stoicks* placed the supream Happiness of Man in living agreeably to Nature and Reason. They seem'd to look upon God as the Soul of the World.

STONES. We have already spoke, as often as Occasion has offer'd, of the several precious Stones, or Gems, of which mention is made in Scripture. All that can be found concerning this Matter in the Commentators, is very little to be rely'd on, since neither the *Jews*, nor even the antient *Greek* Interpreters, seem to have had a sufficient Knowledge of the proper Signification of the Original Terms. *Louis de Dieu* has very carefully treated of it, in his Commentary upon *Exod.* xxviii. 17, &c. and *Braunius*, *De Vestitu Sacerdotum Hebræorum*, l. 2. c. 8, 9, &c. See also *Francis de la Rue*, *de Gemmis*. These are the Names of the precious Stones that are spoke of in *Exod.* xxviii. 17, &c. and which were in the Highpriest's Breastplate. The Reader may see each of them under their particular Articles.

אדם *Odem.* 1. The *Sardius* or *Sardonyx*, in *Hebrew*, *Odem*. It was inscribed with the Name of *Reuben*.

פטדה *Pithera.* 2. The *Topaz*, in *Hebrew*, *Pithera*. The Name of *Simeon* was engraved upon it.

ברקת *Barecheth.* 3. The *Emerald*, in *Hebrew*, *Barecheth*. The Tribe of *Levi*.

נפך *Nophech.* 4. The *Carbuncle*, in *Hebrew*, *Nophech*. The Tribe of *Judah*.

ספיר *Sapphir.* 5. The *Sapphire*, in *Hebrew*, *Sapphir*. The Tribe of *Dan*.

יהלום *Jahalom.* 6. The *Jasper*, in *Hebrew*, *Jahalom*. The Tribe of *Naphtali*.

לשם *Leshem.* 7. The *Ligure*, in *Hebrew*, *Leshem*. The Tribe of *Gad*.

שבו *Shebo.* 8. The *Agate*, in *Hebrew*, *Shebo*. The Tribe of *Asher*.

אחלמה *Achlamah.* 9. The *Amethyst*, in *Hebrew*, *Achlamah*. The Tribe of *Issachar*.

תרשיש *Tharshish.* 10. The *Chrysolyth*, in *Hebrew*, *Tharshish*. The Tribe of *Zebulun*.

שהם *Shohem.* 11. The *Onyx*, in *Hebrew*, *Shohem*. The Tribe of *Joseph*.

ישפה *Jashpe.* 12. The *Beryl*, in *Hebrew*, *Jashpe*. The Tribe of *Benjamin*.

Upon the two Shoulders of the Highpriest were two *Stones*, call'd, in *Hebrew*, *Shohem*, in the Vulgate *Onyx*, in the Septuagint *Emeralds*. We think this to be the
Exodus xxviii. 9. true Signification of the *Hebrew* Word *Shohem*.

Rev. xxi. 19, 20, 21, &c. St. *John* in his *Revelation* speaks of the *New Jerusalem*, the Spouse of the Lamb, the Foundations of which were precious *Stones*. The first Foundation was *Jasper*, the second *Sapphire*, the third a *Chalcedony*, the fourth an *Emerald*, the fifth *Sardonyx*, the sixth *Sardius*, the seventh *Chrysolite*, the eighth *Beryl*, the ninth a *Topaz*, the tenth a *Chrysoprasus*, the eleventh a *Jacinth*, the twelfth an *Amethyst*.

To these precious *Stones* may be added the *Stone* of *Shish*, *Sis*, *Ses*, or *Sais*, mention'd 1 *Chron.* xxix. 2. and *Esth.* i. 6. which is commonly translated by fine white Marble. See Parius Lapis. שש or שיש *Shish.*

The *Stone Gazith*. But I take this to be a common Marble, sawed and polished. 1 Chron. xxii. 2. אבן גזית

The *Stone* of *Phuc*. *Phuc*, in *Hebrew*, signifies Antimony, or Paint. We may see by *Isaiah*, that the *Stone* of *Phuc* was used for Pavements. The *Stone* of *Stibium*, or Antimony, is a Mineral of a black Colour, full of shining Veins, like polish'd Iron, and which has an intermediate Nature, between Metal and *Stone*. 1 Chron. xxix. 2. Isa. liv. 11. אבני פוך

Also in Scripture mention is made of several remarkable Rocks or *Stones*, that were noted for some memorable Events. Such were,

*The Rock or Stone of the Desart.* This was the City *Petra*: See its Article.

*The Stone or Rock of Division.* This is the Rock wherein *David* and his People were besieged by *Saul*, when it was told him, that the *Philistines* had made an Incursion into his Kingdom. This obliged him to quit his Undertaking, to go after the Enemy. 1 Sam. xxiii. 28, &c.

*The Rock Etam.* A Rock wherein *Samson* lay hid, while he made War against the *Philistines*. Judg. xv. 8.

The *Stone* or Rock *Oreb*, where *Gideon* put to Death *Oreb* the Prince of *Midian*. Judg. vii. 25.

The Rock of *Adullam*, wherein was a Cave where *David* conceal'd himself. 1 *Chron.* xi. 15.

*The Stone of Ezel*, or the Rock near which *David* was to expect the Answer of his Friend *Jonathan*. 1 Sam. xx. 19.

*The Stone of Succour.* This is the Place where the *Philistines* took the Ark of the Lord. 1 Sam. v. 1

*The Corner-Stone, or the Head Stone of the Corner.* This is that which is put at the Angle of a Building, whether at the Foundation, or at the Top of the Wall. *Jesus Christ* was that *Corner-Stone* which was rejected by the *Jews*, but is become the *Corner-Stone* of the Church, [a] and the *Stone* that binds and unites the Synagogue and the *Gentiles* in the Union of the same Faith, of the same Baptism, of the same Church. Psal. cxv 21.

*The Stone of Zoheleth*, as the Rabbins say, was a *Stone* that served for Exercise to the younger People, who try'd their Strength, either in lifting it, casting it, or 1 Kings i. 9.

[a] Acts iv. 11. Isa. xxviii. 16. Ephes. ii. 20. 1 Pet. ii. 6. Matth. xxi. 42. Mark xii. 10. Luke xx. 17.

 rolling

rolling it; for they are not intirely agreed as to its Use. See also *Zech.* xii. 3. *A Stone of Proof.*

The *Stone* of *Bohan*, or *Aben-bohan*, is mention'd *Josh.* xv. 6. xviii. 17.

The *Hebrews* give sometimes the Name of *Stone* or Rock to Kings, to Princes, or to God himself. *Joseph* in *Egypt* became *the Stone of Israel*, *Gen.* xlix. 24. They also give the Name of *Stones* to the Weights
Levit. xix. 36. they use in Commerce. *Just Weights shall ye have*: The *Hebrew* says, *just Stones.*
Deut. xxv. 13. *Thou shalt not have in thy Bag divers Weights, A great and a small.* The *Hebrew* says, *a Stone and a Stone. The Stone of the*
2 Sam. xiv. 26. *King*, is the King's Weight. See also *Prov.* xvi. 11. xx. 10, 23. *Mic.* vi. 11. *A Stone of Fraud*, is a deceitful Weight.

They call a great Shower of Hail, *Hail-*
Josh. x. 11. *stones.* See *Isai.* xxx. 30. *Ezek.* xiii. 12, 13. xxxviii. 22.

*Jacob's Stone.* This is the *Stone* that he made use of for a Pillow, when he went to *Mesopotamia*, and upon which he poured
Gen. xxvi. 18. Oil, by a kind of Consecration, because it was to be set up as an Altar to the Lord after his Return. And, in effect, he did come hither to pay his Vows, and to offer his Sacrifices, after he return'd out of that
Gen. xxxv. 14. Country. 'Twas from *Jacob's* anointing of this *Stone*, that the Pagans took up the Practice of pouring Oil upon certain *Stones* which they worshipped. *Clemens Alexan-*
Cle. Alex. Strom. l. 7. *drinus* assures us, that they pay'd a religious Worship to these kind of *Stones.*
Arnob. cont. Gent. l. 1. *Arnobius* acknowledges, that he himself had fall'n into this kind of Idolatry, before he embraced *Christianity*: *Si quando conspexeram lubricatum lapidem, & ex olivi unguine lubricatum, tanquam inesset vis præsens, adulabar, affabar.*

The antient *Phenicians* call'd by the Name of *Bethulæa*, such *Stones* as were
Euseb. præpar. l. 1. c. 10. consecrated to divine Worship. *Sanchoniathon* ascribes the Invention of them to the God *Cœlus*; he says, they are living and animated *Stones.* They were seen for a long Time about Mount *Libanus. As-*
Apud Photium, cod. 242. *clepiades* takes notice of 'em near *Heliopolis* in *Syria*; and *Damascius* says, he has seen of 'em in the Air, and in Motion. They ascribed Oracles to them, and the Presence of some Deity, or of some Genius that animated them. Some of these *Bethulæa* were consecrated to *Saturn*, others to the Sun, and others to other Deities. *Hesychius* says, that the Poets call the *Stone*, which *Saturn* devoured instead of his Son *Jupiter*, by the Name of *Bethula.* I doubt not but that the Word *Bethula* or *Bethulæa*, is derived from *Bethel*, where *Jacob* anointed a *Stone* in honour of the true God.

The *Mahometans* think, [a] that *Jacob's Stone* was convey'd to the Temple of *Jerusalem*, and is still preserv'd in a Mosque there, in the Place where they think the Temple formerly stood. They call this *Stone Alsakra*, or the *Stone of Unction.* The Cadi *Gemaleddin*, Son of *Vallel*, writes, that passing through *Jerusalem*, in his Way to *Egypt*, he saw *Christian* Priests carrying glass Phials full of Wine over the *Sakra*, near which the *Mussulmen* had built their Temple, which, for this Reason, they call *the Temple of the Stone.* This Wine that the *Christian* Priests set upon the *Stone*, was, without doubt, design'd for the Celebration of Mass there.

*Thunder-Stone.* We think the *Stone* Job xxviii. 18. אבני גביש
*Gabish* or *Algabish*, mention'd by *Job* and *Ezekiel*, to be the *Thunder-Stone.* * The Ez. xiii. 11.
Antients had a Knowledge of the *Stones* call'd *Ceraunia*, or *Thunder-Stones*, and had them in much Esteem. *Job* reckons the *Gabish* among precious *Stones*; and *Ezekiel* says, that the Lord will overwhelm the Wicked by a violent Shower, and will break them to Pieces by the *Stone Gabish.* As *Pliny* describes it, they were Plin. lib. xxvii. c. 9.
black or red *Stones*, having the Shape of a Wedge. *Anselm de Boot* [b] says, they are shewn in Collections of Rarities; have the Form of a Hatchet, of a Ploughshare, of a Hammer, of a Mallet, or of a Wedge. That their Substance is like that of *Flint-Stones*; their Colour not uniform; that they are generally perforated, and seem to have served for several Uses, either of War, or for Country Business.

These Observations would make one think, that these pretended *Thunder-Stones* are nothing else but some of those *Stones* which the Antients made use of instead of Iron, or Steel, to work with, for Arms to attack or to defend themselves with. We find Hatchets, Knives, and Ploughshares of this kind of *Stone.* The antient *Hebrews* made use of *Stone-Knives* for Circumcision. The *Galli*, or Priests of *Isis*, also us'd them for cutting. *Herodotus* says, Herodot. l. 7. c. 69.
that the *Ethiopians* tipt the Ends of their Arrows with very hard *Stones.* The Hatchets that have been found under the Heads of some *Barbarians* that were dug up some Years ago, [c] in a Village near *Eureux*, were of *Stone*; and some of 'em were of a very beautiful and precious green *Stone.* It is not therefore to be wonder'd at, that they set such a Value on them, and placed them in the Rank of precious *Stones.*

Even at this Day they ascribe extraordinary Effects to these *Thunder-Stones.*
*Pliny* says, that the *Persian* Magians sought Plin. l. 37. c. 9.
with great Care for a sort of *Thunder-Stone*

[a] D' Herbelot. Bibliot. Orient. p. 269, 278. * The *English* Translation reads, in one Place *Pearls*, in the other *Hailstones.* [b] Anselm. de Boot. hist. lapid. & gemmarum. [c] In the Year 1685. See *Antiquity explain'd*, t. 5. p. 195. & *Supplement*, t. 4. p. 39.

that

that was very rare, and which they made use of in their Operations; that is, says he, the *Stone* that falls with the Thunder. *Lotacus* speaks of two other Kinds of them, to one of which they imputed the Power of taking Cities, to the other the Power of defeating Fleets. These *Stones* are to be found very common at this Day in *Picardy*, *Germany*, and in the Country of the *Morians*.

But the true *Thunder-Stones* are different from all these. 'Tis pretended they are form'd in the Clouds of a nitrous and sulphureous Matter, which acquires a certain Degree of Consistence by the Agitation of the Clouds, and then takes Fire, and darts forth with Impetuosity. *Plutarch* speaks at large of a *Thunder-Stone* that had fall'n formerly in *Thrace*. The Philosopher *Anaxagoras* foretold the Fall of this *Stone*, and pretended, that it was emitted from the Body of the Sun. It was seen for seventy-five Days in the Air, toss'd up and down at Random, and from Time to Time it sent forth Pieces of its Substance all on fire, appearing like those Stars that seem to fall from the Sky. At last the *Stone* itself fell down, and was quite extinguish'd, being much diminish'd in the Bigness that it seem'd to have in the Air. *Pliny* says, that it was preserved even to his Time, was in Bulk as big as a Chariot, and of a dark adust Colour. *Qui lapis etiam nunc ostenditur, magnitudine vehis, colore adusto.*

Plutarch. in Lysandro.

Diogen. Laert. in Anaxag.

Plin. l. 2. c. 68.

That which is to be seen in the Parish Church of *Eurishem* in *Alsatia*, fell down from Heaven in the Year 1492. It is blackish, almost round, uneven, and weighs, as they say, about three hundred Pound Weight. That mention'd by M. *Gassendi*, [a] which fell *November* 29, 1637. was of the Bigness of a Man's Head, weigh'd fifty-four Pounds, was of a blackish Colour, and extreamly hard; it is kept at *Aix* in *Provence*. Count *Marcellin*, in his Chronicle for the Year 452, speaks of three great *Stones* that fell from Heaven in *Thrace*. *Cardan* relates, that in 1510 there fell in the Country near *Abdua*, to the Number of twelve hundred *Stones*, of the Colour of Iron, of a sulphureous Smell, and of an extraordinary Hardness.

Cardan. de varietate. l. 14. c. 72.

Some pretend these *Stones* are not generated in the Air, but that they are broken off from some very high Rocks; that the Sulphur and Nitre in which they are inclosed, are the Cause that they are soon inflamed, and the Flame contributes to their being supported for some Time in the Air: That when the combustible Matter is consumed, with which they are surrounded, they fall down, and are taken for *Thunder-Stones*. *Diodorus Siculus* relates, that the *Persians* attempting to plunder the Temple of *Delphos*, were repell'd and intirely routed by Thunder, Tempest, and great Fragments of Rocks, that were torn up by the Violence of the Storm. Travellers assure us, that the same thing often happens in *America*, in certain Places where Hurricanes are frequent. It is very probable, that what they call *Thunder-Stones*, and what *Job* and *Ezekiel* mention by the Name of *Gabish*, are nothing else but *Stones* loosen'd from the Mountains, which then obtain'd the Name of *Thunder-Stones*.

Diodor. Sicul. Bibl. l. 11.

*Shower of Stones.* *Joshua* speaks of its raining *Stones* upon the *Canaanites*. Thus he expresses himself; *And it came to pass as they fled from before* Israel, *and were in the going down to* Beth-horon, *that the Lord cast down great Stones from Heaven upon them unto* Azekah, *and they died. They were more that died with Hailstones, than they whom the Children of* Israel *slew with the Sword.* Opinions are divided about these Hailstones. Some pretend, that this was no more than ordinary Hail, but more violent than the Storms we are us'd to see. Others maintain, that *Joshua* is to be understood literally, of a Shower of *Stones*. The Text seems to be express for this Sentiment, and the thing is not at all impossible. We have several Instances of Showers of *Stones*; and tho' we had no Example of Things of this Nature, yet it is enough that the Scripture speaks of it as of a supernatural and miraculous Event, to remove all our Scruples about it. We ought not to have recourse to the figurative and metaphorical Sense, but only when the things related in Scripture include some Contradiction in the literal Sense, something contrary to the Idea of God, or inconsistent with the Laws of Nature. In a word, when there is no real Necessity of having recourse to a Figure, we must not depart from the literal Sense.

Josh. x. 11.

As often as the Scripture speaks of these Events, it speaks of 'em as of a Prodigy. But surely a common Shower of Hail has nothing of a Miracle in it. The best Commentators upon *Joshua*, as *Masius*, *Bonfrere*, *Grotius*, explain it literally of a Shower of *Stones*. *Moses*, in *Deuteronomy*, speaks of a Shower of Dust and Sand, with which he threatens his People: *The Lord shall make the Rain of thy Land Powder and Dust; from Heaven shall it come down upon thee, until thou be destroyed.* The *Romans*, who look'd upon Showers of *Stones* as something very disastrous, in their Annals have taken notice of a great many Instances of them. Under the Reign of *Tullus Hostilius*, when it was made known to the People of *Rome*, that a Shower of *Stones* had fall'n upon the Moun-

Deuter. xxviii. 24.

[a] Gassend. l. x. Diogen. Laert. de Meteor. Epicuri.

tain

tain of *Alba*, at first it seem'd incredible. They sent out proper Persons to inquire strictly into this Prodigy, and it was found that *Stones* had fall'n after the same Manner as a Storm of Hail driven by the Wind [a]. Afterwards the same Prodigy happen'd frequently [b]. Some Time after the Battle of *Cannæ*, there was seen upon the same Mountain of *Alba*, a Shower of *Stones*, which continued for two Days together. In 1538, near a Village in *Italy* call'd *Tripergola*, after some Shocks of an Earthquake, there was seen a Shower of *Stones* and Dust, which darkned the Air for two Days, after which they observed that a Mountain had rose up in the midst of the *Lucrine* Lake [c].

If therefore Showers of *Stones* have nothing contrary to the Laws of Nature, there can be no good Reason assign'd why we should depart from the literal Sense in this Place, to seek Refuge in Allegory. This is not to affirm that there was no Miracle here, as there was none in those Showers of *Stones* mention'd by *Livy*; but the Miracle consists much less in the Thing itself, than in the Circumstances of Time, and that the Shower should fall only upon the *Canaanites*, without doing the *Israelites* any Harm. Our Dissertation may be consulted upon this Subject, printed before our Comment upon *Joshua*, and other Commentators upon the same Book.

*Stone of Offence.* This is what we meet with in our Way, and which makes us
Isa. viii. 14. stumble or fall. *He shall be for a Stone of Stumbling, and for a Rock of Offence, to both the Houses of* Israel. St. *Peter* and
Rom. ix. 33. 1 Pet. ii. 8. St. *Paul* have said, that *Jesus Christ* was a *Stumbling-Stone* to the *Jews* who believed not on him.

*Moses* says, that God would give to the *Hebrews* a Country, whose Rocks and *Stones* should supply them with Plenty of
Deuter. xxxii. 13. Honey and Oil: *He made him to suck Honey out of the Rock, and Oil out of the flinty*
Psal. lxxxi. 16. *Rock.* And the *Psalmist* says, speaking of the Miracle by which *Moses* drew Water out of the Rock; *With Honey out of the Rock should I have satisfied thee.* In *Palestine* the Bees often lay up their Honey in the Holes of the Rocks. 'Tis to this that the Scripture alludes in this Place.
Job xxix. 6. *Job* says, in the same Sense, that in the Time of his Prosperity, *the Rock poured me out Rivers of Oil*, because the Olive-trees generally grew upon the Mountains.

Many People bordering upon *Palestine*, had their Abode in the Rocks and hollow *Stones* in the Mountains. The People inhabiting upon the *Persian* Gulph, lived in this Manner. 'Tis for this Reason that they were call'd *Troglodytes*, which in *Greek* is as much as to say, People that dwell in the Caves and hollow Places of the Mountains. Those that inhabited in the Desart about *Tikoah*, lodged in Caverns dug in the Earth, says St. *Jerome*. The *Idumeans* had their ordinary Abodes in the Clefts of the Rocks. *O ye that dwell in* Jer. xlviii. 28.
Moab, *leave the Cities and dwell in the Rock, and be like the Dove that maketh her Nest in the Sides of the Hole's Mouth.* Hither the *Moabites* us'd to retreat in Times of Calamity. The *Kenites*, who dwelt to the South of the *Black-sea*, lodg'd after the same manner: *And he looked on the* Kenites, Numbers xxiv. 21.
*and took up his Parable and said; Strong is thy Dwelling-place, and thou puttest thy Nest in a Rock.*

In *Isaiah* God says to the *Jews*; *Look* Isa. li. 1.
*unto the Rock whence ye are hewn, and to the Hole of the Pit whence ye are digged*; that is, to *Abraham* and the Patriarchs from whom ye are descended. And in the Gospel, *John the Baptist* tells the Phari- Mat. iii. 9.
sees; *Think not to say within your selves, We have* Abraham *to our Father*; *for I say unto you, that God is able of these Stones to raise up Children unto* Abraham. He can convert the most hardned Hearts, and call to him those that are at the greatest Distance. 'Tis believed, that when he spoke this, the Baptist pointed to the *Stones* in the Desart, and by that Name understood the People that were yet Infidels and Gentiles.

The Knives of *Stones* that were made use of by the *Jews* in Circumcision, were not enjoin'd by the Law; but the Use of 'em was founded, either upon Custom, or upon Experience of this kind of Instruments, they being found to be less dangerous than those made of Metal. *Zipporah* made use of a *Stone* to circumcise her Sons. Ex. iv. 25.
*Joshua* did the same, when he caus'd such Josh. v. 2.
of the *Israelites* to be circumcised at *Gilgal*, as had not received Circumcision during their Journey in the Wilderness: *Fac tibi cultros Lapideos, & circumcide secundo filios Israel.* This Expression of Scripture shews, that Knives were not then in common Use. The *Egyptians* made use of these Knives of *Stone* to open dead Bodies Herodot. l. 2. c. 2.
that were to be embalm'd. *Pliny* assures Plin. l. 35. c. 12.
us, that the Priests of the Mother of the Gods had sharp *Stones*, with which they cut and slash'd themselves, which they thought they could not do with any thing else without Danger: *Nec aliter citra perniciem.* *Catullus* observes, [d] that *Athys* made himself a Eunuch after the same manner.

They made use of *Stone* Knives to m ke Incisions in the Tree from whence the B l distill'd. They also made use of the

[a] Tit. Liv. l. 1. decad. 1. p. 12. [b] Idem. l. 25, 30, 34, 35. & alibi passim. [c] D. Bern. de Montfaucon, D Italic. c. 21. [d] Catul. carm. de Berecynt. & Athy. *Devolvit acuto sibi pondera silice.*

formerly

formerly instead of Pen-Knives, to cut the Canes for writing withal. *Scaliger* says, that he had seen at *Lyons* two of these *Stone* Knives. We have already spoken of Hatchets, and other cutting Instruments of *Stone*. The *Africans* of *Morocco*, and some *Americans*, still, at this Day, have them in common Use, of which they make Knives, Lancets, and Razors [a]. The Oriental *Jews* commonly us'd them for the Circumcision of their Children, being not unlike Flints for Guns: But the Western *Jews* use a Razor. D. Joh. de Palafox, c. 12.

*Moses* forbids the *Hebrews* to set up in their Country any *Stone* that is exalted or remarkable. *Nec insignem lapidem ponetis in terra vestra.* The *Hebrew* [b] may be translated by a *Stone* for Sight, a Land-mark, that stands on an Eminence, or in some great Road, that it may be seen at a Distance. *Strabo* mentions these *Stones*, which were to be seen on the High-ways in *Egypt*. They are raised on high, polish'd, round, and almost of a spherical Figure, made of a kind of a black and hard *Stone*, of which Mortars are made in that Country. These *Stones* or Columns are placed upon a larger *Stone*, or Base, and sometimes have still another lesser *Stone* over them, serving as a Capital. Some stand alone and separate; the greatest are almost twelve Feet in diameter, and generally they are about half as thick; thus says *Strabo*. There are also several remarkable and eminent *Stones* upon *Libanus*, as the same Author testifies. The *Syrians* and *Egyptians* had such a Respect for these *Stones*, that they almost adored them. They anointed them with Oil, as may be seen from *Apuleius*, they kiss'd them and saluted them. It is likely that this is what *Moses* forbid the *Hebrews* to do. Strab. l. 17.

*Solomon* says in his *Proverbs*; *As he that bindeth a Stone in a Sling, so is he that giveth Honour to a Fool.* Or, as the Vulgate hath it, He that heaps Honours upon a Fool, does like one that throws a *Stone* upon those Heaps, that us'd to be raised to the Honour of *Mercury*. Statues of *Mercury* were generally set up in Crossways, and Heaps of *Stones* were cast at the Feet of these Statues, out of superstitious Views; pretty much like what is done in this Country, where Persons throw *Stones* at the Feet of certain Crosses set up in the High-ways. They pretend, that so many *Stones* cast there, are as a Testimony of the Salutation that is paid to it. It is certain that the Pagans were us'd to make Heaps of *Stones* at the Feet of the Statue of *Mercury*, and to his Honour; [c] and it can hardly be doubted, but that the Author of the Vulgate had this Custom in View, when he translated that Passage of the *Proverbs*. Prov. xxvi. 8.

But the *Hebrew* Text imports; [d] *Just as a little Stone*, (literally, a Fragment of a *Stone*) *thrown upon an Heap of Stones; so is Honour conferr'd upon a Fool.* This little *Stone* does not augment the Heap, nor is so much as seen upon it; so Honour heap'd upon a Fool, does not render him more worthy of Consideration. Others translate it, To tie a *Stone* in a Piece of Purple, is to give Honour to a Fool. As nothing can be so ill placed as a *Stone* in a Piece of fine Cloth; so are Honours ill placed upon a Fool. Lastly, the *Hebrew* may be render'd thus; To give Honours to a Fool, is the same thing as to put a Piece of try'd Silver in a Sling. The Septuagint translate it; [e] He that gives Glory to a Fool, is like him that ties a *Stone* in a Sling; for this is to lose Labour, when the *Stone* is fastned to the Sling.

Great Heaps of *Stones*, raised up for a Witness of any memorable Event, and to preserve the Remembrance of some Matter of great Importance, are the most antient Monuments among the *Hebrews*. In those elder Ages, before the Use of Writing, these Monuments were instead of Inscriptions, Pyramids, Medals, or Histories. *Jacob* and *Laban* raised such a Monument upon Mount *Gilead* in Memory of their Covenant. *Joshua* erected one at *Gilgal*, made of *Stones* taken out of the *Jordan*, to preserve the Memorial of his miraculous Passage over this River. The *Israelites* that dwelt beyond *Jordan*, also rais'd one upon the Banks of the River, as a Testimony that they constituted but one Nation with their Brethren on the other Side. Gen. xxxi. 46. Josh. iv. 5, 6, 7. Josh. xxii. 10.

Sometimes they heap'd up such a Collection of *Stones* upon the Burying-place of some odious Persons, as was done in the Case of *Achan* and *Absalom*. Josh. vii. 26. 2 Kings xviii. 17.

Mention is often made of the *Stones* wherewith they overwhelm'd such as were stoned to Death. See the Article STONING.

Rough and unform'd *Stones* were look'd upon as purer, and fitter for sacred Uses, than those that were hewn. *Moses* directed an Altar to be raised to the Lord of rough *Stones*; *If thou wilt make me an Altar of Stone, thou shalt not build it of hewn Stone; for if thou lift up thy Tool upon it, thou hast polluted it.* God order'd that an Altar of rude *Stones* should be built to him upon Exod. xx. 25.

[a] Julian. l. 6. Epigram. apud Bonfrer. 1 Jos. v.
[b] Levit. xxvi. 1. אבן משכית LXX. Λίθον σκοπόν.
[c] Scalig. l. 5. de emend. tempor. Ἱερὸν Ἑρμείαο μὴ παρατρέχοιτες ἐχθρὸν Ἄνθρωποι λίθινον σωρόν.
[d] Prov. xxvi. 8. כצרור אבן במרגמה כן נותן לכסיל כבוד
[e] LXX. Ὃς ἀποδεσμεύει λίθον ἐν σφενδόνῃ, ὅμοιός ἐστι τῷ διδόντι ἄφρονι δόξαν.

Deuter. xxvii. 5. Mount *Ebal*; that it should be cover'd with Mortar, and that the Words of the Covenant should be written upon it. This Josh. viii. 31, 32. was perform'd by *Joshua*. The Altar of the Temple at *Jerusalem*, which was built after the Return from the Captivity, was Ezr. v. 8. also of rude *Stones*; as likewise was that 1 Macc. iv. 46, 47. repair'd by *Judas Maccabeus*, after the Profanation of it by *Antiochus Epiphanes*.

In *Deuteronomy*, Chap. viii. 9. *Moses*, speaking of *Palestine*, says, that the *Stones* of that Country are *Iron-Stones*; *Cujus lapides ferrum sunt.* Which signifies, that the *Stones* of this Country may serve to make Knives, Hatchets, and other Instruments, which are commonly made of Iron; or that the *Stones* there have the Hardness and Solidity of Iron; or lastly, that the Mountains of this Country will abundantly supply them with Mines of Iron, or *Iron-stone*.

*A Heart of Stone*, may be understood several ways. *Job*, speaking of the *Be-* Job xli. 15. *hemoth*, or the Elephant, says, that his Heart is as hard as *Stone*, as impenetrable as an Anvil: Which is as much as to say, that he is of a very extraordinary Strength, Boldness, and Courage. It is said else- 1 Sam. xxv. 37. where, that the Heart of *Nabal* became as a *Stone*, when he was told of the Danger he had incurr'd by his Imprudence. His Heart became immoveable like a *Stone*, it was contracted or convulsed, and this Convulsion was the Occasion of his Death. Ezek. xi. 19. xxxvi. 26. *Ezekiel* says, that the Lord will take away from his People their Heart of *Stone*, and give them a Heart of Flesh; that he will convert them, and inspire them with milder and more humane Sentiments. 'Tis pretty nearly in the same Sense, that *John* Mat. iii. 9. *the Baptist* said, that God was able to raise up to *Abraham* Children from the *Stones* of the Desart.

Fire produced from *Stones* by means of a Steel, or even when they are otherwise set on fire, is reckon'd purer and fitter for religious Offices, than any other Fire. At the Consecration of the Altar of the Tabernacle, and at the Dedication of the Temple of *Jerusalem*, God sent Fire from Heaven, which set fire to the Wood of the Altar. But when *Judas Maccabeus* [a] purified the Temple, he lighted the Fire *de ignitis lapidibus igne concepto.* He caused Flints to be heated, and extracted Fire from them, to light the Fuel upon the Altar.

*A Stone* is sometimes put for an Idol of Hab. ii. 19. *Stone*; *Wo unto him that saith to the Wood, Awake, and to the dumb Stone, Arise, it shall teach.* The *Assyrians* threw into the Isai. xxxvii. 19. Fire the Gods of the Nations; for they were no Gods, they were only Wood and *Stone*. And *Jeremiah* says, *Saying to a Stock, Thou art my Father, and to a Stone, Thou hast brought me forth.* Jer. ii. 27.

To be reduced to an Heap of *Stones*, is said of a City or House which is entirely ruin'd and demolish'd; *I will make* Samaria *as an Heap of the Field, and as Plantings of a Vineyard.* Mic. i. 6. *Jeremiah* says, that *Damascus* shall cease to be a City, and shall be reduced to an Heap of *Stones*. Jer. xvii. 1. Thus also our Saviour, speaking of the Destruction of *Jerusalem*, says, that one *Stone* shall not remain upon another. Mat. xxiv 2.

*Daniel*, speaking of the Kingdom of the *Messiah*, compares it to a small *Stone* loosned from the Mountain, that falls upon the Feet of the *Colossus* which *Nebuchadnezzar* saw in his Dream, and which afterwards fill'd the whole Earth. Dan. ii. 34

The Author of *Ecclesiasticus* says, that the slothful Man shall be stoned with *Stones* of Dirt, and *Stones* of Filth or Dung *. Ecclus. xxii. 1, 2. That is, besides the Punishment of being stoned, he shall suffer the Shame of Contempt. He shall be defiled with Dirt, and be look'd upon as defiled with Dung.

*Ezekiel* compares the King of *Tyre* to the Cherubim in the Temple, in the midst of the *Stones* of Fire, or of burning *Stones*, *in medio lapidum ignitorum.* Ez. xxviii. 14, 16. The Cherubims were of Gold, the Pavement of the Sanctuary was of *Stones* and Marble, precious and shining. Thus the King of *Tyre* was cloathed with magnificent Garments, Gold and precious *Stones* surrounded him on all Sides, his Apartments were paved with precious Marble, &c.

STONING. *To stone, to put to Death by casting Stones.* Lapidation was a Punishment very much in Use among the *Hebrews*, and the Rabbins reckon up a great many Crimes that were subject to this Penalty. These are, in general, all those Criminals that the Law condemns to Death, without expressing the particular kind of Death. For Example, the Incest of a Son with his Mother, or of the Son with his Mother-in-law, or of a Father with his Daughter, or of a Father with his Daughter-in-law; or of a Man that debauches a Woman that is contracted, or of her that is contracted and consents to another; those that are guilty of the Crimes of Sodomy or Bestiality; Idolaters, Blasphemers, Magicians, Conjurers, Breakers of the Sabbath, those that offer their Children to *Moloch*, those that intice others to Idolatry, a Son rebellious to his Father and condemned by the Judges.

The Rabbins tell us, that when a Man was condemned to Death, he was led out of the City, having an Officer before him with a Pike in his Hand, at the Top of

[a] 2 Macc. x. 3. Πυρώσαντες λίθους καὶ πῦρ ἐξ αὐτῶν λαβόντες.

* The *English* Translation thus reads this Passage: *A slothful Man is compared to a filthy Stone, and every one will hiss him out to his Disgrace. A slothful Man is compared to the Filth of a Dunghil; every Man that takes it up will shake his Hand.*

which

which was a Piece of linen Cloth, to make it distinguish'd afar off, and that those that might have any thing to offer in Vindication of the Criminal, might now propose it before they proceeded any farther. If any such presented themselves, they all stood still, and brought back the Offender to Prison, to hear what could be alledg'd in his Favour. If no one offer'd himself, he was conducted to the Place of Execution, and was exhorted to acknowledge and confess his Fault; because those that confess their Sins, have a Part in the Life to come. After this he was stoned. But Lapidation, as the Rabbins say, was perform'd after two Manners [a]. The first was when the guilty Person was pelted with Stones till he dy'd, the Witnesses throwing the first Stones at him. The second Manner was, when the Criminal was brought to a steep Place, whose Heighth was at least that of two Men, from whence one of the two Witnesses threw him headlong, and the other roll'd a large Stone upon his Body. If he did not die by the Fall, they dispatch'd him by throwing Stones upon him. We see more than one Instance in Scripture of the first Manner of *Stoning*; but we have no Example of the second; for that
2 Kings ix. 33. of *Jezabel*, who was thrown out of a Window, proves nothing at all.

What we have said, that they generally ston'd Criminals out of the City, must only be apply'd to regular Executions. For in other Cases the *Jews* stoned those they thought deserved it where-ever they found them. For Example, when hurry'd away by a Transport of Zeal, they stoned to Death a Blasphemer, an Adulterer, or an Idolater. Thus, when they brought to
Joh. viii. 7. *Jesus* a Woman surprised in Adultery, he said to her Accusers in the Temple, where he then was, Let him that is without Fault cast the first Stone at her. And another Time, the *Jews* pretending he blasphemed, gather'd up Stones to stone him, even in
John viii. 59. the Temple. They did the same at another Time, when he said to them, *I and my*
Joh. x. 31. *Father are one.* Upon such Occasions they did not stay for the usual Formalities; they follow'd the Instigation of their own Tempers, and the first Transports of their Passion. And this was what they call'd, *The Judgment of Zeal.*

We are told, that after a Man had been *stoned*, they fasten'd his Body to a Stake, by tying his Hands together, and left him in this Condition 'till Sun-set; then they unty'd him, and bury'd him in the *Vale of Carcasses*, with the Stake to which he had been fasten'd. This was not always done; and they say, it was done only to Blasphemers and Idolaters; and besides, it would be very difficult to prove this Practice by Scripture.

STORAX. *Jacob* sent a Present of *Storax* to the Governor of *Egypt*, whom he did not yet know to be his Son *Joseph*. [b] The *Hebrew* reads *Nechoth*, which the *Septuagint* render by *Perfume*. St. *Jerom* has follow'd *Aquila*, who translates it by *Storax*. *Storax* is a Plant, which in Magnitude and Form is somewhat like a Quince-tree. It yields a Liquor also call'd *Storax*. Its Blossom is white, and its Fruit hangs by long Stalks, cover'd with a thin Skin, round and sharp at the Bottom, of the Bigness of a large Nut, wherein there are little Kernels, from whence the Grain is taken. The *Storax* is a fat thick Liquor, like Balm, and which has a disagreeable Smell. Some do not distinguish *Storax* from *Stacte*, which has been spoke of already. It is not at all certain, that the *Hebrew* word *Nechoth* signifies *Storax*. Saint *Jerom* in *Gen.* xxxvii. 24. 2 *Kings* xx. 13. and *Isai.* xxix. 2. renders it by *Aromata*; and in *Gen.* xliii. 11. by *Storax*. The *Seventy* have always us'd *Aromata*. Others think it to be *Wax*, *Rosin*, *Stacte*, *Balm*, or something in general that is very valuable.

STORK, *Ciconia*, a kind of Bird well known. The *Hebrews* call it *Chaseda*, or *Chasida*, [c] which signifies *Pity* or *Mercy*; probably, because of the Tenderness it shews to its Parents, which it never forsakes, but feeds and defends even to Death. The *Stork* is a Bird of Passage, which in Winter goes into the hot Countries. *Jeremiah* says, *The Stork in the Heaven know-* Jer. viii. 7.
*eth her appointed Times, and the Turtle, and the Crane, and the Swallow observe the Time of their coming.* St. *Jerom* and the *Septuagint* sometimes render the *Hebrew* word *Chasidah* by *Herodius* the Heron, and sometimes by Pelican, or Kite; but Interpreters are pretty well agreed, that it signifies a *Stork*. *Moses* places it among unclean Birds. The *Psalmist* says, *As for the Stork,* Lev. xi. 19.
*the Fir-trees are her House.* In our Parts Deut. xiv. 18. Psal.
of the World, she rather makes her Nest civ. 17.
upon some high Tower, or the Top of an House; but in *Palestine*, where the Coverings of their Houses were flat, she built in the highest Trees. Profane Authors speak much of the Piety of the *Stork*, and its Gratitude towards its Parents. St. *Ambrose* says, [d] that for this Reason the *Romans* call'd it *Avis pia*; and one of their Poets [e] calls it *Pietatis cultrix*:

*Ciconia etiam grata, peregrina, hospita,*
*Pietati-cultrix, gracili-pes, crotalistria.*

The *Stork* has its Beak and its Legs long and red; it feeds upon Serpents, Frogs, and

[a] Rabb. apud Selden. de Synedriis, l. 1. c. 5. l. 2. c. 13.

[b] Gen. xliii. 11. The *Hebrew* is נכאות *Nechoth*. LXX. Θυμίαμα, Aq. στύρακος.

[c] חסידה Chasida, Ciconia, à חסד Misericordia.

[d] Ambros. in Hexaemer. l. 5. c. 16.

[e] Publius apud Petron. Vide Bochart. de animal. sacr. t. 2. l. 2. c. 29.

and Insects: Its Plumage would be quite white, if it was not that the Extremity of its Wings are black, and also some small part of its Head and Thighs: It sits for the Space of thirty Days, and lays but four Eggs. Formerly they would not eat the *Stork*, but at present it is much esteem'd, for the Deliciousness of its Flesh. They go away in the Middle of *August*, and return at *Spring*. *Bellonius* says, that when they go away, that *Stork* that comes last to the Place of Rendezvous is kill'd upon the Spot. They go away in the Night to the Southern Countries.

Besides the common *Stork* which we have now described, there is a black one, which the *Egyptians* call *Ibis*; which is not a Bird of Passage, but continues always in the Country. We have spoke of it under the Name Ibis.

STRANGE *Worship*. The *Hebrews* thus call'd all kinds of Idolatry, Superstition, all Imitation of the Worship of *strange* Nations and Idolaters, all Sacrilege, all religious Worship that was perform'd, even to the True God, in a Place, and at a Time, or even in a Manner, different from what he had appointed: All this is call'd *Strange Worship*, because it was not conformable to that of the Patriarchs and the Fathers of their Nation.

I. STRATO; *The Tower of Strato*. See Cesarea of Palestine This famous City was built by *Herod the Great*, in the same Place where formerly had been (Præfatione Novella 103.) the Tower of *Strato*. 'Tis said, that *Strato* was a *Grecian*, who gave his Name to this Place, where he built a Tower.

II. STRATO; *The Tower of Strato*; A dark and obscure Place in the Royal Palace of *Jerusalem*, where *Aristobulus*, Son of *John Hyrcanus* King of the *Jews*, caus'd his Brother *Antigonus* to be kill'd, at his Return from an Expedition, wherein *Antigonus* had behaved himself with great Bravery. See the Articles of Antigonus and Aristobulus. One *Judas* of the Sect of the *Essenians*, [a] who had foretold, that on that Day *Antigonus* should be put to Death in the Tower of *Strato*, seeing this young Prince return from the Expedition before mention'd, and knowing the Tower of *Strato* to be six hundred Furlongs from *Jerusalem*, resolved to live no longer, that he might not pass for a visionary Person and a false Prophet. But he was not aware that there was a Tower of *Strato* in the Palace, in which it was known soon after that *Antigonus* had been assassinated by the Order of his Brother, who thought he was coming to take away his Life.

STRUTHIO, an *Ostrich*; a certain Bird declared unclean by *Moses*, *Lev.* xi. 16. See Ostrich.

STUDIES *of the Hebrews*. The chief Study of the *Hebrews*, was always the Law of the Lord. We see the Practice of this recommended throughout the whole Old Testament. *Moses* commanded, that the (Exod. xiii. 9.) Law of the Lord should always be in their Mouths Day and Night; that it should be as a *Memento* before their Eyes, and a Signal in their Hands: He would have them engrave it on their Hearts; (Deut. vi. 7.) that they should teach it their Children; that they should always meditate upon it, whether sitting in their Houses, walking in the Fields, in the Night-time, while they slept, and when they awoke in the Morning; that they should wear it as a Bracelet to their Arm, and as a Pendant between their Eyes, and write it upon their Door-posts. This was the *Study* of the Prophets, the Patriarchs, and all good *Israelites*.

But their *Study* was not confined only to their Laws and Ceremonies prescribed by *Moses*: They *studied* their Histories, and even their Genealogies; so that the Children of the *Jews*, according to the Report of St. *Jerom*, knew at their Fingers- (Hieron.) ends all the Genealogies that are found in the Chronicles. From their tenderest Infancy, as *Josephus* tells us, they were ac- (Joseph. l. 1. cont. App.) custom'd to *study* the Laws of God, to learn them by Heart, to practise them; and they were so addicted to them, that they were ready to lay down their Lives for their Observation.

After they had the Writings of the Prophets, they apply'd themselves very earnestly to know the Sense of the Prophecies, and to study the hidden Meaning of them. We see it by *Daniel*, who apply'd himself with so much Care to unfold the Meaning of his own Revelations, and of those of the Prophet *Jeremiah*, who fix'd the Time for (Dan. vii. 28., ix. 2, 3, 22, 23, 24.) the compleating the Captivity of the People of God. *Jesus* the Son of *Sirach* is described to us as a Man of true Learning, who, after he had with great Diligence (Ecclesiastici prolugus.) study'd the Law, the Prophets, and the other Books that had been written in his Nation, apply'd himself to write something that might be of Use to Posterity. And here is the Description that the Son of *Sirach* himself gives us of a truly learned Man, according to the *Hebrews*. "The (Ecclus. xxxix. 1, 2, 3.) "wise Man who addicts himself to *Study*, "and who meditates on the Law of the "Lord, will search out the Wisdom of "all the Antients, and will make the "Prophets his *Study*. He will lay up in "his Heart the Discourses of famous Men, "and at the same Time he will penetrate "into the Mystery of Parables. He will "endeavour to dive into the Sense of Proverbs, and obscure Sentences, and will

[a] Joseph. Antiq. l. 13. c. 19. & de bello, l. 1. c. 3. In the Year of the World 3899, before *Christ* 101, before the vulgar Era 105.

" feed

" feed himself with what is most abstruse " in Parables. He will enter into the Service of great Men, and will appear before the Governors of Provinces. He " will travel into the Territory of foreign " Nations, to prove Good and Evil among " Men. —— And if it shall please the sovereign Lord, he will be fill'd with the " Spirit of Understanding: And then he " will dispense the Words of Wisdom like " Rain, *&c.*" The Apostle St. *Peter*
1 Pet.i.11. informs us, what was the *Study* of the Prophets. They searched what Times and what other Circumstances the Spirit of *Jesus Christ*, who spoke in them, had mark'd out, when they predicted the Sufferings of our Saviour, and the Glory that was to follow them.

After the Conquests of *Alexander* the Great, the *Jews*, who were mingled with the *Grecians* in the greatest Part of the Provinces of the East, began to have a Taste for their Language and their *Studies*. In Imitation of the *Grecian* Philosophers, they divided themselves into different Sects. Some of them, as the *Pharisees*, espoused some of the Opinions of the *Stoicks* and *Platonicians*; others, as the *Sadducees*, embraced some of the Notions of the *Epicureans*; others, as the *Essenians*, says *Philo*, had a Contempt for Logick, Physicks, and Metaphysicks; that is to say, whatever is useless, and Matter of meer Curiosity, in the Sciences. They only apply'd themselves to Morality and the Laws of God, which they explain'd after a sublime and allegorical Manner.

Philo. l. quod omnis probus liber.

In our Saviour's Time it appears, that the main *Study* of the *Jewish* Doctors was chiefly the Traditions of their Fathers. *Jesus Christ* upbraids them frequently with having forsaken the Law of God, and its true Meaning, to ascribe Meanings and Explications to it, contrary to the Sense of the Law, and the Intention of the Law-giver. St. *Paul*, who had been bred up in these Principles, shews also the Absurdity of them in his Epistles, always calling back the Laws to their Original, and to their true Sense. But all this was not able to cure the Spirit of the *Jews* upon this Article; at this Day they are more bigotted to their Traditions than ever, and they make them the greatest Part of their *Study*. The Reader may see what we have said upon the Articles SCHOOLS, SYNAGOGUES, and TRADITIONS.

STYLE, *to write with*. It is universally known, that the Antients often made use of *Styles* or Bodkins to write with upon Tables done over with Wax. These *Styles* were of Iron, Brass, or Bone, with a sharp Point at one End, and flat at the other, or pointed at one End, and the other form'd like a little round Spoon or *Spatula*. The sharp End was us'd for writing and making of Letters, and the other expung'd them. This was a great Convenience to the Writer; for he could put out again what he pleased, and yet no Erasure should appear. The flat Part of the *Style* left no Footsteps of what had been written, and they could write anew as they pleas'd upon the same Place. And this they could do as often as they found Occasion. Upon this was founded that Advice of *Horace*, of turning the *Style*, and blotting out often, if you would write what might deserve to be read:

*Sæpe stylum vertas iterum quæ digna legi sint Scripturus.*

The Scripture alludes to the same Custom in these Words; *Delebo Jerusalem sicut deleri solent tabulæ, & delens vertam, & ducam crebrius stylum super faciem ejus*: I will blot out *Jerusalem* as Men blot out Writing from their Writing-tables. I will turn and often rub the *Style* upon the Wax, till nothing shall appear. I will not leave the least Footsteps of that devoted City. 2 Kings xxi. 13.

*Isaiah* received Orders from the Lord to write in a great Roll of Parchment, with the *Style* of a Man, *Stylo hominis*, what should be dictated to him. 'Tis asked, What is meant by that *Style* of a Man? Sure it is, it could not be one of those *Styles* of Metal that we are speaking of. They were not us'd for writing upon Parchment or Vellum, but upon Wood, Ivory, or Wax. It is therefore probable, that the *Style* of a Man, in this Place, signifies a Manner of Writing, which is easy, simple, natural, and intelligible, without Figures or any enigmatical Expressions. For generally the Prophets express'd themselves in a parabolical, enigmatical, and obscure *Style*. Here God intended that *Isaiah* should not speak or write after the Manner of the Prophets, but as other Men us'd to do. Isai. viii. 1.

*Job* wishes that his Discourses were written or engraved in a Book, with a *Style* of Iron; or upon a Plate of Lead, or on a Stone, with a Chisel or Engraver: *Quis mihi det ut exarentur in libro stylo ferreo & plumbi lamina, vel celte sculpantur in silice?* The antient *Latin* Manuscripts vary about the Word *celte*. The best and oldest generally read *certè*, the others *celte*. Now *celte* signifies an Engraver, which is not mention'd in the *Hebrew* Text, which is thus; *Oh that my Words were now written, O that they were printed in a Book! That they were graven with an Iron Pen and Lead, in the Rock for ever!* The Iron Pen or *Style* served also to write upon Lead, as well as upon Wax and Ivory. Job xix. 24. See our Commentary upon Job viii. 24.

*Jeremiah* says, that the *Style* of the Doctors of the Law, is truly a *Style* of Error, Jer. viii. 8.

Error, and which writes nothing but Lyes. The *Hebrew* has it literally; *The Pen of the Scribes is in vain.* They have promis'd you Peace, but behold War. Elsewhere he says; [a] *The Sin of Judah is written with a Pen of Iron, and with the Point of a Diamond. It is graven upon the Table of their Heart;* or it is engraven upon their Heart, as upon Writing-tables. Instead of the Point of a Diamond, the *Hebrew* says, a Graver of *Shamir.* The *Shamir* is a Stone call'd *Smyris*, which was made use of to polish precious Stones, and to cut Glass [b]. See SHAMIR. All these Passages clearly shew the Use that was made of *Styles* and Writing-tables.

I. SUCCOTH, or *Sochoth*, the first Encampment of the *Israelites*, when they came out of *Egypt*, *Exod.* xii. 37. *Succoth* signifies *Tents*; perhaps the same as *Mischenoth*, or *the Cities of Tents*, mention'd *Exod.* i. 11. *

II. SUCCOTH, a City beyond *Jordan*, between the Brook *Jabok* and this River. *Jacob* at his Return from *Mesopotamia*, passing over the Brook *Jabok*, set up his Tents at *Succoth*, [c] where afterwards they
Josh. xiii. 27. built a City. *Joshua* assign'd it to the Tribe of *Gad.* *Solomon* cast his large brazen Vessels, which he intended for the Service of the Temple, between *Succoth*
1 Kings vii. 46. and *Zarthan.* St. *Jerome* says, [d] that *Succoth* was within the Canton of *Scythopolis.* The *Jews* tell us the Name of *Darala* [e] was afterwards given to *Succoth.* *Gideon* tore the Flesh of the principal Men of *Succoth* with Thorns and Briars, because they return'd him an haughty Answer, when he asked some Refreshments of them for his People, who were then pursuing the *Midianites*, *Judg.* viii. 5, 6, &c. In the Year of the World 2759, before *Christ* 1241, before the vulgar Era 1245.

SUCCOTH-BENOTH. The Scrip-
2 Kings xvii. 30. ture relates, that the *Babylonians* who were brought into the Country of *Samaria* by *Shalmaneser*, or by *Esar-haddon* King of *Assyria*, still continu'd the Worship of their false Gods, and made there *Succoth-benoth*, that is, *the Tents of the young Women*, or Places of Prostitution, where all young Women once in their lives prostituted themselves, in honour of the God-
Herodot. l. 1. c. 199. dess *Milytta* [f]. *Herodotus* says, this was thus practis'd at *Babylon.* All the young Women of the Country are obliged, once in their lives, to prostitute themselves to a Stranger, in honour of *Milytta*, who is the same as *Venus.* Those that are rich present themselves before the Temple in cover'd Chariots, attended by a great Number of Domesticks. They go only out of Ceremony, and do not abandon themselves to Strangers, as the others do. But those of the common Sort stand before the Temple, having Crowns upon their Heads, and are separated from one another by small Cords, which, however, do not hinder Strangers from going in where they are, and choosing which they like best. They throw Money in their Laps, saying; I invoke the Goddess *Milytta* for you. And these Women must not refuse this Money, be it ever so little, because it is appointed to Uses which they call sacred; nor must they reject such as offer themselves. These lead them away out of Sight of the Temple, and after they have defiled them, they may return to their own Houses. 'Tis probably this abominable Custom, that the *Babylonians* brought with them into the Country of *Samaria.* The Rabbins will have it, that *Succoth-benoth* signifies *a Hen and Chickens.* *Eusebius* and St. *Jerome* seem to think, Euseb. & Hieron. in locis.
that it is a City which these People built in *Samaria:* Others think it to be a particular Deity that they adored.

SUD, or *Sodi*, a River of *Babylonia*, mention'd by *Baruch*, I. 4. We know no River by this Name in this Country: It might be some Arm of the *Euphrates.* *Sodi*, in *Hebrew*, signifies *Pride*; this Name might intimate the *Euphrates.*

SUDARIUM. This is a *Latin* Word, which, according to several good Interpreters, [g] signifies a Bandage of Cloth, which was wrapp'd about the Head. *Sudarium* comes from *Sudor*, because this Linen was chiefly of use to receive and dry up the Sweat. We generally translate *Sudarium* by Handkerchief or Napkin; but it is certain its proper Signification and proper Use was to wipe off the Sweat of the Head and Face. Hence it is, that they have given the Name of *Sudarium* to the Linen Coverings of the Heads of dead Bodies in their Graves.

The wicked Servant in the Gospel Luke xix. 20.
brought back his Master's Money which he had hid in a Napkin; *Quam habui repositam in sudario*; instead of putting it out to Use. And in the *Acts of the Apostles*, we read, that they brought their Acts xix. 12.
*Sudaria* of Linen, which St. *Paul* had made use of in wiping himself, and which, being apply'd to sick People, restored them to their Health.

The Word *Sudarium* is chiefly us'd in Ecclesiastical Phrase, to signify the Shrouds in which the Body of our Saviour was wrapp'd in his Sepulchre. They she[w] it

[a] Jerem. xvii. 1. בעט ברזל בצפורן שקיר [b] Bochart. de Animal. sacr. tom. 2. l. 6. c. 11. * Our Tr[ansla]tion renders the Cities of *Mischenoth* by Treasure-cities. [c] Gen. xxxiii. 17. In the Year of the World 2265. [before] *Christ* 1735, before the vulgar Era 1739. [d] Hieronym. quæst. Hebr. in Gen. xxxiii. [e] סכות דרעלה *Darala.* [f] Vide Selden. de Diis Syr. Syntagm. 2. c. 7. Grot. ad 4 Reg. xvii. 20. [g] Theophylact. OE[cumen.] Drus. Hamm. Sanct. Lud. de Deiu, in Act. xix. 2.



Besancon,

*Besancon*, at *Turin*, at *Tholouse*, at *Sarlat*, and at *Compeigne*, the holy *Sudarium* or Shroud, in which is imprinted the Image of *Jesus Christ*. That which is at *Tholouse* was preserved for near the Space of three Centuries in the Abby of *Cadoin*, and was removed to *Tholouse* at the Time of the *English* Wars. 'Tis pretended it was recover'd out of the Hands of a *Jew* of *Antioch* in the Year 1098.

But these *Sudaria* are rather mortuary Cloths or Shrouds, than *Sudaria* properly so call'd. For in the Gospel of St. *John*, there is express mention made of the *Sudarium* that was upon the Head of *Lazarus*, Brother to *Mary* and *Martha*, [a] and upon the Head of *Jesus Christ*, [b] as they lay in their Tombs. And besides that, they were wrapp'd in Bandages, after the manner of that Country, where they thus wound up the Bodies of such as had been embalmed. Yet I do not pretend to deny, that besides these Bandages, and this *Sudarium*, there might be still some other Cloths to wrap the Body in. I can see nothing of them in the original Text of the Gospel of St. *John*; but, however, St. *Luke* and St. *Mark* sufficiently take Notice of them, under the Word SINDON. See *Luke* xxiii. 53. and *Mark* xv. 46.

SULPHUR. A fat Mineral, inflammable and vitriolick. They distinguish two Sorts of *Sulphur*; the yellow *Sulphur*, or common Sort, which is hard, shining, friable, easy to melt and be inflamed. 'Tis got from Mount *Vesuvius*, is melted on the Fire, and cast into Moulds to form it into Rouls. The Mines of *Sulphur* which are at the Foot of Mount *Vesuvius*, and of other Mountains of the same Nature, I mean burning Mountains or Volcano's, are the Cause of the Inflammation of the Earth in the Bowels of these Mountains. The other Kind of *Sulphur* is what they call, *Sulphur vivum*, which is a grey, fat, bituminous, inflammable Matter, to be found in many Places, and which serves to make the yellow *Sulphur*.

The Scripture speaks of *Sulphur* in more Places than one. The *Hebrews* call it *Gofrith*, a Name which has much relation to the *Hebrew* Word *Gopher*, which signifies the Wood which *Noah* made use of to build his Ark. *(Gophrith* גפרית *Gopher* גפר*)* *Moses* says, that the Lord caus'd it to rain Fire and Brimstone upon *Sodom* and *Gomorrah*: *(Gen. xix. 24.)* That is to say, he destroy'd those Cities by sulphureous and fiery Exhalations. And in *Deuteronomy* xxix. 23. he says, that God consumed them by *Sulphur* and the burning of Salt. The *Hebrews* gave the Name of Salt to Nitre, Bitumen, and Sulphur, which are inflammable Substances. It is certain that Fire from Heaven fell down upon those wicked Cities. 'Tis also known, that the Soil wherein they were situate abounded with Nitre and Bitumen. And even to this Day the Bottom of the *Dead-sea*, and the Places round about, are plentifully stock'd with them. Therefore it is very probable, that the Fire from Heaven taking hold of this Bitumen, Nitre, or *Sulphur*, did not only burn to Ashes the five Cities of *Pentapolis*, but also consumed the whole Soil which at this Day is possess'd by the Lake *Asphaltites*, or the *Dead-sea*.

*Job*, or rather *Bildad* one of his Friends, *(Job xviii. 15.)* says, by way of Imprecation upon the Wicked, that *Brimstone shall be scattered upon his Habitation.* That Lightning or Thunder shall fall upon his House, and there leave the Scent of *Sulphur*. Or otherwise, that the Wicked shall be drove out of his House, and those that take Possession of it, should purify it by the Smell of *Sulphur*. This was a common Fumigation for driving away any bad Air, and for purifying infected Habitations. The *Psalmist* allots to the Wicked their *(Psal. x. 7.)* Portion of Fire, *Sulphur*, and tempestuous Winds; in a Word, Thunders and Storms: For that is the Meaning of *Ignis & sulphur, & spiritus procellarum.* *Isaiah*, describing *(Isai. xxx. 33.)* the Burning of the Valley of *Tophet*, which was defiled by Idolatry, says, that a great Pile is provided for it, to purify it by Fire, and that the Breath of the Lord should inflame it as a Torrent of *Sulphur*. *Flatus Domini sicut torrens sulphuris succendens eam.*

The same Prophet, that he might give a *(Isa. xxxiv. 9.)* lively Idea of that Vengeance which God should take of the wicked Nations, says, that in his Presence Rivers should be turned into Pitch, the Earth into *Sulphur*, and burning Pitch; that they should burn Night and Day, and No-body be able to extinguish them; and that their Smoke should ascend to Heaven without ceasing. What Strength is there in these Images! *Ezekiel* threatens the Army of *Gog* with *(Ezekiel xxxviii. 22.)* the severest Effects of God's Wrath, the Plague, Blood, violent Rains, Thunder-stones, Fire, *Sulphur*, should fall upon them. We have already seen a Shower of *Sulphur* upon *Sodom*, and we often find it afterwards in the *Revelations*. Thunder, Lightning, and Fire from Heaven, generally leave after them a sulphureous Smell.

SUN, *Sol*. This is the great Luminary that God created at the Beginning, to preside over the Day, [c] as also he created the Moon to preside over the Night. The

[a] John xi. 44. Καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο.

[b] John xx. 7. Καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ.

[c] Gen. i. 16. שמש *Shemesh*. Gr. Ἥλιος, *Helios*.

*Sun*

*Sun* has always been the Object of Worſhip and Adoration to the greateſt Part of the People of the Eaſt. We think it to be the *Sun* that the *Phenicians* worſhipp'd under the Name of *Baal*, and the *Moabites* under the Name of *Chemoſh*, and the *Ammonites* by that of *Moloch*, and the *Iſraelites* by the Name of *Baal*, and of the King of the Hoſt of Heaven. They did not ſeparate his Worſhip from that of the Moon, whom they call'd *Aſtarta*, and the Queen of Heaven. They pay'd this Worſhip upon High-places, in Groves, and upon the Roofs of their Houſes. *Moſes* gave (Deut. iv. 19.) the *Iſraelites* Caution againſt this Worſhip: *Take ye therefore good heed unto yourſelves, —— leſt thou liſt up thine Eyes unto Heaven, and when thou ſeeſt the Sun, and the Moon, and the Stars, even all the Hoſt of Heaven, ſhouldſt be driven to worſhip them, and ſerve them, which the Lord thy God hath divided unto all Nations under the whole Heaven.* (Deut. xvii. 3, 4, 5.) Elſewhere he condemns to Death thoſe that ſhall be perverted to the Worſhip of ſtrange Gods, of the Sun, or of the Moon. (2 Kings xxiii. 11.) *Joſiah* King of *Judah* took away out of the Temple of the Lord, the Horſes, and burn'd the Chariots, that the Kings his Predeceſſors had conſecrated to the *Sun*. (Job xxxi. 26, 27, 28.) *Job* ſays, that he look'd upon it as a very great Crime, and as renouncing the God that is Above, to kiſs his Hand as a Token of Adoration, when he ſaw the *Sun* in all (Ezek. viii. 16.) its Beauty and Splendour. *Ezekiel* ſaw in the Spirit, in the Temple of the Lord, five and twenty Men of *Judah*, who turn'd their Backs upon the Sanctuary, and had their Faces towards the Eaſt, worſhipping the *Sun* at his riſing.

The *Sun* furniſhes Matter to the greateſt Part of the noble Similitudes, that the ſacred Authors make uſe of. To repreſent a very great Calamity, an extraordinary Misfortune, they ſay the *Sun* was obſcured, and the Moon withdrew her Light [a]. They did not believe that the *Sun* went round about the Earth, or that the Earth turn'd about its own Axis to the *Sun*; but they imagin'd when the *Sun* came to its ſetting, it return'd to the Place of its riſing by ſome (Eccleſ. i. 5, 6.) unknown Way. See our Diſſertation upon the Syſtem of the World, according to the antient *Hebrews*, printed before the Commentary upon *Eccleſiaſticus*. The Scripture acquaints us with three very extraordinary and miraculous Accidents that happen'd to the *Sun*. The firſt was, when (Joſh. x. 12, 13.) it ſtood ſtill at the Command of *Joſhua*. (2 Kings xx. 11.) The ſecond, when it return'd back in the Time of King *Hezekiah*. And the third was, when it was involved in Darkneſs, (Matth. xxvii. 45.) tho' the Moon was then in the Full, at the Time of our Saviour's Crucifixion.

To expreſs a long Continuance of any thing that is glorious and illuſtrious, in Scripture Stile it is ſaid, it ſhall continue as long as the *Sun* endures. For Example, it is ſaid of the Reign of the *Meſſiah*, *Permanebit cum ſole, & ante lunam.* (Pſal. lxxi. 5.) And elſewhere, that his Throne is as durable as the *Sun*; *Thronus ejus ſicut ſol.* (Pſalm lxxxviii. 38.) That under his happy Dominion, the Light of the Moon ſhall be equal to that of the *Sun*, and that of the *Sun* ſhall be ſeven times more than ordinary. (Iſai. xxx. 26.) *Jeſus Chriſt* is call'd the *Sun* of Righteouſneſs; *Orietur vobis ſol juſtitiæ.* (Mal. iv. 2.)

The Compaſs of the whole Earth is mark'd out by thoſe Words: From the riſing of the *Sun*, to the going down of the ſame: (Pſal. xlix. 1. cvi. 3. cxii. 3, &c.) Or rather, from Eaſt to Weſt. To be hung upon a Gibbet in the Eyes of the *Sun*; (Numbers xxv. 4.) to be expoſed in the Fields to the Birds of the Air, to the Heat of the *Sun*, (Jer. viii. 2. Bar. ii. 25.) expreſſes a particular Degree of Ignominy. I have beheld all that is done under the *Sun*, or in the World: (Eccleſ. i. 14, &c.) *A Woman cloathed with the Sun, and the Moon under her Feet,* (Rev. xii. 1.) is the Church perſonated.

SUNDAY, *Dies Dominicus*, the Lord's Day. It is mention'd in the *Revelations*; (Rev. i. 10.) *I was in the Spirit on the Lord's Day.* From the very Beginning the Day of the Reſurrection of our Saviour, which happen'd to be the Day after the Sabbath, was honour'd by the *Chriſtians* in a very particular Manner. And to preſerve the Remembrance of this Day, ſo glorious to *Jeſus Chriſt*, and beneficial to his Church, the Apoſtles thought fit to transfer to the Lord's Day, that Reſt that was obſerved by the *Jews* upon their Sabbath. St. *Barnabas* in his Epiſtle ſays, (Barnab. Ep. p. 56.) that we celebrate the eighth Day with Joy, in Memory of the Reſurrection of our Saviour, becauſe it was on this Day that he aroſe again and aſcended into Heaven. St. *Ignatius* the Martyr, in his Letter to the *Magneſians*, would have us honour this Day of the Lord, this Day of the Reſurrection, as the firſt and moſt excellent of Days. St. *Juſtin Martyr* [b] ſays, that the *Chriſtians* aſſembled together on this Day, becauſe it was the Day of the Creation of the World, and of the Reſurrection of *Jeſus Chriſt*. The ſame thing may be ſeen in *Irenæus* [c], *Tertullian* [d], *Origen* [e], and in the Conſtitutions aſcribed to the Apoſtles.

SUPERHUMERALE. This is the ſame thing as EPHOD, PECTORAL, and RATIONAL, of which we have already ſpoke under thoſe Titles.

SUPERSTITION, and *Superſtitious*. Theſe Words are found only in the New Teſtament. *Feſtus* Governor of *Judea*, ſpeaking to King *Agrippa*, told him, that

[a] See Iſai. xiii. 10. xxiv. 23. Jerem. xv. 9. Ezek. xxxii. 7. Joel ii. 31. Amos viii. 9. [b] Juſtin. Martyr. Apolog. 2. ad finem. [c] Iren. apud Author. Reſp. ad Orthodox. [d] Tertull. Apologet. & de Anima. [e] Origen. Homil. 6. in Exod.

*Paul* had some Dispute with the other *Jews*, concerning Matters *of their own* Acts xxv. 19. *Superstition.* He spoke like a true Pagan, that was equally ignorant, both of the *Christian* Religion, and that of the *Jews*. Colos. ii. 23. St. *Paul*, writing to the *Colossians*, recommended to them, not to regard those false Teachers, who would persuade them to a Compliance with human Maxims, which have indeed some Appearance of Wisdom, in an affected Humility and *Superstition*. Lastly, the same Apostle, speaking to the Acts xvii. 22. *Athenians*, says to them; *I perceive that in all Things ye are too superstitious.*

The *Latin* Word *Superstitio*, may insinuate, either that a *superstitious* Person adds something to the ordinary Worship, *quod superstat & superfluit*, which is redundant and unnecessary; so that *superstitio* may stand for a superfluous Worship: Or it may intimate, that a *superstitious* Man looks upon God and Religion as an insupportable Yoke; *Horribili super aspectu* Lucret. l. 1. *mortalibus instans*, as *Lucretius* says. The *Greeks* call it *Deisidaimonia*, [a] the Terror of the Gods. For the *superstitious* Man looks upon God as a severe and rigid Master, and observes with Fear and Trembling what he thinks to be agreeable to him, for fear of provoking his Anger, and drawing his Resentment upon him. *Varro* said, that the pious Man honour'd and fear'd God, but the *superstitious* Man dreaded him, and was seized with Terror before him. And *Maximus Tyrius* tells us, that a Man truly pious looks upon God as a Friend full of Goodness, and the *superstitious* Man serves him with Sentiments of a base and mean Flattery.

In the Old Testament we find a great many sorts of *Superstition* prohibited; as all sorts of Divinations, and *superstitious* Observations of Dreams, and of the Flight of Birds; the several sorts of Idolatry and *superstitious* Worship of Angels; the sacrificing human Victims; the *Pharisaical* Traditions concerning Tythes; concerning the Observation of the Sabbath; concerning Purifications; and a vast many others with which *Jesus Christ* reproaches the *Pharisees* in the Gospel. St. *Paul* always vigorously oppos'd those *Jewish* Teachers, who would introduce their *superstitious* and vain Practices into *Christianity*. See *Rom.* xiv. 1, 2, 3, 4, *&c.* 1 *Cor.* viii. 3, 4, 5, *&c.* *Colos.* ii. 18, 19, 20, *&c.*

SUPH. *The Sea of Suph*, or *the Sea of Rushes*. This is the *Red-sea*, which, in the *Hebrew*, is always call'd the Sea of *Suph* [b].

SUR. The Gate of *Sur* was in the Temple of the Lord [c]. It is call'd the Gate of the Foundation in the *Chronicles* [d]. Its Situation is not known.

SURENA, or *Surenim*, or *Seranim* [e]. This is the Name that the *Philistines* gave to those that govern'd them, whom the Scripture generally translates by *Satrapa*. See the Article SATRAPA. *Surena* was also very probably a Name of Dignity among the *Parthians*. The General of the Army of the *Parthians*, who kill'd *Crassus*, was Plutarch. in Crasso. call'd *Surena*.

SUSANCHITES, *Susanchæi*. A People that came from beyond the *Euphrates* to inhabit the Country of *Samaria*. It is Neh. iv. 9. very probable their former Dwelling was in *Susiana*, or the City and Country of *Suses*, or *Shushan*.

I. SUSANNA, Daughter of *Chelcias*, and Wife of *Joacim*, of the Tribe of *Judah*. [f] She dwelt at *Babylon*, being carry'd thither in Captivity with her Husband, probably at the same Time as *Daniel*; that is, in the Year of the World 3398, before *Christ* 602, before the vulgar Era 606. *Susanna* was a Woman of an extraordinary Beauty, and of as much Piety and Fear of God. The captive *Jews* that were then at *Babylon*, us'd to assemble at *Joacim*'s House, for the Determination of their Affairs; and every Year they appointed two Judges, for the Decision of such Difficulties as might arise. Every Day about Noon *Susanna* had a Custom to take a Walk in her Husband's Garden. The Judges whom we mention'd, who were at *Joacim*'s House, seeing her go into the Garden, conceived a violent Passion for her. They continued for some time without imparting their Desires to each other; but, at last, having both met in the same Place, to watch for an Opportunity of seeing *Susanna*, they discover'd their Inclinations to each other, and agreed upon Methods of surprizing her alone in the Garden. They went therefore and hid themselves; and *Susanna* coming in, and intending to bath herself, she sent her Maids into the House, to fetch Perfumes and such other Things.

Then the two Judges ran to *Susanna*, own'd their Passion, and threaten'd, if she would not consent to gratify them, that they would accuse her of meeting a young Man in the Garden, and of entertaining herself with him. *Susanna* fetch'd a deep Sigh, and told them; I see nothing but Danger on both Sides; for if I should do what you desire me, I am a dead Woman; and if I do it not, I cannot escape out of your Hands. But it is better to fall into your Hands, and be innocent, than to sin against the Lord. She then began to cry

[a] Δεισιδαιμονία, *inanis terror Deorum.* [b] ים סוף *Jam Suph, Mare junci.* [c] שער סור *Porta Sur.* 2 Kings xi. 6. [d] 2 Chron. xxiii. 5. שער היסוד *Porta hajesod, seu porta fundamenti.* [e] Josh. xiii. 3. סרנים *Seranim.* Vide & Judic. iii. 3. xvi. 5. & passim. [f] Hist. of *Susanna*. This History happen'd about the Year of the World 3401, before *Christ* 599, before the vulgar Era 603.

out as loud as she could, and the old Men at the same time cry'd out against her; and one of them ran to the Door of the Garden, and open'd it. The People flock'd thither, and the two Judges telling them, that they had surprized *Susanna* with her Gallant; all the Servants of *Joacim*'s House were much amazed at it, as having never before observed any such thing of *Susanna*.

The Day following, the People being assembled at *Joacim*'s as usual, the two Judges sent to fetch *Susanna*, that she might appear before them. She came, accompany'd by her Father, Mother, Children, and all her Family. Then the two Judges stood up, and putting their Hands upon her Head, they testify'd, that they had seen her in the Garden with a young Man, and that they had surprized them in the very Act; that endeavouring to apprehend the Man, he made his Escape from them, but they secur'd *Susanna*; and confirm'd this Accusation by an Oath. All the Assembly gave Credit to them, as being Elders and Judges of the People, and *Susanna* was condemned to Death. She address'd herself to God, call'd him to witness her Innocence, and intreated him to make it appear.

The Lord heard her Prayers; and as they were going with her to Execution, a young Man, named *Daniel*, call'd out with a loud Voice, saying; I am innocent of the Blood of this Woman. Upon this they all stop'd, and *Daniel* upbraided them with their Credulity, and with making so slight an Enquiry into so weighty an Affair. Return, says he, and try her over again, for they have born false witness against her. When the People were come back to *Joacim's* House, *Daniel* said; Separate the Elders from each other, and let me examine them. After this was done, when the first came to be examin'd, *Daniel* ask'd him; Under what Tree did you see 'em confer together? He answer'd, [a] Under a Mastick-tree. *Daniel* said to him; Your Lye is ready to fall upon your own Head, for the Angel of the Lord will quickly saw you in two. Then the other Elder came, to whom he put the same Question. He answer'd, I saw them under an Holm-tree. *Daniel* told him, he should quickly receive the Reward of his Calumny, for the Angel of the Lord was ready to cut him in two in the Middle. Then all the People shouted for Joy, and made the two Elders suffer the same Penalty as they were going to inflict upon *Susanna*; that is, they took them forth and stoned them.

The History we have now related is not read in the *Hebrew* of *Daniel*, but only in the *Greek*. Many heretofore have disputed its Canonicalness, pretending it was only a pious Fable, invented as a Sample of a chaste and loyal Spouse. *Julius Africanus* wrote against the Truth of this History; but *Origen* [b] wrote a good Defence of it. And even St. *Jerom*, who in some Places is not very favourable to it; [c] and proceeds so far as to censure it as a meer Fable, in other Places says, that he only gave the Opinions of others; and that not only the *Greeks* and *Latins*, but also the *Syrians* and *Egyptians*, received it and admitted it as Scripture [d]. See our Preface to *Daniel*, and the Article DANIEL. And as to the Objection which is drawn from the Allusions between the Words SCHINON and SCHISEI, PRINON and PRISAI, see these Words under their several Articles, and the marginal Note a little before.

Several Interpreters have thought, that Lyran. Salian, Delr. alii.
these two Judges or Elders, who were thus convicted of Forgery by *Daniel*, were *Ahab* and *Zedekiah*, false Prophets of *Babylon*, whom King *Nebuchadnezzar* caus'd to be roasted in the Fire for their Debaucheries: *Whom the King of* Babylon Jer. xxix. 21, 22.
*roasted in the Fire, because they have committed Villany in* Israel, *and have committed Adultery with their Neighbours Wives.* But the History we have now read shews, that *Susanna*'s Accusers were condemned and put to Death by the People, and very probably stoned, as *Susanna* was to have been, if *Daniel* had not defeated their Malice: And the King of *Babylon* did not intermeddle in this Matter.

II. SUSANNA, was an holy Woman, who attended upon *Jesus Christ* with some other Women, as *Mary Magdalen*, and *Joanna* the Wife of *Chuza*, who administer'd to him of their Substance, and supply'd Necessaries not only to *Jesus Christ*, but to his Disciples also. This Luke viii. 2, 3.
was commonly practised by pious Women among the *Jews*, [e] and no one took Offence at it. We know nothing more of this *Susanna*; for all that has been said of her Arrival at *Marseilles*, with *Lazarus*, *Martha*, and *Mary*, is wholly Apocryphal, to say no more.

SUSI, Father of *Gaddi*, of the Tribe of *Manasseh*, *Numb.* xiii. 11.

SWALLOW. Mention is made of the Is. xxxviii. 14.
*Swallow* in *Isaiah*; *Like a Crane or a Swal-*

[a] Susan. 54. Ὑπὸ σχῖνον —— ἤδη γὰρ ἄγγελος τοῦ Θεοῦ σχίσει σε μέσον. 58. Ὑπὸ πρῖνον —— τὴν ῥομφαίαν ἔχων πρίσαι σε μέσον. These Allusions, which can only have place in the *Greek* Tongue, have made it suspected, that this History was never written in *Hebrew*. But it is not impossible, but that the antient *Greek* Translator, finding these Allusions in the *Hebrew*, may have imitated them in *Greek*, by substituting one Tree for another. [b] Vide Origen. Epist. ad Jul. Afric. & Tract. 31. in Matth. [c] Hieronym. in Jerem. xxxix. 22. & in Jovinian. l. 2. & Præfat. in Daniel. [d] Hieronym. Apolog. Rufin. l. 2. & Præfat. in Daniel. [e] Hieron. ad Matth. xxvii. Beda, Strabus, &c.

*low,*

Jer. viii. 7. *low, so did I chatter.* And in *Jeremiah*; *The Stork in the Heaven knoweth her appointed Times, and the Turtle, and the Crane, and the Swallow observe the Time of* Tob. ii. 11. *their Coming.* It is observed in *Tobit*, that the Dung falling from a *Swallow's* Nest into the Eyes of this holy Man, was the Occasion of the Loss of his Sight. The *Hebrew* Word *Sis*, which is translated by סים *Sis.* עגור *Hagur.* a *Swallow*, according to some Interpreters, signifies a Crane; [a] and that which is join'd along with it in *Isaiah* and *Jeremiah*, that is, *hagur*, according to the same Interpreters, stands for a *Swallow*. The *Chaldee* and *Symmachus* translate this Passage of *Isaiah* thus; *I cried as the Swallow which is taken.* And *Aquila*; *as the Horse* Agur.

The Septuagint, the Vulgate, and *Bochart*, think that *Sis* signifies a *Swallow*. But as for *Hagur*, the Septuagint, the Vulgate, and *Symmachus* have took it for a Verb. *Bochart* thinks it signifies a Crane. It is plain from *Jeremiah*, that these two Words signify two different Birds. Here are the Reasons that may convince us, that *Sis* signifies a *Swallow*. *First*, The antient *Greek* Interpreters took it in this Sense. *Secondly*, The Name *Sis* answers to the Cry of the *Swallow*; and the Goddess *Isis*, as they say, was changed into this Bird. *Thirdly*, The *Swallow* is a plaintive Bird, and a Bird of Passage, which perfectly agrees with the Meaning of *Isaiah* and *Jeremiah*. As to that Place in *Tobit*, it is universally agreed to signify a *Swallow*.

This Bird is black, with some Spots of a dirty Black under her Belly; its Flight is very unequal, and its Sight is very quick. It appears in Spring and Summer, and is gone in Autumn. 'Tis thought that it passes the Sea, and withdraws into hotter Climates, where it either hides itself in Holes in the Earth, or even in Marshes, and under the Water, where sometimes great Lumps of *Swallows* have been fish'd up, fix'd one to another by the Claws and Beak; and when they are laid in a warm Place, they move and recover, tho' before they seem'd to be dead. 'Tis call'd *Chelidon* in *Greek*, whence comes the Name of the Herb *Chelidome*, in *English*, *Celandine*, or *Swallow-wort*, because it is pretended, that with this Herb the *Swallow* opens the Eyes of her young ones, tho' they should even be made blind on purpose. We see by the History of *Tobit*, how dangerous the Fumes or Dung of the *Swallow* is to the Eyes. We are assured, that the Flesh of these Birds burnt to Ashes, is excellent for Distempers of the Eyes.

We are told by the Fable, that *Philomela* or *Progne*, the Wife of *Tereus*, was transformed into a *Swallow*, and that by her Note, which is a very mournful one, she bewails the Loss of *Atys*, whom she loved. The *Swallow* is good for nothing; she cannot be kept either in a Cage or an Aviary. She is said to breed twice a Year; once in the Climate to which she transports herself while the Winter governs here, and again in those six Months that she continues in this Country. Their chief Food are the Flies that they catch as they fly. They commonly make their Nests in Chimneys, and every Year return to the same Place. Their Nests are made of Clay or Dirt, with little Bits of Straw or Chaff mingled with it.

The Martins that build their Nests in the Windows of Houses and Churches, are a Species of *Swallows*; but their Flesh is better, and they are whiter under the Belly than *Swallows* are.

The *River-Swallow* makes its Nest in Holes that it finds in the Banks of Rivers.

The great *Swallow*, or Martin, or the Eaglet, lies in great Holes, or in lofty Buildings, where it lays its Eggs. It feeds upon Flies, Butterflies, May-buggs, which it gobbles up as it flies. *Bellon* says, that its Eye-sight is so quick, that it perceives a Fly at the Distance of a thousand Paces. There are also *Sea-Swallows*. I do not find that *Moses* declares himself concerning the *Swallow*, whether it is to be reputed clean or unclean.

SWINE, an Animal well known, the Use of which was expresly forbid the *Hebrews*. They had the Flesh of this Lev. xi. 7. Deut. xiv. 8.
Animal in such Detestation, that they would not so much as pronounce its Name, but instead of it said, That Beast, That Thing. When old *Eleazar* was taken by 2 Macc. vi. 18.
the People of *Antiochus Epiphanes*, he was vehemently urged to taste *Swine's* Flesh, or, at least, to pretend to taste it. They open'd his Mouth by force, to compel him to eat of it; but he chose rather to suffer Death, than to break the Law of God, and to give Offence to the weaker People of his Nation. *Porphyry* affirms, that the *Hebrews* and Porphyr. de abstin. animal.
*Phenicians* abstain'd from Pork, because there was none in their Country. It had been much more congruous to have said, there was none, or but very little, because they bred no Hogs, by reason of that Abhorrence they had conceived for 'em: For it is certain they might have had them if they pleas'd, and we know from the Gospel, [b] that there were Herds of *Swine* in our Saviour's Time. Some antient Authors have thought, [c] that the *Jews* forbore eating the Flesh of this Animal, only because they paid divine Honours to it;

[a] Pagn. Munster. Buxtorf. Mercer. Rab. Salom. & Kimchi. xv. 13.

[b] Matth. viii. 30, 31. Mark v. 11. Luke viii. 32, 33.

[c] Plut. Arch. Sympos. l. 4. p. 669.

*Judæus*

Petron. Satiric. Fragment. Vulgo legitur; Et Cœli, &c.

*Judæus licet & porcinum numen adoret,*
*Et Cilli summas advocet auriculas.*

But this is a Calumny so notorious, as not to deserve any Confutation. Profane Authors rallied them upon this Abstinence, saying, that the *Jews* would as soon chuse to kill a Man as a Hog;

Juvenal. Satir. 15.

*Nec distare putant humanâ carne suillam.*

Apud Macrob. *Augustus* was us'd to say, that it were better to be one of *Herod*'s Hogs than his Son, because this Prince had put to Death two or three of his Sons. This Abhorrence of *Swine*'s Flesh was not peculiar to the *Jews*; for the *Egyptians* had such an Horror for this Animal, that if any one had touch'd it, tho' but by chance, he went and plung'd himself in the River, Cloaths and all. They did not allow Swinherds to come into their Temples, nor would have any Correspondence with them. Herodot. l. 2. c. 47. Solin. Polyhist. The *Arabian Scenites* eat no Pork; and *Solinus* even assures us, that if Hogs were but carry'd into their Country, they would presently die. 'Tis observed, that when *Adrian* rebuilt *Jerusalem*, he set up the Image of a Hog in *bas relief* upon the Gates of the City, to drive the *Jews* away from it, and to express the greater Contempt for that miserable People.

Mat. vii. 6. Our Saviour in the Gospel forbids his Disciples to cast their Pearls before *Swine*, for fear, says he, they should tread them under Foot, and turn against you and tear you. Which is as much as to say, that we must not rashly fall to discourse on divine Matters, and preach up certain Truths before an Audience ill prepared to receive them. This will serve only to provoke them more, and to expose those Truths to be insulted and despised. The same is injoin'd in *Ecclesiasticus:* Do not speak, but when you find a Hearer disposed to receive your Doctrine; *Ubi auditus non est, ne effundas sermonem.* Ecclus. xxxii. 6. Upon this Maxim is founded the Practice of the antient Fathers of the Church, not to speak of the Mysteries of Christianity before the Pagans, not to speak of 'em but with great Circumspection, and in the Presence of such as are well disposed to revere and entertain them. The Prodigal Son, Luke xv. 15. mention'd by St. *Luke*, when he had wasted his Patrimony, was reduced to such Distress, as to be glad to feed *Swine*; and happy was he that he could feed himself with the same Food.

Prov. xi. 22. 'Tis said in the *Proverbs*; *As a Jewel of Gold in a Swine's Snout, so is a fair Woman which is without Discretion.* The *Jewish* and *Arabian* Women were sometimes used to wear Rings in their Nostrils to adorn themselves. But nothing can be more ridiculous than to put a gold Ring or a Jewel in a *Swine*'s Snout.

St. *Peter* compares those Sinners that frequently relapse into their Sins, to a *Swine* that as soon as he is wash'd, goes again to wallow in the Mire. 'Tis a kind of Proverb, that a Hog loves Dirt, and is pleas'd with wallowing in the Mud and Filth.

SWORD. In the Stile of the *Hebrews*, the *Sword* is often us'd for War. The Lord shall *send the Sword* into the Land; he shall cause War to come. The *Mouth of the Sword*, is the Edge of the *Sword*. *A Man that draws the Sword*; *educens gladium*, is a Soldier by Profession. The *Sword* of the Mouth; *Gladius oris*, is pernicious Discourse, Accusations, Slander, Job v. 15. Calumny. *Manus gladii*, the Hand of an armed Soldier. *Their Tongue is a two-edged* Psal. lvi. 5. *Sword*; the Tongue of the Wicked is more dangerous than the *Sword*. *If he* Ps. vii. 12. *turn not, he will whet his Sword*: he will send War, or will strike him with his Wounds. *Gladius anceps*, a two-edged Ps. cxlix. 6. *Sword*. To lift the *Sword* upon the Stones, is to cut them with a Chisel or other Instrument. Ex. xx. 25. *By thy Sword shalt thou live*, thou Gen. xxvii. 40. shalt support thyself by War and Rapine. *Nation shall not lift up Sword against Nation*, Isa. ii. 4. shall not make War, smite, wound, or kill. *They that take the Sword shall perish with the Sword*; they that take up the Mat. xxvi. 52. *Sword* by their own Authority, and would do Justice to themselves, deserve to be put to Death by the *Sword* of Authority. Or this is a kind of Proverb: Those that take the *Sword* to smite another, generally suffer by it themselves. *The Word of God is quick and powerful, and sharper than any two-edged Sword:* It penetrates even to Heb. iv. 12. the Bottom of the Soul, and insinuates it self into the Heart and Mind. St. *Paul* exhorts the *Ephesians*, to arm themselves Eph. vi. 17. with the Word of God, as with a spiritual *Sword*, to defend themselves against all the Enemies of their Souls.

SYCOMORE, a Tree call'd the *Egyptian* Fig-tree; its Name is compos'd of *Sycos*, a Fig-tree, and *Moros*, a Mulberry-tree. It partakes of the Nature of each of these Trees; of the Mulberry-tree in its Leaves, and of the Fig-tree in its Fruit, which is pretty like a Fig in its Shape and Bigness. This Fruit grows neither in Clusters, nor at the Ends of the Branches, but sticking to the Trunk of the Tree. Its taste is pretty much like a wild Fig. It does not grow ripe till it is rubb'd with Iron Combs, [a] after which Rubbing it ripens in

[a] Plin. l. 13. c. 7. Hieronym. in Amos. Theophrast. hist. l. 4. c. 2. Dioscorid. l. 1.

four

four Days. *Amos* shews the same Thing when he says, [a] *I was no Prophet, neither was I a Prophet's Son; but I was an Herdman, and a Gatherer of Sycomore-Fruit*, or wild Figs. *Pliny* and other Naturalists observe, that these Figs don't ripen except they are rubb'd; *Scalpendo tantum ferreis unguibus, aliter non maturescit.* And Saint *Jerome* upon *Amos* says, that without this Management the Figs cannot be eaten, because of their intolerable Bitterness; *Sycomori agrestes afferunt ficus, quæ si non vellicentur amarissimas cariculas faciunt.*

To make this Tree fruitful, they made Chinks and Clefts in the Bark, through which a kind of milky Liquor continually distils. This causes a little Bough to be form'd, sometimes having six or seven Figs upon it. They are hollow, without Grains, and there is found a little yellow Matter, which is generally a Nest of Grubs. These Figs are sweet, but not good for the Stomach; they weaken it, and create a Nausea, but at the same Time moisten and refresh.

A great many of these *Sycomores* grow in *Egypt*, especially about *Cairo*; and some of 'em are of such Substance, that three Men can hardly grasp them. There were some also in *Judea*, since we find *Zaccheus* climb'd up into a *Sycomore* to see Luke xix. 4. *Jesus Christ* pass by; being, it seems, of so low a Stature, that he could not otherwise see him because of the Multitude.

SYENE, a City to the southern Frontiers of *Egypt* or *Ethiopia*, between *Thebes* and the great Cataracts of the *Nile*. *Ezekiel* places it at the Extremity of *Egypt*, Eze. xxix. 10. xxx. 6. opposite to the Land of *Cush*; *A turre Syenes, usque ad terminos Chus.* But the Land of *Cush* is in *Arabia petrea*, towards the Bay of the *Red-sea*. But the *Hebrew* might also be translated in this Manner [b]; *From* Migdol *to* Syene, *and to the Frontiers of* Cush. The Land of *Cush* was also *Ethiopia* properly so call'd, which is above, and to the South of *Syene*, which is the utmost City of *Egypt*. *Migdol* signifies a Ex. xiv. 2. Tower, and we find in *Moses* a City by Ezek. xxx. 6. this Name. *Ezekiel* also puts *Migdol* and *Syene* as the two Extremities of *Egypt*; *A turre Sienes, gladio cadetis in ea.* Or, according to the *Hebrew*, from *Migdol* to ממגדול סונה *Syene*. *Josephus* assigns the Length of Joseph. de Bello, l. 5. c. 11. *Egypt* to be two thousand *Stadia* or Furlongs, from *Pelusium* to *Syene*.

As to the City of *Syene* it self, it was very well known to the Antients, [c] who speak of it as the farthest City of *Egypt*, towards *Ethiopia*. *Pliny* says, it is in a Peninsula, upon the Eastern Shore of the *Nile*; that it is a Mile round, and that it had a *Roman* Garison. *Strabo* says, that Strab. l. 17. there were three *Roman* Cohorts, to hinder the Irruptions of the *Ethiopians*. He adds, that in this City there was a Well, wherein the Sun shone directly to the Bottom; and that here the Sun made no Shadow at Noon, when he is in the Beginning of the Sign *Cancer*. *Pliny* also speaks of it; Plin. l. 2. c. 73. *Solstitii die medio nullam umbram jaci.* And *Lucan*;

—— *Umbras nusquam flectente Syene.* Lucan. l. 2. v. 587.

SYLLÆUS, an *Arabian* Prince. He came to *Jerusalem* with a Commission from *Obodas* King of *Arabia*, to treat of some Affairs, and fell in love with *Salome* the Sister of *Herod*, who was then Widow to *Costobarus*. He propos'd the Match to Joseph. Antiq. l. 16. c. 11. p. 566. her, and *Salome* shew'd no Repugnance to it; and it was soon perceiv'd at *Herod's* Court, that *Salome* and *Syllæus* had no Aversion to each other. Some Time after *Syllæus* return'd back to *Obodas*, but was obliged to make a second Journey into *Judea*, upon the same Account that had brought him thither before. Then he asked of King *Herod*, that he might have leave to marry his Sister *Salome*. *Herod* spoke to her of it, who easily consented to it. But when it was propos'd to *Syllæus* to make Profession of *Judaism*, which was to be one of the Conditions of the Marriage, he absolutely refus'd, saying, He should be stoned at his Return into his own Country, if he changed his Religion. And thus he return'd again to *Obodas*.

This is the same *Syllæus*, [d] who, having engaged to provide *Ælius Gallus* with Guides and Ammunition for an Expedition he was to make into *Arabia*, betray'd him, and forfeited his Word. He exercised the same Treachery towards his King *Obodas*, whom he deprived of his Kingdom, and left him only the Name of King. And when *Herod* demanded of him sixty Talents, which he had lent him for the Use of *Obodas* his Master; [e] instead of restoring this Sum, as he had promis'd upon Oath in presence of the Governors of *Syria*, *Syllæus* went to *Rome*, where he began to slander *Herod* to the Emperor *Augustus*. He, too credulously believing the Insinuations of this Sharper, was in great Wrath against *Herod*; but *Herod* afterwards undeceiving him, *Augustus* remanded *Syllæus* into the Province, that he might satisfy his Creditors, and be punish'd according to his Merits. He return'd indeed into *Judea* and *Arabia*, but perform'd nothing of what the Emperor had

[a] Amos vii. 14. בלס שקמים LXX. Κνίζων συκάμινα.
[b] ממגדל סונה ועדי גבול כוש
[c] Strab. Ptolom. Herodot. Plin. Stephan. alii.
[d] Strab. l. 16. p. 780, 781. In the Year of the World 3980, before *Christ* 20, before the vulgar Era 24.
[e] Joseph. Antiq. l. 16. c. 13, 14, &c. In the Year of the World 3997, before *Christ* 3 & 4, and before the vulgar Era 7 & 8.

order'd him. He afterwards return'd to *Rome*, where *Antipater* the Son of *Herod* renew'd the same Complaints against him as had been made before [a]. Besides, he was convicted of attempting to poison *Herod*, by the Assistance of one *Corinthus*, who was one of his Guards; so that at last he there received the just Rewards of all his wicked Actions.

SYLVANUS, a Disciple of St. *Paul's*. See SILAS.

SYMBOL. This Word comes from the *Greek Symbolon*, [b] which signifies a Mark or Pledge, which is agreed upon to distinguish one another; for Example, among such Persons who were join'd together by the Bands of Friendship or Hospitality. When they went to one another, they carry'd their *Symbols* or Pledges, to shew they were of such a Family, such a Society, of such a Place, or such a Religion. *Symbolum* also signifies what each contributed to a Feast or Entertainment, that was made at a common Charge, whether each gave a Piece of Money, or brought Wine, or Provisions. We find the Word *Symbolum* in this Sense in the *Proverbs*; [c] *Noli esse in comessationibus eorum qui carnes ad vescendum conferunt; quia vacantes potibus, & dantes Symbola consumentur.* Be not found at the Entertainments of those that bring Provisions to eat together; for passing their Time away in drinking, and in making those Feasts wherein every one supplies his Share of the Charge, and pays his Club, they come to ruin. But the *Hebrew* says only; *Be not amongst Wine-bibbers, amongst riotous Eaters of Flesh: For the Drunkard and the Glutton shall come to Poverty.*

In the Language of the Church, that is call'd *Symbol* which makes the Matter of the Sacraments; which is sensible, and expos'd to the View of the Eyes. Thus in Baptism, Water is the *Symbol* of this Sacrament, and of that inward Purification, which is represented by this Sacrament. Also in the Eucharist, Bread and Wine are the *Symbols* of the Body and Blood of *Jesus Christ*, which are really present in this Sacrament *. The Reader may see *Suicer* in his *Thesaurus Ecclesiasticus ex Patribus Græcis*, under the Word *Symbolum*, where he learnedly treats of this Question; tho' we cannot approve of his Sentiments concerning the Eucharist.

*Symbol* is also said particularly of the Apostles Creed, which is, as it were, an *Epitome* of the Doctrine of *Jesus Christ* and of the *Christian* Church. It was, as it were, the Badge and Signal by which *Christians* could distinguish one another. *Rufinus* says, that he had been inform'd by Tradition, that when the Apostles were about to separate from each other, they assembled together, and each communicating his Thoughts concerning the principal Articles of Faith, they compos'd this *Symbol*, which is, as it were, the Abridgement and Compendium of the *Christian* Faith. St. *Jerome* also imputes to the Apostles the *Symbol* or Creed that we have under their Name. *Leo* says, that it contains twelve Articles of the twelve Apostles. Some even pretend, [d] that each Apostle contributed his Article, and shew which Article belongs to which Apostle. But there is no sufficient Authority for this Opinion, nor any Agreement among those that have advanced it.

(Rufin. de Symbol. p. 539. — Hieron. Ep. 61. c. 9. — Leo Ep. 27. p. 491, 492.)

They usually rehearsed the *Symbol* before Baptism, [e] and in some Places they pronounced it publickly from the Gallery of the Church, in Presence of all the People. 'Twas received from the Apostles without writing, and it was even forbidden to write it down, as several Fathers testify [f]. It appears from what they relate of it, that it was shorter than that we now have; which makes it probable, that it was not every where the same. Saint *Ambrose* thinks, that the Church of *Rome* has for a long time preserved it such as it was at first received, without making any Addition to it. But that we now make use of is longer than that of the *Romish* Church, as may be seen by what *Rufinus* says of it, and by the Copies which have been handed down to us. Those Authors may be seen which have expresly treated of this Matter, as *Vossius*, and *Usher de Symbolo*, Father *Alexander's* Dissertation upon Ecclesiastical History, *t.* 1. M. du *Pin*, and the Remarks of the *Benedictin* Fathers of St. *Vann* upon his Work. 'Tis thought it was about the Year 36 of the vulgar Era, that the Apostles, before their Separation, compos'd the *Symbol* of which we are now speaking.

(Aug. Confess. l. 8. c. 2. — Ambros. Ep. 7.)

SYMMACHUS, a famous Translator of the Books of the Old Testament, out of *Hebrew* into *Greek*. He was a *Samaritan* by Birth, and lived at the End of the second Century, under the Emperor *Severus*. *Epiphanius* says, that he was in good Reputation in his own Country, and held a considerable Rank among the learned Men of *Samaria*. But having an Ambition of becoming the Head and Master of them, and being disgusted at their Refusal of conferring this Dignity upon him, he

(Epiphan. de ponder. & mensur.)

[a] Joseph. Antiq. l. 17. c. 4. In the Year of the World 3999, before *Christ* 1, before the vulgar Era 5.
[b] Σύμβολον, *Symbolum*, derived from συμβάλλειν, *confero*. [c] Prov. xxiii. 20, 21. Μηδὲ ἐκτείνε συμβολαῖς.
* That is, by their Virtue and Efficacy, not by any corporal Presence. [d] Vide Baron. an. 44. §. 17. Vid. Aug. Serm. 42. apud Lovan. & 241. in Append. nov. edit. t. 5. [e] Rufin. de Symbolo. Aug. Serm. 58. Leo Ep. 24. Hilar. de Trinit. l. 9. [f] Aug. Serm. 212. Hieronym. Ep. 61. Cyrill. Cathech.

left

left *Samaria*, and settled among the *Jews*. He even submitted to the receiving of a second Circumcision from them; for the Animosity between the *Jews* and *Samaritans* was carry'd so far, that they obliged all Proselytes from one Religion to the other to be re-circumcised.

After this *Symmachus* embraced *Christianity*, [a] and herded with the Sect of the *Ebionites*. It was in Defence of these Hereticks against the Catholicks, that he undertook a new Translation of the Books of the Old Testament into *Greek*. To which end he gives the most favourable Turn he can to the Text, conformable to the Notions of that Sect, who acknowledged *Jesus Christ* to be the *Messiah*, but thought him not to be God, or the Son of God. They likewise deny'd a future Judgment, and maintained several other erroneous Doctrines.

The Method that *Symmachus* takes in his Translation, is very different from that of *Aquila* or *Theodotion*. *Aquila* endeavours, in a close and servile Manner, to give the literal Sense and Signification of every Word of the Text, without much regarding the Coherence of the Discourse, or the Meaning of the Text; so that his Translation was rather a Dictionary for teaching the literal Signification of the Terms, than a Translation for shewing the Sense of the Text. But *Symmachus*, [b] on the contrary, endeavour'd much more to express what he thought to be the Meaning of the Text, than the Power of every Word. *Theodotion* keeps the middle Way between *Aquila* and *Symmachus*; his Version does not appear to be a Paraphrase, like that of *Symmachus*; nor a Dictionary, like that of *Aquila*. He strives to give the Sense of the *Hebrew* Text in *Greek* Words answering to the *Hebrew*, as far as the different Genus's of the two Languages would allow. We have now only some Fragments of the Versions of these antient Translators, which have been gather'd together by the great Pains of the Reverend Father D. *Bernard de Montfaucon*, in two Volumes in *Folio*, intitled, *The Hexapla of Origen*. The antient Fathers have spoke of certain Hereticks call'd *Symmachians*, whom some think to have been the Disciples and Followers of *Symmachus* the Translator, of whom we are now speaking.

SYMPHONY. This Word is taken for the Agreement of several Voices, and a Concert of several Instruments, or for a particular sort of Instrument. St. *Luke* [Luke xv. 25. Vulg.] takes it in the first Sense, when he says, that the Brother of the prodigal Son, returning out of the Field, heard in his Father's House a Concert of Instruments, and the Rejoycing of those that danced; or the Voices of those that sung; *Audivit symphoniam & chorum*. *Daniel* takes it in the [Dan. iii. 5, 7, 10, 15.] second Sense, for an Instrument of Musick, which was a Viol, or some Instrument approaching thereto. See our Dissertation upon the Instruments of Musick of the antient *Hebrews*, printed before the second Tome upon the *Psalms*.

SYNAGOGUE. [c] This *Greek* Word signifies either an Assembly, or the Place where the Assembly meets. In the first Sense is commonly understood the Church of the *Jews*, compared or opposed to that of the *Christians*. Thus we say, that the *Synagogue* is a Slave, that it is reprobated, that it is the Rival of the *Christian* Church. St. *John* in his *Revelations*, speaking of [Rev. ii. 9. iii. 9.] Hereticks that corrupted the sound Doctrine of *Jesus Christ*, calls them the *Synagogue of Satan*.

St. *Jerome*, in the *Latin* Text of the Vulgate, gives the Name of Princes of the *Synagogue*, or of the Assembly, *Principes Synagogæ*, to those principal *Jews* who [Ex. xxxiv. 31. Num. iv. 34. xvi. 2, &c.] had the Precedence among the People in their Assemblies in the Desart. We find also, *Synagoga Deorum*, *Synagoga potentium*, *Synagoga peccatorum*, *Synagoga populi*, *Synagoga superborum*, for the Assembly of the Judges, of great Men, of Sinners, of the People. Mention is made in the *Maccabees* of the *Synagogue* of the *Assideans*, [1 Macc. ii. 42.] who probably were a kind of Sect, or Order of the *Jews*, which made a Profession of stricter Piety.

*Synagogue* most commonly signifies the Place where the *Jews* assembled to pray, to read, and to hear the reading of the holy Books, and other Instructions. It is often mention'd in the Gospels and the *Acts*, because *Jesus Christ* and his Apostles generally went to preach in the *Synagogues*. The Origin of these *Synagogues* is not very well known, and many learned Men have thought them a late Institution. Yet we see some Footsteps of them even in the Time of *Elisha*. Devout Persons in the Time of this Prophet assembled themselves to him on the Sabbath-Day, to hear [2 Kings iv. 23] the Law read to them. *Judith* pass'd the [Judith vi. 21.] Night in Prayer, in a Place of Prayer at *Bethulia*. Her History is commonly placed under *Manasseh*. The Author of *Psalm* lxxiv, describing the Havock that the Army of *Nebuchadnezzar* had made in *Jerusalem*, says, *They have burnt up all the Synagogues of God in the Land*. [Ps. lxxiv. 8. מועדי אל] The Captive *Jews* beyond the *Euphrates* assembled themselves to *Ezekiel*, to hear the Word [Ezekiel xxxiii. 31] of the Lord. *Mordecai* made all the *Jews* of *Shushan* to come into the Place of Prayer,

[a] Euseb. hist. Eccles. l. 6. c. 17. & Demonst. Evang. l. 7. c. 1. [b] Vid. Hieron. præfat. ad Chronicon. Euseb & in Amos iii. [c] Συναγωγὴ, Synagoga. Heb. בית הכנסת Domus Congregationis.

to recommend to God the Undertaking of
Eſt. iv. 16. Queen *Eſther*. The Author of the third Book of *Maccabees*, who lived under *Pto-*
3 Macc. c. ult. *lemy Philopator*, King of *Egypt*, a long Time before the Perſecution of *Antiochus Epiphanes*, ſays, that the *Jews* of *Egypt* being deliver'd from the Danger that threaten'd them, ſet up a Place of Prayer near *Alexandria*. See PROSEUCHE. Saint
Act. xv. 21. *James* ſays in the *Acts*, that *Moſes of old Time hath in every City them that preach him, being read in the Synagogues every Sabbath-day.*

After the Time of the *Maccabees*, *Synagogues* became ſo frequent in *Iſrael*, that there were ſome in almoſt every Place in the Country. *Maimonides* ſays, [a] that where-ever any *Iſraelites* were found, there they us'd to build a *Synagogue*. 'Tis affirm'd, that in the City of *Jeruſalem* alone, [b] were no leſs than four hundred and ſixty, or even four hundred and eighty. Every trading Fraternity had one of their own, and even Strangers built ſome for thoſe of their own Nation. Hence it is,
Acts vi. 9. that in the *Acts of the Apoſtles* we find the *Synagogues* of the *Alexandrians*, of the *Aſiaticks*, of the *Cilicians*, of the Freed-men, of thoſe of *Cyrene*, appointed for ſuch of the Inhabitants of theſe Cities, or of theſe Nations, as ſhould at any Time be at *Jeruſalem*. We ſhall ſpeak afterwards of the *Synagogue* of the Freed-men, or *Synagoga Libertinorum*.

The *Synagogue* was a publick Edifice, ſituate either within or without the City, and generally in an elevated Place. The *Jews* would have them more eminent than the other Buildings, or private Houſes, and always inſiſted upon this, unleſs they were hindred by a ſuperior Power. Generally they were cover'd, and thereby diſtinguiſh'd from the *Proſeuches*, which were commonly in the Fields, and open to the Heavens. In the midſt of the *Synagogue* was a Deſk or Pulpit, upon which the Book or Roll of the Law was read very ſolemnly. There likewiſe he ſtood who intended to harangue the People. At the higheſt Part of the *Synagogue*, or towards the Eaſt, [c] and over-againſt the Door, which is always to the Weſt, as far as can well be, is the Cheſt or Preſs, wherein the Book or Roll of the Law is kept, wrap'd up in ſome fine embroider'd Cloth. The Women are there diſtinct from the Men, and ſeated in a Gallery incloſed with Lattices, ſo that they may ſee and hear, but not be ſeen.

Every *Synagogue* has its Chief, or perhaps ſeveral Chiefs and Officers, more or fewer, according to the Circumſtances of Places. There is one call'd *Chazan*, [d] who appoints and chants the Prayers. There is another who keeps the Keys, and is a kind of Church-warden, whom they call *Sciamas*, or Servant. The Prince of the *Synagogue*, in the Goſpel, call'd *Archi-*
*ſynagogus*; and the Angel of the *Synagogue*, Matth. v. 22, 35.
or Sage, in *Hebrew*, *Chacham*, preſides in the Aſſemblies, and in judicial Affairs that are ſometimes there decided, againſt thoſe who have given any Scandal, and tranſgreſs'd the Law in any important Matter; They inflict upon the guilty Perſon thirty-nine Strokes with a Whip. The ſame Preſidents invite thoſe to ſpeak in the *Synagogue*, whom they think capable of it, and offer that Honour to Strangers, if there are any that ſeem to have the Gift of Speaking. Thus our Saviour often
ſpoke in theſe Aſſemblies; and St. *Paul*, Luk. iv. 16. Mat. iv. 23. ix. 35. & paſſim. Acts xiii. 13, 14, 15.
being at *Antioch* of *Piſidia*, was invited by the Princes of the *Synagogue*, to make a Diſcourſe to them for their Edification.

The Word *Synagoga*, as ſignifying a Place of Aſſembly, is us'd alſo to expreſs *Chriſtian* Churches. For Example, Saint
*James* ſays, *If there come unto your Aſſem-* Jam. ii. 2.
*bly* (or *Synagogue*) *a Man with a Gold*
*Ring*, &c. And St. *Paul* ſays, *Not for-* Heb. x. 25.
*ſaking the aſſembling of our ſelves together, as the manner of ſome is*, where the *Greek* reads *Synagogue*.

The *Synagogue* of the Freed-men, *Synagoga Libertinorum*, was, according to many
Interpreters, that of thoſe *Jews*, who ha- Acts vi. 9.
ving been led away captive by *Pompey* and by *Soſius*, [e] had afterwards recover'd their Liberty, and were retired to *Jeruſalem*, when *Tiberius* drove away the *Jews* out of *Italy*. [f] Others will have it, that St. *Luke* wrote *Lybiſtinorum*, and not *Libertinorum*; and that the *Lybiſtini* were People of *Libya*, joining to *Egypt*. *Libertini* is not a *Greek* Word, and *Lybiſtini* would better ſuit with the Tenor of Saint *Luke*'s Diſcourſe; but the Manuſcripts are not favourable to this Conjecture. See the Commentators upon *Acts* vi. 9.

The *Jewiſh* Authors [g] give this general Rule for the Conſtruction of *Synagogues*: Where-ever there are ten *Batelnim*, a *Synagogue* ought to be built. The Signification of the Word *Batelnim* has been much controverted. *Buxtorf* [h] thinks them to be Perſons receiving a Stipend for duly aſſiſting at divine Service, that there may be always ten Perſons, at leaſt, to aſſemble together. *Lightfoot* imagines them to have been Miniſters and Officers of the *Synagogue*. But the moſt probable Opinion is,

[a] Maimon. in Tephilla, c. 11. ſect. 1. [b] Gemarr. ad tit. Megillah. c. 3. ad tit. Cethuboth. c. 13. [c] Maimon. apud Joan. Selden. l. 3. c. 16. n. 1. de Synedriis veter. Hebr. [d] *Leo* of *Modena*, Ceremonies of the *Jews*, part. 1. c. 10. [e] Joſeph. Antiq. l. 14. c. 7, 8. & de bello, l. 1. c. 5. p. 719. & Antiq. l. 14. c. 28. [f] Tacit. Annal. l. 2. Sueton. in Tiberio, c. 36. & Joſeph. Antiq. l. 18. c. 5. [g] Megilla c. 1. §. 3. Maimon. in Tephill. Vide & Lightfoot, Harm. c. 17. & in Matth. iv. 23. [h] Buxtorf. lex. Rab. p. 292.

1 The Rabbin blessing ye people while He holds up the roll of the Law.
2 The Press wherein the rolls of the Law are carefully preserved wrapt up in imbroidered linnen.

THE JEWISH SYNAGOGUE

3 The Desk upon which ye roll of the Law is expanded.
4 The Chazan or Chanter who sings the prayers.
5.5 Seats with lattices before them for the Women.

is, that they were Persons of a mature Age, free, and in a Condition to assist constantly at the Service, on all Days of assembling, which are, at least, two Days a Week, besides the Sabbath. So that always upon these Days there were present that Number of Assistants, without which the Service could not be perform'd. The three Days of assembling were *Monday*, *Friday*, and *Saturday*, without including the Days of Fasting or solemn Festivals. On these Days they repaired three times to the *Synagogue*, in the Morning, Afternoon, and in the Evening, where they said their Prayers. As for other Days, they also pray'd three times in private. See PRAYERS.

*The great Synagogue.* The *Hebrews* [a] give this Name to a Company of six-score Persons, at the Head of whom was *Ezra* or *Esdras*, at their Return from the *Babylonish* Captivity. This Company was chiefly establish'd for two Reasons. The first was to take Care of restoring the Observation of the Law, according to the antient and approved Practice, that obtained before the Captivity. The second was, to collect all the sacred Books into a Body, and to compose thereof what is call'd the Canon of the Holy Scriptures, and to give an exact and correct Edition of them. They pretend, that after *Esdras*, *Daniel* and his three Companions *Shadrach*, *Meshech*, and *Abednego*, held the first Places; that *Simon the Just* was at the lower End of the Assembly, and that all these Members were cotemporary.

But this Disposition cannot be supported by Chronology; for *Simon the Just* lived a long Time after *Daniel* and *Esdras*. But the *Hebrew* Chronologers do not look so narrowly into Matters. What appears to be most certain in this Affair, is, that *Esdras* began the Reformation now mention'd; that it was continued by some of the wiser and more enlightned *Jews*, and was at last compleated, especially as to the Canon of the Scriptures, under *Simon the Just*, who was made Highpriest of the *Jews* in the Year of the World 3702, before *Jesus Christ* 298, before the vulgar Era 302; and who died in the Year of the World 3711, before *Christ* 289, before the vulgar Era 293.

SYNTYCHE, mention'd by St. *Paul* to
Phil. iv. 2. the *Philippians*, was a Woman illustrious for her Vertue and good Works, and who was, as it were, at the Head of the Church at *Philippi*, [b] with another Woman call'd *Euodias*. 'Tis thought St. *Paul* speaks of 'em when he says, *Help those Women which laboured with me in the Gospel.* But some Difficulties or Disturbances had happen'd between them, and therefore the Apostle exhorts them, *that they be of the same Mind in the Lord.* We know none of the Particulars of their Lives. *Syntyche* is set down in the Number of the Saints on *July* 22, and the Martyrologies insinuate, that her Body rests at *Philippi* in *Macedonia*.

SYRACUSE, a famous City [a] in *Sicily*, standing upon the Eastern Coast of this Island. St. *Paul* went ashore there in his Way to *Rome*, and continued there three Days. Thence he went to *Rhegium*, in the 61st Year of the vulgar Era. Act. xxviii. 12.

SYRIA, call'd, in *Hebrew*, *Aram*, from the Name of the Patriarch who peopled the chief Provinces of it. We have already spoke of him under the Article ARAM. The *Arameans*, or *Syrians*, possess'd *Mesopotamia*, *Chaldea*, a Part of *Armenia*; *Syria*, properly so call'd, comprehended between *Euphrates* towards the East, the *Mediterranean* towards the West, *Cilicia* to the North, *Phenicia*, *Judea*, and *Arabia deserta* towards the South. The *Hebrews* were originally *Arameans*, since they came out of *Mesopotamia*, and therefore it is said, that *Jacob* was a poor *Aramean*. [c] It is certain, however, that he was not descended from *Aram*, but from *Arphaxad*, another Son of *Shem*. *Amos* seems to say, that the Lord brought up the *Assyrians* or *Aram* from *Kir*, as he had brought up the *Philistines* from *Caphtor*. That is to say, that *Aram*, or his Posterity, came to dwell in *Syria*, when they quitted the Neighbourhood of the River *Cyrus*, which is in *Armenia*. Gen. x. 22. ארם *Aram*. Amos ix. 7.

*Syria of the two Rivers*, or *Mesopotamia of Syria*, as it is call'd in the Vulgate, or *Aram Naharaim*, as it is call'd in the *Hebrew*, is comprehended between the two Rivers *Tigris* and *Euphrates*. ארם נהרים *Aram Naharaim.*

*Syria of Damascus*, is that of which *Damascus* was the Capital, and which extended eastward along by Mount *Libanus*. Its Borders are not fixed, but varied according as the Princes that reign'd at *Damascus* were more or less powerful. ארם דמשק *Aram Damashek,*

*Syria of Zobah*, or *Soba*, or *Sobal*, as it is call'd by the Septuagint, was probably *Cele-syria*, or *Syria* the hollow or flat. Its Capital was *Zobah*, a City unknown, unless it be the same as *Hoba* or *Hobal*, to the North of *Damascus*. See HOBAL or ABILA. ארם צובה *Aram Tsobah.* Gen. xiv. 15.

*Syria of Maachah*, or of *Beth-maachah*, or of *Machati*, was also towards *Libanus*. See 2 *Sam.* x. 6, 8. 1 *Kings* xiii. 20. 2 *Kings* xv. 29. It extended beyond *Jordan*, and was given to *Manasseh*. *Deut.* iii. 14. *Josh.* xii. 4. See MAACHAH. ארם מעכא *Aram Maacha.*

*Syria of Rohob*, or *Rehob*, was that Part of *Syria* of which *Rehob* was the Capital. ארם רחוב *Aram Rehob or Rechob.*

[a] David. Ganz. Chronic. Buxtorf. Tiberius, c. 10. [b] Chrysost. Theodoret. Est. Zanch. Menoc. &c. in Philipp. iv.
[c] Deut. xxvi. 5. *Syrus persequebatur patrem meum?* Heb. *Syrus oppressus pater meus.* The *English* reads, *A Syrian ready to perish was my Father.*

But *Rohob* was to the northern Frontier of the *Land of Promiſe*, *Numb.* xiii. 21. upon the Way or Paſs that leads to *Emath* or *Hamath*. It was given to the Tribe of *Aſher*, and is contiguous to *Aphek*, which was in *Libanus*. *Laiſh*, otherwiſe call'd *Dan*, ſituate at the Fountains of *Jordan*, was in the Country of *Rohob*. *Hadadezer*, King of *Syria* of *Zobah*, was Son of *Rehob* or *Rohob*, or perhaps a Native of the City of this Name. The *Ammonites* call'd to their Aſſiſtance againſt *David*, the *Syrians* of *Rehob*, of *Zoba*, of *Maachah*, and of *Iſh-tob*.

Joſh. xix. 28, 32. & xxi. 31. Judg. i. 31. Judg. xviii. 28. 2 Sam. viii. 3, 12. 2 Sam. x. 6, 8.

*Syria of Tob*, or of *Iſh-tob*, or of the Land of *Tob*, or of the *Tubieni*, as they are call'd in the *Maccabees*, was in the Neighbourhood of *Libanus*, and to the northern Extremity of *Paleſtine*. See Tob. When *Jephthah* was thruſt out by his Brethren from *Gilead*, he withdrew into the Land of *Tob*, *Judg.* xi. 3, 5.

2 Sam. x. 6, 8. ארם אשטוב *Aram Iſh-tob.* Judg. xi. 3, 5. 1 Macc. v. 13. 2 Macc. xii. 17.

*Syria of Emath or Hamath*, is that of which the City of *Hamath* upon the *Orontes* was the Capital. See Hamath.

*Syria*, without any other Appellation, ſtands for the Kingdom of *Syria*, of which *Antioch* became the Capital after the Reign of the *Seleucidæ*. Before this Time it was very rare to find the Name *Syria* us'd by itſelf. The Provinces of *Syria* were generally expreſs'd by the Addition of the City that was the Capital of the Province.

*Celo-ſyria*, or *Cele-ſyria*, or the Lower *Syria*, is known in more Places than one of the *Maccabees* [a]. The Word *Cœle-ſyria*, according to the Force of the *Greek*, ſignifies *Syria cava*, or *Syria* the hollow or deep. It may be conſider'd either in a proper and reſtrain'd Senſe, and then it will comprehend only the Tract of Land that lies between *Libanus* and *Antilibanus*; or in a larger Signification, and then it will comprehend all the Country in the Obedience of the Kings of *Syria*, from *Seleucia* to *Arabia* and *Egypt*. This is what *Strabo* informs us of. We have already obſerved, that *Syria* of *Zobah* was nearly the ſame as *Celo-ſyria*.

*Syria of Paleſtine*, *Syria Paleſtina*, is read in ſome Authors, [b] and *Joſephus* [c] himſelf ſometimes comprehends *Paleſtine* under *Syria*. 'Twas becauſe this Province was long under the Government of the Kings of *Syria*, who appointed Governors there, that were call'd Governors of *Syria*.

We have already ſpoke at large of *Benhadad*, *Hazael*, *Hadadezer*, *Hadad*, *Rezin*, and the other Kings of *Syria*, as may be ſeen under their reſpective Articles. As the Succeſſion of theſe Princes is unknown, and the Duration of their Reigns, we cannot give a Liſt of them. But we ſhall preſently make a Catalogue of thoſe Kings of *Syria*, who were known by the Name of the *Seleucidæ*. *Syria* at firſt was govern'd by its own Kings, each of which reign'd in their own Cities, and in their own Cantons. *David* ſubdued them about the Year of the World 2960, before *Chriſt* 1040, before the vulgar Era 1044. And again, in 2969, before *Chriſt* 1031, before the vulgar Era 1035, upon the Occaſion of the War he had with the *Ammonites*, to whom the *Syrians* thought fit to give Aſſiſtance. They continued in Subjection till after the Reign of *Solomon*, [d] when they ſhook off the Yoke, and could not be reduced again to their former Obedience, till the Time of *Jeroboam* II. King of *Iſrael*, who began to reign in 3179, before *Chriſt* 821, before the vulgar Era 825. *Rezin* King of *Syria*, and *Pekah* King of *Iſrael*, having declared War againſt *Ahab* King of *Judah*; this Prince found himſelf under a Neceſſity of calling to his Aſſiſtance *Tiglath-pileſer* King of *Aſſyria*, [e] who put *Rezin* to Death, took *Damaſcus*, and tranſported the *Syrians* out of the Country to Places beyond the *Euphrates*. From that Time *Syria* continued in Subjection to the Kings of *Aſſyria*. Afterwards it came under the Dominion of the *Chaldeans*; then under that of the *Perſians*; and laſtly, it was reduced by *Alexander* the Great, and was ſubject to all the Revolutions that happen'd to the great Empires of the Eaſt.

2 Sam. viii. 5. 2 Sam. x. 6, 8, 13, 18, 19. 2 Kings xiv. 28.

After the Death of *Alexander*, which happen'd in the Year of the World 3681, before *Chriſt* 319, before the vulgar Era 323; his Empire was divided among his principal Officers, who at firſt aſſumed the Title of Governors, and then that of Kings. *Seleucus* I. named *Nicator* or *Nicanor*, Head of the Family of the Kings call'd *Seleucidæ*, took the Diadem, and the Name of King of *Syria* in 3682, and reign'd forty-two Years. He died in 3724, before *Chriſt* 276, before the vulgar Era 280.

*Antiochus* I. ſurnamed *Soter*, reigned nineteen Years, from the Year of the World 3724 to 3743.

*Antiochus* II. ſurnamed *Theus*, reigned fifteen Years, from the Year of the World 3743 to 3759.

*Seleucus* II. ſurnamed *Callinicus* or *Pogon*, that is, the Bearded, reigned twenty Years, from the Year of the World 3758 to 3778.

*Seleucus* III. ſurnamed *Keraunus*, or *Thunder*, reign'd three Years, from the Year of the World 3778 to 3781.

[a] 1 Macc. x. 69. 2 Macc. iii. 5, 8. iv. 4. viii. 8. Κοιλη Συρία. *Cale-ſyria*. Strabo l. 16. Ἰδίως ἡ τῷ Λιβάνῳ καὶ Ἀντιλιβάνῳ ἀφωρισμένη. [b] Herodot. l. 3. c. 5. l. 2. c. 104. Ammian. Marcel. hiſt. l. 14. [c] Joſeph. Antiq. l. x. c. 7. de bello, l. 5. c. 14. [d] In the Year of the World 3029, before *Chriſt* 971, before the vulgar Era 975. [e] 2 Kings xv. In the Year of the World 3245, before *Chriſt* 755, before the vulgar Era 759.

*Antiochus*

*Antiochus* III. furnamed *Magnus*, reign'd thirty-fix Years, from the Year of the World 3781 to 3816.

*Seleucus* IV. furnamed *Philopater*, reign'd twelve Years, from the Year of the World 3817 to 3828.

*Antiochus* IV. furnamed *Epiphanes*, Son of *Antiochus* the Great, and Brother of *Seleucus* IV. reign'd eleven Years, from the Year of the World 3828 to 3840.

*Antiochus* V. furnamed *Eupator*, reign'd two Years, from the Year of the World 3840 to 3842.

*Demetrius* I. furnamed *Soter*, Son of *Seleucus* IV. reign'd twelve Years, from the Year of the World 3842 to 3854.

*Demetrius* II. furnamed *Nicator*, reign'd ten Years with much Perplexity. He had for Competitors *Alexander Balas* or *Balles*, and *Antiochus Theos*, Son of *Balas*. *Demetrius Nicator* died in 3864, and *Alexander Balas* in 3859, and *Antiochus Theos* his Son, having begun to reign under the Regency of *Tryphon* in 3860, was put to Death in 3861, and the Kingdom was ufurped by *Tryphon*, who was alfo put to Death in 3866.

*Antiochus* VI. furnamed *Pius*, or *Soter*, or *Sidetes*, that is, the Fifher or Hunter, Brother to *Demetrius Nicanor*, reigned about ten Years, from 3864 to 3873, when he was put to Death by the *Parthians*.

*Demetrius* III. furnamed *Nicanor*, afcending the Throne, had for Competitor *Alexander Zebina*. *Demetrius* was overcome, and put to Death in 3878, as was *Zebina* in 3882.

*Seleucus* V. Son of *Demetrius Nicanor*, reign'd one Year in great Uneafinefs, from the Year of the World 3878 to 3880.

*Antiochus* VII. furnamed *Gryphus*, or *Philometor*, difpoffefs'd *Zebina* in 3882, and reign'd eight Years in Peace, to the Year 3890. Then *Antiochus*, furnamed *Cyzicenus*, his Brother, rofe up againft him, and overcame him in 3892. They divided the Kingdom. *Antiochus Gryphus* died in 3910, having reigned in all about nine and twenty Years; and *Antiochus Cyzicenus*, his Brother, was overcome and put to Death the fame Year, by *Seleucus*, the Son of *Gryphus*.

*Seleucus* VI. Son of *Gryphus* reign'd but one Year. He was conquer'd and depriv'd of his Kingdom in 3911, by *Antiochus Eufebes*, Son of his Uncle *Antiochus Cyzicenus*, and was put to Death the fame Year 3911, at *Mopfuefta* in *Cilicia*.

*Antiochus* VIII. furnamed *Eufebes*, reign'd in Trouble two Years. His Competitors were *Antiochus* and *Philippus*, Brothers to his Uncle *Seleucus*, and *Demetrius Eucærus*, Son of *Antiochus Gryphus*, who overcame him, and forced him to take Refuge among the *Parthians*, in the Year of the World 3912.

Thus was *Syria* divided between *Philip* and *Demetrius Eucærus*, of which the latter reign'd at *Damafcus*. But the *Syrians* finding the Kingdom to be almoft ruin'd by the civil Wars, that had been carry'd on between the feveral Competitors for the Kingdom for many Years, had recourfe to a foreign Power for the Support of their Monarchy. Some would have *Mithridates* call'd in, and others *Ptolemy Lathurus*, King of *Egypt*. Laftly, they all agreed upon *Tigranes*, King of *Armenia*, who govern'd *Syria* for eighteen Years, from the Year of the World 3921 to 3939.

*Antiochus* XI. furnamed *Afiaticus*, and his Brother, Sons of *Antiochus Eufebes*, who had ftill Poffeffion of that Part of *Syria* that *Tigranes* had not feized, went to *Rome* in 3932, to ask the Kingdom of *Egypt* of the Senate, which they pretended to belong to them in Right of their Mother *Cleopatra*, furnamed *Selene*. But *Tigranes* having put *Selene* to Death in 3934, *Antiochus Afiaticus* loft the Hopes of obtaining the Kingdom of *Egypt*, and return'd into *Syria* in 3935, where he reign'd for four Years, till *Pompey* having reduced *Syria* into a *Roman* Province, in the Year of the World 3939, this Monarchy was intirely extinct, having fubfifted for two hundred and fifty-feven Years.

SYRO-PHENICIA. This is *Phenicia* properly fo call'd, of which *Sidon* or *Zidon* was the Capital; which having by Right of Conqueft been united to the Kingdom of *Syria*, join'd its old Name of *Phenicia* to that of *Syria*; Juft as *Paleftine* was call'd *Paleftine* of *Syria*, becaufe it was confider'd as making a Part of *Syria*. In the Gofpel the *Canaanitifh* Woman is call'd a *Syro-phenician* by St. *Mark*, becaufe fhe Mark vii. 26. was of *Phenicia*, which was then look'd upon as making a Part of *Syria*, and was in the Jurifdiction of the Governor of this Province. St. *Matthew*, who wrote in Matt. xv. 22, 24. *Hebrew* or *Syriac*, calls her a *Canaanitifh* Woman, becaufe this Country was really peopled by the *Canaanites*, *Sidon* being the Gen. x. 15 eldeft Son of *Canaan*.

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